Astrological Magazine

Vol. 75 1986 G. K .V. Haridwar

079316

Stock Verification-2024

079316

079316

The Astrological Magazine

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार
20/12/87

II ISSN 0004-6140

editor
B. V. RAMAN

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JULY 1986

INDIA Rs. 5.00
SRI LANKA Rs. 12.50

Modern Astronomy - Science or Amusement?

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Hindu Rekha Sastra
A Quick Method of Timing Marriage
Interpreting Adhi Yoga
A Question of Intelligence
Points To Ponder
Astrology and Eye Disease
Teach Yourself Sanskrit
And Other Regular Features.

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JULY 1986 AKSHAYA—ASHADA 1907 SS No. 7

541. MODERN ASTRONOMY—SCIENCE OR AMUSEMENT ?

Ancient Hindu theories present all the facts now known and more about the universe with amazing accuracy and clarity. Yet get stamped down by a section of the scientific community as mere mythology. Dr. Raman in defence, contrasts this with the great hoax of modern astronomy and astronomers. Theories they enunciate are loose, inconsistent and often contradictory, yet they get away with it all because they have donned the garb of science and have the protection of an official post and state patronage.

549. Portents for the Future

What is in the body *(pinda)* can also be found in the Universe (*brahmanda*). Extending this principle to mundane astrology *Behram D. Pithavala* takes a cautious peep into the future of the Middle East, India, Pakistan, Sri Lanka, USA and USSR.

565. Dermatoglyphics and Diagnosis of Congenital Disease

A complicated science, dermatoglyphics is proving increasingly indispensable in diagnosing congenital diseases. *Neeraj Gupta* shows us how to identify congenital anomalies with illustrative case studies of *down's syndromes* abnormalities of *CNS*, *thalidomide* affected infants and psychopaths.

560. A Question of Intelligence

Barbara Cameron highlights the use of the chart for discovering the intelligent quotient of a child where a parent is cowed down by the expert but wrong opinion of a teacher. Clues to assess the aptitude of a child.

573. Interpreting Adhi Yoga

Adhi Yoga is an outstanding yoga indicating financial fortunes. But its interpretation is fraught with confusion. Does it work from the Lagna also ? Rigorous conditions required to form this yoga are elaborated by *Alangad Kesava Pillai*.

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613. PLANETS, SRI LANKA AND JAYAWARDANE

Killings, brutal violence and mindless bloodshed are daily affairs in Sri Lanka. This tiny island is aflame with divisive forces going haywire. *Gayatri Devi Vasudev* probes the chart of Jayawardane and Ceylon in an attempt to figure out the future course of the ethnic crisis. Will Jayawardane be able to work out an equation with the Tamil Tigers or is this role destined for another?

630. Outlook for France

A new phase has begun in France with the return of Chirac. Planetary positions for the day of the elections were indeed crucial to usher in a socialist president and a right-wing prime-minister, says *D. N. Rao*.

642. Orissa and Its Chief Ministers

Dukhishyama Pattanayaka makes a study of the history of Orissa and its chief ministers. In the first part of a series are discussed the charts of Orissa, K. C. Gajapathi, Biswanatha Dasa and Dr. H. K. Mahatab.

641. Horoscope of Chancellor Helmut Khol

German scholars rediscovered the greatness of Sanskrit for India. With such cultural links between the two countries, *Argus* writes, Khol's visit to India has evoked more than casual interest in the man and his chart.

646. Combinations for Foriegn Travel

Who does not want to know about when he will go abroad! *S. Saxena* offers simple combinations, drawn from classical works, to assess the potential for travel overseas for the 12 signs,

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SEPTEMBER 1986 AKSHAYA - BHADRAPADA 1908 SS No. 9

685. ASTROLOGY AND THE MEDICAL PROFESSION

The Hindus understood medicine as "the most meritorious of all sciences, because it teaches mankind what constitutes their good ……". How far is this true today? Do the charts of doctors necessarily show compassion? *Gayatri Devi Vasudev* points out that combinations other than for humaneness make for doctors in most cases. *Puranic* lore also provides clues to the medical profession in symbolic language.

694. Doctors' Drugged Moon

Does an afflicted Moon only give mental aberrations? It can also make for doctors, asserts *K. N. Rao* in a paper backed by figures. Other afflictions, such as an ill-placed 10th or 8th house also bring forth doctors.

698. Judging Medical Careers

The parameters of the gift of healing, sense of compassion, the urge to nurse the sick define the physician in a chart, so believes *H. R. Shankar*. Of particular significance are Satabhisha, Aswini, Mars and certain signs.

712. Astrological Pattern in a Medical Family

Repeat combinations occur in families where all the members are in the doctoring line. *P. S. Sastri* illustrates with a case where the same pattern prevails in the charts of the entire family.

713. Planets and Medical Career

Under a new format called the *Life-Path* based on *Jaimini Paddhati*, *Behram D. Pithavala* uses the Atmakaraka and other karakas to identify men from the medical profession.

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SRI SURYAPRAKASH MEMORIAL NUMBER

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759. MY EARLY EXPERIENCES IN ASTROLOGY

The year is 1938. In the holy city of Varanasi. An interpretation to a friend misfires and causes much embarssment. Encounter with a *Bhrigu Samhita* reader. The *Nadi* reading he gives is strikingly correct.

768. Observations on Horary Astrology

This reprint from the 50's carries an illustrative study of a horary chart. The late *Surya Prakasa* nabs a thief astrologically.

789. The Age of Bhaskara

Siddhanta Siromani of Bhaskara is a remarkable treatise on Hindu Astrology. *K. R. Krishnamurthi* works out the period of this great Hindu astronomer.

783. Planets and Your Health Problems

Physical fitness is a rare blessing which most people realize only after it is lost. Health tips for all the 12 Ascendants.

795. Adhi Yoga and Financial Success

Adhi Yoga has always been more misunderstood than many other more complicated Yogas. *Solitaire* explains what makes one and what doesn't.

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NOVEMBER 1986 AKSHAYA—KARTIKA 1908 SS No. 11

831. PLANETS, INDIA AND THE MIZO ACCORD

In the two years after Rajiv Gandhi came to power, a lot of things have indeed happened of which most have been disillusioning of the hopes reposed in the prime-minister. What do the coming months hold? How far will the Mizoram accord work? An analysis from *Mrs. Gayatri Devi Vasudev.*

840. Hindu Festivals and Their Dates

V. A K. Ayer removes a lot of misconceptions surrounding Hindu socio-religious festivals and their astronomical periodicity.

856. Colour and Personality

Colours have always influenced human behaviour. *Kultar Singh Rattan* shows how to choose your lucky colour.

854. Principles of Prediction

Certain basic guidelines to ensure correct predictions comes from *Gopalan Kutty Menon..* Environment, age, planetary strengths are all important.

863. Kalanidhi Yoga

This simple yoga embodies as many as 48 variations. A study of Kalanidhi Yoga by *Kamalakar Dixit.*

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DECEMBER 1986 AKSHAYA—MARGASIRA 1908 SS No. 12

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The Astrological Magazine

पुस्तकालय
गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार
24.2.87

INDIA Rs. 5.00

U.S.A., CANADA & JAPAN U.S. $3.00

EUROPE WEST ASIA & AFRICA U.K. £2.00

MALAYSIA, SINGAPORE, THAILAND, SRI LANKA & PAKISTAN Rs. 18.00

editor
B. V. RAMAN

DECEMBER 1986

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Hindu Rekha Sastra
Predicting Specific Events
Planetary Friendships and Enmities
And Other Regular Features

SPECIAL SUGGESTION POLL
—See Inside—

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हरिद्वार
28/2/87

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना।।

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 75 JULY 1986 No. 7

MODERN ASTRONOMY—SCIENCE OR AMUSEMENT?

SCIENTISTS claim that a great mass of knowledge is continuously piling up, and with this exploding knowledge new species of specialists are also springing up. The plethora of specialisations has produced the chemist, the physicist, the biologist, the genetic engineer, the mathematician, the astro-physicist, the psychologist and their hybrids, speaking different languages, all in the name of science.

Another characteristic of this confusion is, some of these specialists especially in India are engaging themselves in fashionable topics and sensation-mongering themes such as the Halley's comet wasting their precious time and trying to extricate the Indians from their "superstition" that planets influence terrestrial affairs. And in their "scientific" pursuits or gimmicks they are abetted to a certain extent by the state and a section of the media so that in their attempts to denigrate ancient Indian achievements such as astrology, the very definition of "scientific temper" is twisted to suit their individual fancies. Of course in India the younger generation, in its formative years, is made to believe the cock and bull stories doled out to it in the name of science that "scientific temper" is a blessing from the west.

While the achievements of Galileo, Tycho Brahe, Copernicus, Newton, etc., are rightly highlighted, ancient Hindu astronomers, such as Bhaskara, Varahamihira, Aryabhata, etc., are deliberately ignored and their achievements consigned to pits of oblivion.

Does not India boast today of having over two million scientists ? It would be interesting to know what their real achievements in their respective fields are and how relevant such achievements are to the welfare of the common people.

In this article we propose to tear ourselves away from the sickening facts of terrestrial politics and soar into the fascinating regions of the mysterious universe and show the "astronomical amusements" indulged in by some of the modern astronomers under such catch words as "accepted theory", "must have existed" etc. The Halley's comet arrived and departed unceremoniously. After wasting millions of rupees on this chimerical project, our astronomers arrived at the grand discovery, already known for ages, that the comet "contained moisture and dust particles". The very same astronomers with few honourable exceptions, often indulge in loose talk on astrology, in the name of "scientific temper".

There are frauds in science also and some of the scientists are clever enough in concealing such frauds. To give an example: Dr. Gillis, who carried out his research work on the "effects of neuro transmitors" at Max Planck Institute, confessed in *Nature*: "I wish to disclose the fact that papers published in several journals with myself as principal author are not reliable. The curves, etc., are the mere figment of my imagination." Obviously this fake discovery was passed off as genuine. Some of the scientific theories are scanty, mere conjectures and speculations: But we are only too anxious to believe what all they say.

It is a pity that many educated Indians have still been looking to the west for their scientific inspiration. Achievements of the ancient Indians in sciences like astrology, however sensible they may be, are to be considered superstitions, so long as they do not receive the stamp of approval by the modern scientists.

Coming to modern or western astronomy, the public are asked to accept the false dogma that all astronomy is a very exact and precise science.

Let us take the Sun's motion. No two astronomers seem to agree as to the speed of the Sun in the galactic orbit. According to Dr. Jey they "speed was 180 miles per second". Then another astronomer had it "precisely at close to 200 miles per second". The wide disparity in figures is to be carefully noted.

Perhaps the astronomers who attack astrology are factually throwing up a smoke screen to keep public attention diverted to something else so that they will not notice the enormous holes in the astronomic structure which they try to tell the public is proven fact.

Modern astronomers have discovered, or rather imagine they have discovered, a great deal about the Sun, the Moon, the stars, the origin and end of the universe, etc. while the sharpest sighted of them may not have seen a star as anything bigger than a pinpoint of light. The Sun's weight is given in tons--2 followed by 27 zeroes.

Then there are the stars at enormous distances from us. They are not distributed uniformly throughout the universe, but occur in groups--star islands or galaxies isolated from one another by an immensity of space. Their distances are staggering. The nearest galaxy to our own is about 150,000 light-years distant and " stands in relation to our galaxy " as one man stands at " forty paces from another ". Some of these galaxies appear as lines of light with a central 'bulge', some are lens-shaped and some are spiral-like. Astronomers think that this variation is probably due to the stage of evolution reached by each of these galaxies.

Our own galaxy which contains our solar system and the tiny earth, is about 100,000 light-years in diameter and 10,000 light-years thick. According to "calculations", our own galaxy completes one revolution approximately every 200 million years, carrying the solar system at roughly 600,000 miles per hour! Our nearest star, Proxima Centauri, is just 4½ light-years distant. This means what the astronomer has observed is not actually the star but an image "which began its journey across the world 4½ light-years before". Our neighbouring galaxy--Andromeda--exceeds 1,500,000 light-years, while the most remote galaxies (as at present revealed by the 200-inch telescope) are no less than 2,000 million light-years away. An astronomer estimates that a hundred thousand million stars (100,000,000,000) make one galaxy. A hundred thousand million galaxies (100,000,000,000,000,000,000,000) make one universe and the cosmic sphere is said to contain within it 500,000 million universes. Was it intuition that made our ancients address God as the Lord of *akhilandakoti brahmandas* or crores of universes?

Astronomer Hubble has concluded that the radius of the universe is 35 billion light-years or 210,000,000,000,000,000,000,000 miles. And the universe is not static. It is expanding. Astronomer Milton however thinks that the diameter of the universe is 20,000,000,000,000,000,000,000 miles. The two great astronomers have differed by only a couple of million miles in their estimate. And of course they are still scientists! And they can afford to differ. But let two astrologers differ in timing events by a couple of months. The wrath of the entire brood of the exponents of the *exact science* of astronomy will be visited upon the *superstitious* subject of astrology.

As we have said above our own Sun is an ordinary star among several hundred thousand million stars in an island galaxy. Our star has a planetary system of which the earth we inhabit is a member. Whether or not the other stars have planets circling them, the astronomers do not yet know!

And the millions of stars studding the sky are running away from us at enormous speeds. For instance, a Nebula in Leo, 105 million light-years away, is receding at 12,000 miles per second; the one in Bootis —200 million light-years away, at 24,200 miles per second. And astronomer Minowski of Palomar Observatory reports the location of two "colliding galaxies" rushing away from the earth at "90,000 miles a second"!

How did the universe originate? There are any number of theories—"big-bang" theory, "continuous creation" theory, etc. According to Dr. Carl Von Weizsacker, gigantic whirlpools formed in space, much as conflicting currents in water, give rise to eddies. In the boundaries between these whirlpools, the heavier elements accumulated and formed planets just as "debris club together between eddies in streams". According to reliable (?) estimates, the Sun is 99% "balloon gas in the whirlpools too" As the whirlpools slowed down the balloon gas escaped into outer space, except for the tiny amounts captured by larger planets.

The 'giant photon' theory takes the whole universe as the starting point, and a version of the modern idea that it is an expanding universe. All the stars and galaxies are supposed to be the result of an explosion or scattering that started some two to five hundred billion years ago and is still going on. The universe in its baby stage "may have consisted entirely of radiation rather than matter". Radiation (such as visible light, radio-waves, X-rays) when the universe was a baby, was very different from what it is today. Radiation is believed to be composed of units called photons and the amount of energy possessed by a photon, say of orange-yellow light, "has roughly one million millionth of the energy needed to lift a fly a half an inch". But in the early post-explosion era, some

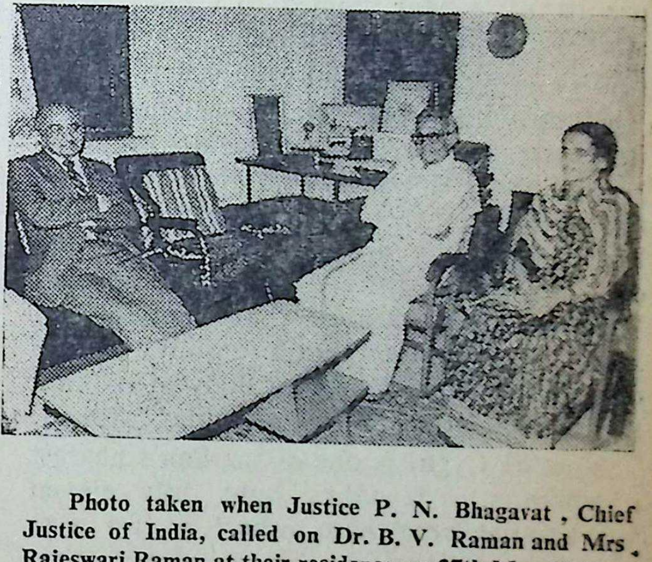


Photo taken when Justice P. N. Bhagavat, Chief Justice of India, called on Dr. B. V. Raman and Mrs. Rajeswari Raman at their residence on 27th May 1986.

of these photons may have had (the astronomers are very uncertain—a clever subterfuge indeed to conceal their ignorance), a mass equivalent to as much as 60,000,000, 000,000,000,000,000 tons, and energy in proportion. According to the propounder of this theory "a single giant photon may have knocked (there also the same vagueness and uncertainty) a piece of the Sun out into space for some 90,000,000 miles, this piece eventually becoming an earth". Other photons may have clipped out the other planets. Likewise some especially big photons may have batted star-sized masses out of stars, thus creating the double stars—star-twins revolving around each other—that astronomers find here and there in the heavens. The author of the theory further says: "If the solar system was generated by nine or more photon absorptions, most of the stars in our neighbourhood must have absorbed several photons, and produced planets.......our galaxy may include some hundreds of millions of planetary systems. If so, the field of biology is probably wider than has been suggested."

Even if this were merely a theory, it would be interesting. But it is more than theory. In 1943 the Warthmore College astronomer K. As. Strand took some photographs of a star named 61 Cygni. This star is a double, consisting of two red dwarfs revolving around each other.

Strand found some strange disturbances in their movements. These disturbances "could be satisfactorily explained" only "by assuming" that there was a third, invisible body revolving around one of the red dwarfs. This third body would have only 16 times the mass of the planet Jupiter. Although a 'jumbo' planet it would still be of planetary size—the first body of its kind to be discovered outside the solar system.

Now 61 Cygni is one of the Sun's nearest neighbours. It takes light only eleven years to get from there to here. If a star so close to the Sun has a planet, that obviously casts serious doubt on the notion that "Suns with families are almost as rare as hen's teeth. If someone sold you a book and told you there were only six like it in the world you would not expect to find another copy in the house next door". Recently Prof. Timor Eneev of the Soviet Academy of Science said that planets were "just a big cloud of gases and dust to begin with". It appears that Prof. Eneev's theory agrees with the "commonly accepted" big-bang theory that the solar system originated with the explosion of the super-nova star.

Prof. Eneev further said that the "earth 'probably' had a diameter of several million kilometres more than the 12,740 kilometres it has today". With so deep a knowledge of even the origin of the solar system, the Soviet scientists seem to lament "their poor knowledge of the earth".

The rival "continuous creation" put forward by Prof. Hoyle postulates that the universe never had a beginning and will never end. It is the same throughout all time and space. This theory is more or less similar to the ancient Indian conceptions, as we shall see subsequently. According to Hoyle, as the universe expands new matter comes into being to fill the gaps. Hydrogen atoms are always created to form new stars and galaxies.

It is clear that none of these theories could offer a satisfactory explanation of the origin of the universe. Even if the truth becomes known, one question, the most important question, still unanswered, would be: Where did the original atom come from? At least Prof. Lovell is modest enough to confess that this question "can never be answered". It is inevitable that we must eventually move over into the realms of metaphysics and mysticism. No wonder Prof. George Wald, Emeritus Professor of Biology, Harvard University. is made to say, "It has occurred to me lately—I must confess with some shock, at

(Continued on page 610)

Outlook for the Lunar Year Kshaya (1986-87)

ADDRESSING a packed house at the Indian Institute of World Culture, Bangalore, on 5th April 1986, Dr. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE, unravelled in his own inimitable style, the important events likely to occur in the lunar year Kshaya.

Justice A. R. Somnath Iyer, former Chief Justice of Karnataka, presided.

Explaining the significance of the planetary cabinet and how astrological rules framed by the ancients were based on sound scientific principles, Dr. RAMAN said that though the King of the year was Jupiter there were other malefic factors which negatived the benefic nature of the King.

He asked the Indian scientists to shed their prejudices and extricate themselves from the mentality of aping western ideas and judging Indian disciplines through jaundiced eyes.

Giving a kaledoscopic view of the future, Dr. RAMAN said with reference to India, that martian movements pointed to the possibility of further violence in Punjab, Assam and Kashmir, aggravated by hostile countries. But the territorial integrity of the country would remain intact. The Punjab problem would be far from over. About the middle of the year the stability of the Government is threatened. The Akali party may even split and Punjab accord bogged down. Terrorist activity would increase. Strange happenings were likely in Kashmir. Jupiter's aspect on the ascendant would enable the Government to handle all probiems satisfactorily. The 7th plan would be adversely affected, the tax burden would increase and the prices of foodstuffs and essential commodities were likely to soar up higher. The so-called leaders would exploit the workers' grievances and bullies would dominate the labour movement. The press would come under severe criticism and subject to expensive law suits. Accidents involving many people would increase. Postal and telegraphic rates would further increase but services would deteriorate.

Education would be involved in controversies. Land legislation would be pragmatic. Birth-rate would not decline. Increase in juvenile delinquency, drug addiction and outbreak of peculiar forms of children' diseases defying medical theories and deaths among children are shown. Divorces will be on the increase.

"Some of the states in the South will pander to linguistic chauvinism with a view to surviving in power thus posing a threat to national integrity. Thə absurd 'sons of the soil theory' which wiil be harped on by the fanatics may play havoc in creating ill-will between language groups".

The presence of Mars in the 7th house in the new year chart was suggestive of a possible military encounter with a neighbour. We should be fully prepared to meet any emergency. In our relations with Islamic countries we might get somewhat disillusioned.

The economic policies might upset certain powers to the point of wanting a change in the structure and stability of the Government. All possible precautions should be taken to ensure the safety of those in power.

"Intellectuals" come under adverse days. The Congress party would face a crisis, some of the old leaders coming out of the organisation. Some of the laws passed by the Parliament to appease the minority communities might boomrang.

About the time of Mars-Rahu conjunction, explosions in atomic plants and gas leaks might occur. October-November 1986 warned of floods, earth tremors and tornadoes. The situation of Jupiter would enable the country to tackle the problems realistically.

Other Forecasts

Zia's position would become rather shaky and tempt him to use the army adventurously. The promise of democrasy might continue to be nothing more than a promise. The year ahead was not good for Sri Lanka, Some headway might be made in regard to the Tamils problem. Ealam state wuold not be conceded. Violent happenings would expose even the President to attack.

Dealing with U.S.A. Dr. RAMAN said: U.S. might get involved with a Muslim country. Mexico, El Salvador, Nicargua, etc,, would cause lot of headache to Reagan. The Senate and House of Representatives might not approve some of the President's decisions.

President Reagan would face treachery and a damaging smear campaign and he should be careful about his health and person especially when Mars transits Sagittarius and Pisces. The relations between Russia and America might somewhat improve. U.S. spending on a star-wars research would continue

A few heads may roll in the process of Gorbachev's attempts to modernise Soviet economy. Saturn's passage through Scorpio may expose some gas and atomic establishments to explosions. The Soviet grip on Poland and Afghanistan may not be loosened. A power struggle is likely about the time of the October solar eclipse. Gorbachev's personal safety may not be quite secure. Death of a prominent personage and significant changes of some top men controlling the destiny of Russia are possible about the time of Mars-Rahu conjunction.

Other forecasts made were: The relations between China and USSR would reach a breaking point. China might not embark on any external adventure. China's socialism and Russian communism may collide,

(Continued on page 548)

News and Views

EKALAVYA

Ad hocism

IF I were asked what I feel is the political philosophy of Rajiv Gandhi's government, I would say without fear of contradiction it is ad hocism.

If you are a chief minister today, you are made a Governor tomorrow because a situation demands it; for the same or similar purpose you are made a Central Minister next day and the day after, a Party functionary, for how long one can never say.

If you are a Central Minister and an odd man out, you are jettisoned into a Chief Minister's *gaddi* in a problem state to provide for an impending contingency, while at the same time an inconvenient politician at the State level is shunted out—felling three birds with one stone.

If the Sikhs show belligerance or the Assamese intransigence you buy them out with accords without counting the cost; all that you needed was to get them off the stage for the nonce. The PR men could fill in the blanks with colour and sound—even with exhibitions in outlandish airports in which the Doordarshan correspondent asks silly questions of the passengers hurrying through the transit lounge, to see their dear ones or put an important business deal through.

Lavish festivals of India—again products of ad hocism—have not prevented Reagan and Thatcher from politely declining to extradite Indian extremists from their shores while Zia and Jayawardhane can afford to laugh at their sleeves by treating India's parleys as peanuts.

When Punjab becomes hot, the government resurrects the National Integration Council from its grave to diffuse the national ire and dissatisfaction, if not for passing the baby. The next moment an Opposition Chief Minister can be lambasted and contradicted.

One could hear the interesting chink of the governing coin when recently Sobhraj broke the impregnable gates of Tihar jail and fled right through South Block's nose getting the government media flunking in the bargain. As MPs grilled the government on its *faux pas* the Minister whom we thought was also responsible (as a member of this column at least) for internal security repudiated the charge with righteous indignation (not for letting down a colleague) saying he did not hold the portfolio of jails! But the same Minister was the first to thump at the tub when the Bombay cops nabbed the escapee fortuitously though, which the local chief claimed was one-up on Scotland Yard!

Pray, Minister, how many of the hundreds of Punjab killers and bank looters have you nabbed todate and why? I know he will say, it is the state's headache, but that he will offer all help, as cartoonist Laxman sees.

One wonders whether at this rate, India will not, like the hero of R. K. Narayan's *Guide*, end up with the martyrdom of her own making, call it what you will—strength, weakness or ad hocism.

Sobhraj

Speaking of Sobhraj—the Houdini criminal who beat six of the world's best guarded jails my friend Argus has passed on to me the horoscope he has carried out of the known data of his life through his favourite method of algebraic equation by assuming his M.C. as x, progressing it to conjunct transit Saturn and arriving at the true ascendant *via Sayana*.

He gives the birth data as follows: [1]Born on 6-4-1944 at Saigon (10° N 49′; 106° E 41′) to Noi, a Vietnamese salesgirl and Hobchand Sobhraj, a cloth trader; originally named Gurumukhi. Father left her; mother married a Frenchman, and gave him the name Charles.

---

[1] Lagna 79° 21′; the Sun 353° 11′; the Moon 71° 24; Mercury 10° 54; Jupiter 114° 01′; Venus 331° 38′; Saturn 58° 31′; Rahu 100° 01′; Uranus 42° 59′; Neptune (R) 159° 26′; and Pluto 102° 56′. Ayanamsa 23° 04′.

First arrested in 1971 for burglary and theft and drugging. He is sharp of intellect; notorious, ingenious in escaping. Slipped from custody in Delhi Hospital in 1971; arrested in Bombay and returned to Delhi. Again slipped from custody in 1975; tracked down in Goa and lodged in Tihar jail for 10 years till now, when he escaped on March 16th and nabbed on 6th April again at Goa.

Sun Venus			Ascdt. Mars
	RASI		Jupit. Rahu Pluto
Ketu			
		Moon	Nep. (R)

Ascdt.	Ketu		
Jupit.	NAVAMSA		Merc. Venus
Sun Mars			
		Rahu	Sat.

My object in discussing his horoscope here is to prove that copy book rules apply to his chart which goes to prove the truth of astrology. The chart is Nirayana. Gemini Lagna makes him the intellectual that he is. Mars is the karaka for theft and he sits squarely in the Lagna. He is the lord of the 6th, again the house of theft. Among the other karakatwas of Mars are, attachment to females not one's own; uttering falsehood and daring परकामिनीरतिमसत्योक्ति, साहसं, कलूषं, etc. The places frequented by Mars are चोरम्लेच्छ, कृशानु those occupied by thieves and low ones. The 10th lord Jupiter occupies Saturn's Navamsa, when the earnings are through खलैः नीचधनै and कुत्सितमार्गवृत्या, *i.e.*, through rogues, money earned in evil ways. Saturn in the 10th signifies impersonation.

A general rule often referred to by Nadi astrology is that all planets that occupy the 8th from Lagna in the Navamsa become evil. The presence of the Sun and Mars in the 8th house in the Navamsa is significant. They indicate theft at the international level. Aspect of Neptune to 10 points to the drug trafficking.

What made him become a criminal? The 4th is the parental home. Neptune in retrogression occupies it and opposes or opposed by the Sun. According to western astrology this produces neurotic problems arising out of difficulties with parents and other family members. It makes one unconsciously deceitful and unreliable; he becomes a prey to illusions in matters of love and romance. We know Sobhraj has many lovers. Drug was his weapon of escape.

Pluto is conjunct Rahu which gives one drive and will-power in the context of money, being in the 2nd house; it will be deliberate and calculated. Ketu in the 8th house portends disppointments in attempts and therefore unhelpful besides hazards in longevity. Uranus in the 12th house made him join secret organisations for smuggling in narcotics.

Finally, on April 6th when he was nabbed at Goa, Saturn opposed natal Uranus to the exact degree, and it was *anujanma* nakshatra.

I shall now leave scholars to discuss the horoscope in greater details.

Pests and Mistletoes

For every grain there are a hundred chaffs; so it would seem in the field of astrology which, today, is starved of the water of honesty and the manure of knowledge.

The crop is further plagued by pests and mistletoes, which have to be mercilessly removed in the first instance by the hoe and pesticides, if the crop has to survive at all.

Big cities of this country like Bombay, Calcutta and Delhi, if we are to believe reports in the press, are infested by goons and conmen and women wearing the mantle of astrology and the way they jockey for titles and publicity (without worth) is really breath-taking and will shame even the politician, let alone the genuine astrologer who feels aghast at the way they cheat the gullible.

No wonder, our national press is hostile to the entire tribe whom they equate with the newspaper advertiser and those who borrow consulting hours from five star hotels.

Recently the press carried a report of a press conference held by a Bombay astrologer. During this press meet, he claimed to be a D.Litt. from an Australian university and a Ph.D. from a Kerala institute which is hardly equipped to award one; president of one institute or another and claimed top political personalities among his clients.

When however he was holed on his credentials he fumbled and had to have a lawyer by his side to bale him out.

He announced that he would be holding a world conference of astrologers by the year end, everyone knows for what. The press-handout ritualistically lamented the infiltration of quacks (sic) into the fold. And hey pesto! Each reporter had a cosy little transistor radio in his pocket as he departed, presented by the host!

Little did he dream, alas, that his effort would misfire; says the report.

There is another set of 'astrologers' and 'palmists' who literally blackmail their clients, whom they solicit by poster campaign, tempting offers and gain their confidence by cheap tricks and once they stumble on their weak points they work upon them like hell.

Recently a young man who rose to their bait was told his family would ostracise him and he would commit suicide unless he brought Rs. 1100 to pacify the evil *grahas*!

The poor man had many a sleepless night: absented from work and was on the verge of a nervous breakdown, until a veteran in the science set the record straight.

Women are never safe with these crocodiles.

It is time therefore that the Indian Council of Astrological Sciences took upon itself some police work too to weed out these mistletoes.

As a first step, it must agitate and declare a moratorium on conferment of honorary titles by institutions and conferences.

Respected elders in the field should refuse both directly and indirectly to participate or lend their names to such efforts.

A watchdog committee should function in different parts of the country to report on the nefarious activities of these undesirables and educate the public on genuine astrology which is human, and distinguished by results, character, and not honorifics by which people should refuse to be misled.

Let us for once rid the crop of astrology of the pests that vitiate the field.—14.9.86.

OUTLOOK FOR THE LUNAR YEAR KSHAYA

(1986–87)

(Continued from page 545)

A serious earthquake and severe floods. A political understanding was possible with Taiwan.

In Japan Naksone could be out of power. Scandals involving top political leaders would come to light. Earthquakes, tornadoes and tidal waves were all possible between June and December 1986. The emperor's health would be affected.

The Palestine problem might involve factional fighting in Israel. The Government would change. The Jewish state would have to reckon with much terrorism. Israel would be involved in fighting, probably with Syria. Much violence would be let loose because of fundamentalists in Egypt. U.S.A. might resort to some swift military action against one or two Islamic states. A severe earthquake threatened Turkey. The PLO would continue to sponsor terrorist activity on innocent civilians. Lebanon would be the scene of fighting A coup d' etat would throw out a Muslim ruler.

The Thatcher government would have to weather a turbulent political storm. Outbreak of violence in Ireland about the middle of the year involving Catholics and Protestants and racial troubles were all likely in U.K. France would become involved in a national crisis and in military action and the French Government would be insecure. Italian relations with U.S. and other NATO allies were likely to become lukewarm.

Summing up, Dr. RAMAN concluded. "There is no danger of a world war in 1986, Political boundaries of some states may change. Globally some top leaders will be in peril. Weather conditions throughout the world indicate strong winds, floods and some earthquakes in sensitive areas. Disasters in mines and high point buildings, explosions in gas and atomic plants, etc., will all occur. Punjab will continue to pose a serious problem. Astrologically the current transit of Saturn in Scorpio which is the 7th in India's horoscope and in association with the Dasa lord Ketu can have an ominous significance for the country. Islamic countries will continue to quarrel with one another. As Jupjter happens to be the King of the lunar year the public mind turns to its traditional, spiritual and moral values for guidance.

"The current 60-year cycle Kshaya draws to an end bringing in its wake many changes inevitably accompanied by pain and trauma."

Cautioniug that Astrology was a science of tendencies Dr. RAMAN said that by adopting suitable precautionary measures, the evils could be overcome or at least minimised. Astrology was a knowledge which, when, rightly used, contributed to abundant living. Prevention was better than cure.

Portents for the Future

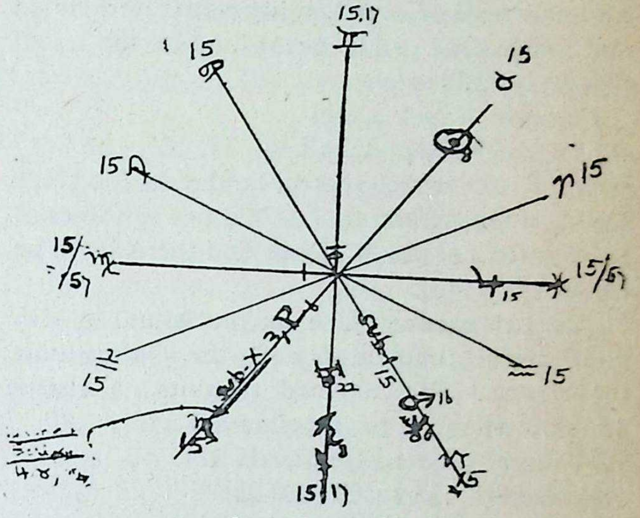
BEHRAM D. PITHAVALA

INTRODUCTORY REMARKS.—Our Aryan forbears taught us that this world is a reflection of what exists in the Heavens and, conversely that what is in the body (*Pinda*) can also be found in the Universe (*Brahmanda*). A corollary to this divine principle is applied also in Hindu Astrology where our physical body is compared with the body of the Kala Purusha, the Cosmic Man.

On the basis of their identical principle—*as above, so below*, the ancient Iranians declared that the Fixed Cross lay over Iran and considered Taurus, Leo, Scorpio and Aquarius as their Guardian Signs: Taurus on the Midheaven, Leo the Ascendant, and so on. Their national emblem was a roaring lion which also appeared on their national flag from times immemorial. Even today one can see at the porch or enterance of a Parsi Fire Temple the witness in stone in the form of the Holy Bull (Taurus), with lion's manes (Leo), wings of eagle (Scorpio), and a human face (Aquarius).

If we move move 30 degrees further towards the East from Iran we come to the sub-continent of India guarded by the four Mutable Signs: Gemini on the MC, Virgo on the ASC, and so on. Every night when I see the picture of India on my TV screen I often visualize India as our mother (Virgo) clad in a saree, her head held high towards Kashmir and the immortal Himalayas, her feet firmly resting over the land of the Ravanas, ancient as well as modern, and her left hand extended towards the vast expanse of land, from Burma to Java and Sumatra where the remnants of India's past culture and traditions can even now be seen.

Mercury and Jupiter thus become India's celestial Rulers, the planets of wisdom and religious lore. Is there any other country which can boast of having produced such great Rishis, the authors of the inscrutable *Upanishads* and *Bhagawad Gita*, as India has? And is there any other place on this globe where great Saints and Bhaktas take birth particularly once in every generation?



Locality Chart of India

On the negative side, throughout her long and chequered history India has suffered from one great handicap, an inherent endency towards disunity and and multiple rulership due to the position of Gemini, a double-bodied sign, on the 10th house of Government. There have been only a few short epochs when India held herself together as one supreme State as it did during the heydays of British Raj. However, the forces of nature could no more be resisted and the proces of splitting began once again resulting in the emergence of independent Burma, Ceylon and Pakistan. But I have a hunch that in the not-so-distant future India will once again regain her lost limbs, may be in the form of a loose Confederation of Greater India.

From what is stated above it will have been clear to advanced students of Mundanc Astrology that the ancients were quite aware of the fundamental principles of the *"System of Geodetic Equivalents"* and that the the great Sepharial only re-discovered the same empirically.

Mode of setting of Locality Charts.—Sepharial took the longitude of Greenwich (0 degree East(

as corresponding to Aries 0° (*Sayana*) on the MC of Greenwich. The Midheaven of the other parts of the globe, East or West, were determined according to the distance *in longitude* from Greenwich. The chart was then set up, as usual, by reference to the relevant Tables of Houses. Transits of planets over the MC and ASC of such locality charts were noted and judgement made according to the usual planetary influences.

Example: New Delhi

Long. 77 E 12 equals to 77° 12′, *i.e.*, 17 Gemini 12, which becomes the MC of New Delhi. On referring this MC to the Tables of Houses for Lat. 28 N 38, we find the ASC to be about 17 Virgo.

The entrance of Uranus in Gemini in May 1942 almost coincided with the Quite India movement. We attained freedom on August 15, 1947 when the position was as under :

MC : Gemini 17.12
Uranus : Gemini 25.11
Mars : Cancer 0.341

For Western longitudes the count is made in reverse order from 0° Aries, *i.e.*, Pisces, Aquarius, etc.

As I am typing this article I learn with shock that USA has launched a naked aggression against Libya and has bombed Tripoli, its capital city. Let us take this as an example for localities in Western longitudes.

Washington's longitude is 77 W 04 (Lat. 38 N 55). Therefore, 360.00 *minus* 77.04 equals 282.56, *i.e.*, 9s 12° 56′. On the day of the air attack (April 15, 1986) the configuration was as under :

MC : Capricorn 12.56
Mars : Capricorn 8.46
Neptune : Capricorn 5.48

The conjunction of Mars and Neptune falling on the Midheaven of USA on that day clearly indicated the *mala fides* of their act—an assault prompted by a desire to subvert Libya. But the last word has yet to be pronounced since Mars remains in USA's MC till October 8 ; it turns retrograde on June 9 in 23.07, exactly on Tripoli's 7th cusp (war) in Capricorn 24, and turns direct on August 12 right over USA MC. This indicates clearly the current mood of USA and a possibility of further war-like activities in the region. (Tripoli's longitude is 13 E 15 — MC Aries 13.15 and ASC Cancer 24 (Lat. 32 N 45).

Pyramid Locality Charts.—I have shortly explained above Sepharial's method of Geodetic Equivalents. There are some other systems also in vogue. For example, the well-known American Astrologer, Sydney K. Bennet (better known by his pen-name WYNN) improved Sepharial's system and calculated these charts by taking the geographical longitude of the Great Pyramid of Gizeh (31 E 07) as the commencement of Taurus, *i.e.*, he treated 31 E 07 as corresponding to the *Zodiacal Right Ascension* of Taurus 0° on the Midheaven of that locality.

He further utilized the Dwadasamsa (DWAD) sub-division of Hindu Astrology. *He, however, took Taurus as the first DWAD of every sign.* An example will make this point quite clear.

According to WYNN's above methodology, the MC of Washington comes to Capricorn 8.55, and the above configuration of planets on April 15 stands as under :

MC : Capricorn 8.55
Mars : Capricorn 8.46
Neptune : Capricorn 5.48
(The Ascendant is in Aries 16.04)

Again, WYNN cast Locality Sub-Charts by first finding the DWAD of the MC, and NOT that of the ASC as we do in our natal work in India. To continue with our above example, we find that in Capricorn 8.55 three DWADs have already passed ; so we subtract 7.30 from 8.55. The balance comes to 1.25, or 85 minutes. To ascertain the degrees elapsed in the next, *i.e.*, the fourth DWAD of Leo, we divide the said balance of 85 by 5, giving Leo 17 as Washington's Sub–MC ; the Sub-Asc. comes o Scorpio 10.

A *bird's-eye view of undivided India's past history in the light of transits of major planets in her Locality Charts (New Delhi—MC—Gemini 15.17 and ASC—Virgo 15–37 ; Sub-MC—Scorpio 3 and Sub- ASC—Capricorn 16.* On the principle that similar causes usually produce identical events under the

Divine Law of National Karma and to enable readers to gauge correctly the unfolding future of our motherland and her close neighbours, I give below a list of some events of cataclysmic nature such as wars and war-like activities, upheavals and insurgence, famines, etc., which took place when planets in Mutable Signs afflicted each other by conjunction, square or opposition :—

A. War-like Activities and Internal Disorders

(1) *First invasion of Mohammed Gaznavi, November 1001 A.D.*—Saturn in Gemini 25, Uranus in Pisces 10, Mars in Virgo.

(2) *His ninth invasion, 1017–19.*—Uranus in Gemini.

(3) *His last invasion 1023.*—Uranus in Gemini square Saturn in Pisces.

(4) *Second Battle of Panipat, 1193.*—Uranus in Gemini opposition Saturn in Sagittarius.

(5) *Third Battle of Panipat, 1526.*—Uranus and Jupiter in Gemini square Saturn in Pisces.

(6) *Fourth Battle of Panipat, 1556.*—Saturn in Pisces square Jupiter in Sagittarius.

(7) *Fifth Battle of Panipat, 1761.*—Uranus fast moving towards the end of Pisces ; Jupiter and Saturn also in Pisces.

(8) *First Maratha War, 1772–82.*—Passage of Uranus through Gemini and of Saturn through Virgo to Sagittarius.

(9) *Second Maratha War, 1803.*—Both Saturn and Jupiter in Virgo.

(10) *Third Maratha War, 1804–05.*—Saturn in Virgo ; Jupiter in Sagittarius.

(11) *Fourth Maratha War, 1817–18.*—Uranus in Sagittarius, conjunction Jupiter, and square Saturn in Pisces. Mars was then traversing Gemini leisurely from September 1817 to March 1818, simultaneously afflicting Uranus, Saturn and Jupiter.

(12) *First Afghan War, 1839.*—Uranus in Pisces opposite Mars in Virgo (February to June). Saturn in Sagittarius.

(13) *War with China, 1840–42.*—Uranus in Pisces, square Saturn and Jupiter in Sagittarius.

(14) *Indian Mutiny (so called) commenced (Meerut), May 1856.*—Neptune in Pisces 21, conjjunction Jupiter, both square Saturn in Gemini 28 on the MC.

(15) *Indian Mutiny (contd.), June 1857.*—Neptune in Pisces 23, square Mars in Gemini, Uranus nearing Gemini.

(16) *Queen's Proclamation, November 1, 1858.*—Neptune in Pisces 23, square Jupiter in Gemini 21. Uranus also in Gemini. Mars in Scorpio–Sagittarius from April to September 1858.

(17) *Mahatma Gandhi launches Satyagraha (Mapla Trouble), 1920–21.*—Uranus in Pisces in the 7th opposed by Jupiter and Saturn from Virgo.

(18) *Rejection of the "Cripps' Offer", April 1942.*—Uranus and Saturn nearing Gemini. Jupiter conjunction Mars in Gemini. (No more inauspicious time could have been selected for settling so delicate a question as of Indian Reforms. Men in power failed to recognize the value of scientific astrology in the realm of politics.)

(19) *Quit India Resolution in Bombay and arrest of Gandhiji and other leaders August 1942.* Uranus in Gemini 4, conjunction Saturn in Gemini 10 over Bombay's Master MC in Gemini 11.15 and opposing its sub-ASC in 9 Sagittarius Uranus–Saturn square Mars in Virgo.

(20) *Chinese Agression, September 1962.*—Pluto conjunction Uranus in Vsrgo, opposed by Jupiter.

(21) *Pak Invasion, September 1965.*—A very close conjunction of Uranus and Pluto in Virgo 15 and 16 respectively, opposed by Saturn in Pisces. Jupiter in Gemini.

(22) *Assassination of Prime Minister Indira Gandhi, October 31, 1984.*—Uranus in Sagittarius 11 opposition MC of the Master Chart. Neptune also in the MC. The Sun in Scorpio 7 on Sub-MC and Mars in Capricorn 17 conjunction Sub-ASC in Capricorn 16.

(23) *Declaration of "Khalistan" by Sikh Panthic leaders and the subsequent commando action next day, and dissensions in Congress (I) Party, April 29, 1986.*—In addition to the prevailing background influences generated by the position of Jupiter in Pisces, and of Saturn and Uranus in Sagittarius in opposition to the 10th house of the Master Chart of India (see Fig. 1),

(*Continued on page 605*)

A Quick Method of Timing Marriage

(Jaimini Astrology)

K. N. RAO, I.A.A.S.

PLEASE see the following questions :

(1) If you are told that a boy, settled in life professionally, wants to marry, can a fast snapshot accurate method of predicting the event be depended upon for seventy percent (70%) accuracy at least ?

(2) Similarly, if worried parents put a question about their marriageable daughter and want, after showing an accurate horoscope with degrees, a very quick answer as sometimes happens, not rudely, but for some other reasons, can the answer be given?

The answer to these questions is yes. The methods can be very fast, very dependable, with a high percentage of success. The greater the experience, as in any field, the faster the prediction.

I have met many respectable old Brahmins, mostly from villages, predicting with dazzling speed accurately. Of course, these Brahmins have two qualifications essential for such achievement—they know the subject and they lead a clean and spiritual life.

Aims

Emulating the respectable village Brahmin can we not make a quick and dependable, in at least 70% cases, prediction about marriage ? Our aim should be to achieve this ideal.

Let us at a glance put a horoscope, in any of the categories first ; early marriage say 17 to 21 years ; normal marriage 21 to 24 years and late marriage 25 to 30 years and *risk committing some mistakes*. I have made very good predictions on this bastis.

Early Marriage (17 to 21 years)

(1) If the Lagna or the 7th house contains only benefics and the 7th lord does not come under malefic influence with no malefics in the 2nd and 8th houses.

(2) Benefics are not retrograde ; Venus is not combust.

Normal Age of Marriage (21–24 years)

(1) The Lagna or the 7th house or the 2nd and the 8th houses contain mild malefics like the Sun, Rahu or Ketu, unaspected by malefics.

(2) Benefics are not retrograde and Venus is not combust.

(3) But the 7th lord comes under malefic influence.

Late Marriage (25–30 years)

(1) Stronger malefics (Saturn and Mars) influence 1/7 and 2/8 houses.

(2) The 7th lord is aspected by strong malefics or is combust

(3) Benefics are retrograde and Venus is combust.

(4) Jupiter fights a lone battle to have a marriage solemnised.

Process of Elimination.

The above ten working rules can be applied fast after ensuring

(*a*) That wherever Kuja Dosha manifests (houses 1, 2, 4, 7, 8, 12), it is our spot of investigation.

(*b*) That the 12th house ls not under double malefic influence and the 4th house not under triple malefic influence.

(*c*) That the Darakaraka (the planet, excluding Rahu and Ketu, the planet with least number of degrees) is not afflicted. Use Jaimini aspects here (Aries : 5, 8, 11 ; Taurus 4, 7, 10 ; Gemini 6, 9, 12, etc., by malefics or retrograde benefics).

Simplest Method

The method I have evolved works in 70 percent cases straightaway. *The rule is when Saturn in transit aspects natal Darakaraka, using of course Jaimini aspect, marriage takes place.*

The two exceptions to the rule are :

(a) When Saturn transits into the 7rh house or Lagna.

(b) In the case of delayed marriage within one to about four years from the day Saturn, in transit, aspects natal Darakaraka.

What I am stressing is that Saturn is the planet that approves when someone has reached the landmark of marriageability and *Jupiter puts on it his authority of divine sanctity.* Let me first illustrate the principles enunciated.

		Jupiter (R)	Ketu
	Chart 1		Lagna Saturn
Moon			Mars
Venus Rahu	Sun (D.K.) Mercury		

Mrs. Gandhi's Marriage (26–3–1942 (Chart 1)

Two malefics, Saturn and Mars are here. But Saturn as 7th lord will not ruin his own house and Mars in Leo (as Dr. B. V. RAMAN says) does not create Kuja Dosha.

Jaimini

(1) But from Jaimini viewpoint the two malefic iufluences are Saturn aspecting the Darakaraka (Sun) in Scorpio counterbalanced by the Moon's benefic influence.

(2) Aspects of retrograde Jupiter and Mars on the 7th house ; slightly and mildly countered by Mercury's benefic aspect.

It thus falls into normal age group (21–24). Saturnine indication about the landmark of marriageability can be worked out thus :

(*a*) When Saturn in transit begins to reach the 8th house from natal Saturn, the age of marriageability is reached generally.

(*b*) Now after this see when Saturn in transit is aspecting the Darakaraka. *This is Saturn's approval for marriage. The marriage may take place right then.*

(*c*) Or Saturn may wait for Jupiter to complete all formalities.

(*d*) In a case of delay Saturn may step in again to rectify a wrong.

(*e*) Even in the case of a very early marriage it takes place only after Saturn has aspected Darakaraka.

Timing

Coming back to Mrs. Gandhi's horoscope

(*a*) When transitting Saturn reached the 8th place from her natal Saturn he was not aspecting the Darakaraka.

(*b*) Saturn had to reach Aries to aspect the Darakaraka (1939–41).

(*c*) Jupiter joined Saturn (in 1941) to put his seal of religious sanctity and Mrs. Gandhi was twenty-three years old then. She got married after crossing her 24th birthday.

			Saturn
	Chart 2		Rahu
Ketu			Lagna Merc., Sun Moon Venus, Jupt.
			Mars (D.K.)

Rajiv Gandhi (26–2–1968) (Chart 2)

Analysis

(*a*) All benefics in Lagna promise a very early marriage.

(*b*) Darakaraka in Virgo aspected by Saturn hinders early marriage as there is no counterbalancing benefic aspect on the Darakaraka.

Timing

(*a*) When Saturn reached the 8th house from his natal position, Capricorn, he could not aspect the Darakaraka in Virgo.

(*b*) Jupiter in the meantime reached Gemini and aspecting the Darakaraka accorded his religious sanctity.

(*c*) Saturn reached Pisces and aspecting Darakaraka nodded his approval (February 1968).

Sanjay Gandhi (29–9–1974) (Chart 3)

Analysis

(*a*) The 7th house has a malefic, Saturn aspected by the Sun, Rahu and Ketu causing delay (four factors) counterbalanced by Mercury's aspect.

		Rahu	
	Chart 3		Saturn
Lagna			Moon
Mars (D.K.)	Sun Ketu Mercury	Jupiter Venus	

(*b*) Darakaraka (Mars) in Sagittarius is unaspected.

(*c*) The Moon in the 8th house, aspected by Jupiter and Venus and unaspected by malefics, is a promise of conjugal wedded life.

Timing

(*a*) Saturn in transit reached the 8th house (Aquarius), then Pisces and aspected Darakaraka but early marriage is not promised in this case.

(*b*) Saturn then reached Gemini and again aspected Darakaraka and Sanjay Gandhi got married.

(*c*) Jupiter reached the 7th house just then and accorded his religious sanctity.

Formulation of Rules

On the basis of this observation I have formulated the following rules:

(*a*) Saturn and Jupiter approve of a marriage by aspecting Darakaraka,

(*b*) Alternatively by transiting into Lagna or the 7th house, or

(*c*) By aspecting on the eve of marriage Lagna, Lagna lord or the 7th house or the 7th lord, one or more than one of these factors.

(*d*) Treat a retrograde planet as one having dual ownership for this purpose, *i.e.*, giving effects from the previous house also.

I will now proceed to illustrate with the help of some horoscopes given in Part I of "The Broad Timing of Marriage" the application of these rules.

First take the case (Chart 4) of a very early marriage in the case of a female. Born 19/20-9-1940 and married on 14-12-1954).

Ketu	Saturn Jupiter Moon		
	Chart 4		Lagna Venus
			Mars
			Sun (D.K.) Mercury Rahu

Analysis

(*a*) A benefic, Venus, in Lagna without any combustion promises early marriage.

(*b*) Mars in Leo (as Dr. RAMAN says) comes under exception to the rule about Kuja Dosha.

(*e*) Darakaraka with two mild malefics but a very strong benefic prevents any delay in marriage.

(*d*) The 7th lord (Saturn) is with two benefics ensuring an early marriage.

Timing

(*a*) Saturn reached Virgo and met natal Darakaraka and approved the marital proposal.

(*b*) Jupiter aspects Darakaraka from Gemini (till April 1954) and transits into Cancer to accord his religious sanctity.

Chart 5: Male born 7-8-1936 and married on 14-12-1954.

Moon			Ketu
Saturn (R)	Chart 5		Mars Sun
			Mercuay Venus (D.K.)
Rahu	Jupiter (R)	Lagna	

Analysis

(*a*) 1, 2, 7, 8 houses have no malefics.

(*b*) The 2nd house has a benefic.

(*c*) The 7th lord with a mild malefic receives the aspects of both Saturn and Jupiter.

(*d*) The 7th house receives the aspect of three benefics and one malefic.

(*e*) But the best is Darakaraka (Venus) with a benefic and no malefic aspect.

Timing

(*a*) Saturn reaches Leo, between 1948–51, approves but the boy is two young.

(*b*) Round about this time Jupiter from Aries sanctifies it.

(*c*) Then Saturn reaches Libra aspects Darakaraka.

(*d*) Jupiter transits over the 7th lord and the marriage is solemnised.

Chart 6 : Male born 29–9–1931 and married on 7–12–1966.

Rahu 12°	Moon 6° (D.K.)		
	Chart 6		Jupiter 22° 31′
Saturn 24°		Mars 15° Mercury	Lagna 25° Sun 12° Ketu 12° Venus 17°

Analysis

In this case degrees (rounded off) have been given for a specific reason.

(*a*) Venus, debilitated in the company of two malefics, both mild, aspected by Rahu, another mild malefic is aspected by a strong malefic Saturn. It is a story of unrelieved affliction.

(*b*) Mars in the 2nd aspected by Mercury (stronger, being more in degrees and in a fixed sign) is persuading Mars not to inflict bachelorhood on the native, who has the heart of a *sanyasi*.

(*c*) Some relief becomes visible in the presence of the Moon in the 8th house aspected by Mercury.

(*d*) Greater relief becomes visible when an exalted 7th lord promises a very dutiful wife.

Timing

(*a*) Saturn after reaching the 8th position from his natal position proceeds to Leo to aspect Darakaraka but knows it is too early to talk of marriage.

(*b*) Then Saturn reaches Scorpio and again decides it is still a premature age for marriage.

(*c*) Then Saturn transits into Aquarius, aspects Darakaraka again and decides, "now or never".

(*d*) Jupiter reaches Cancer and transits over the 7th lord.

(*e*) Jupiter then (retrogrades) to give effects from Gemini, aspecting Lagna and the 7th house also.

Thus, Saturn cleared the proposal after second "re-consideration" and Jupiter accorded his sanction from an exalted position in three ways to bring into this bachelor's life, a wife.

I will now proceed to apply my finding to the data discussed in a different way by some well-known writers in the past issues of THE ASTROLOGICAL MAGAZINE.

Mr. Sinnathurai (*A.M.*, September 1969, p. 764).

I will take two horoscopes where he has given the transit of planets.

1. *Date of marriage 20–4–1940 ; Darakaraka Jupiter in Capricorn.*

Saturn and Jupiter were in Aries on the day of marriage, *i.e.*, 7th house from Lagna which is Libra. It can be seen that it is covered by the rule given by me.

2. *Date of marriage 21–4–1967 ; Darakaraka Mercury in Leo.*

Saturn was retrograde in Aquarius till 27–11–1966 and, therefore, aspected from Capricorn, the Darakaraka in Leo.

Jupiter till February 1966 was in Taurus retrograde, therefore aspected from Aries Darakaraka in Leo. Then moved into Gemini fulfilling one of the exceptions to the rule and on the date of marriage in April 1967 was retrograde in Cancer, therefore again in Gemini Lagna.

Mr. H. R. Shankar's Data (*A.M.*, January *1973*)

Mr. Shankar has given the horoscope of the couple and this research of mine will have to naturally apply simultaneously to both husband and wife on their day of marriage which will naturally be the same day.

1. *Date of marriage 1943; Darakaraka of male Mars in Scorpio, of the female, Venus in Gemini:*

Saturn retrograde in Aries till 25-1-1942 aspected Darakaraka of the female from Pisces. Then moved into Aries and aspected the Darakaraka of the male. Then moved into Gemini in 1943 and transited over Darakaraka of the female.

Jupiter was in Gemini on the Darakaraka of the female. Then moved into Cancer sometime in May 1943 and aspected the Darakaraka of the male.

2. *Date of marriage 22-11-1968; Darakaraka of the male the Sun in Aquarius, of the female Jupiter in Libra:*

Saturn was retrograde in Pisces till 19-12-1967, giving effects from Aquarius transiting on the Darakaraka of the male and aspecting Darakaraka of the female. Later again retrograde in Pisces on 22-11-1968 aspected the Darakaraka of both.

Jupiter was retrograde in Leo till April 1968 so aspected the Darakaraka of both the female and the male. Earlier till September 1967, Jupiter was in Cancer aspecting the Darakaraka of the male in Aquarius and later moved into Leo and aspected the Darakaraka of the female.

3. *Date of marriage May 1971; Darakaraka of the male the Sun in Taurus and Mercury in Gemini of the female:*

Saturn was retrograde in January 1971 in Aries giving effect from Pisces and aspected the Darakaraka of the female in Gemini and in Taurus in May 1971 on the Darakaraka of the male.

Jupiter retrograde in Libra till June, 1970 aspected the Darakaraka of the female from Virgo and from Libra aspected the Darakaraka of the male in Taurus.

4. *Date of marriage 23-11-1961; Darakaraka of the female Saturn in Gemini, of the male Saturn in Virgo:*

Saturn was in Sagittarius till October 1961 aspecting the Darakaraka of both.

Jupiter retrograde in November 1961 was in Capricorn giving effect from Sagittarius aspecting Darakaraka of both. Earlier was in Sagittarius till 31-1-1961 aspecting Darakaraka of both.

I will now take up the latest example given in January 1986 issue of THE ASTROLOGICAL MAGAZINE by Mr. Iranganti Rangachari (on page 109).

1. *Date of marriage 29-4-1959; Darakaraka Saturn in Sagittarius*

Saturn in Sagittarius and Jupiter in Virgo till July 1958, aspected Darakaraka.

2. *Date of marriage 18-5-1979; Darakaraka Jupiter in Cancer.*

Saturn was retrograde in Leo, therefore on Darakaraka and Jupiter was in Cancer.

3. Here, there seems to be something wrong in the calculation. Birth time given is 10-30 p.m. on 15-12-1953. My calculation gives the Sun in Sagittarius and therefore the Sun should become Darakaraka. But Mr. Rangachari's calculations make the Sun the Atmakaraka and Mars (Libra) the Darakaraka. In either case the following may be seen. Saturn and Jupiter were in Virgo on the date of marriage (15-5-1981) aspecting Darakaraka *if the Sun.* Both Saturn and Jupiter were retrograde and were therefore aspecting Libra if Mars be Darakaraka.

4. *Date of marriage 9-2-1957; Darakaraka Mercury in Capricorn*

Saturn from Scorpio aspects it. Jupiter was in Leo till October 1956 from where he aspected and later, retrograding in Virgo, again aspected Darakaraka.

5 *Date of marriage 18-5-1979;* Darakaraka Saturn in Capricorn

Saturn in Leo aspects Darakaraka. Jupiter retrograde in Gemini till 2-1-1978 again aspects Darakaraka.

Since I have called it a fundamental piece of research I have so far given six instances first to see how this principle of timing marriage works and then proceeded, to give instances (from the articles appearing in THE ASTROLOGICAL MAGAZINE of past years) by applying them to other writers' data.

(Continued on page 603)

Points to Ponder—III*

H. R. SHANKAR, B.A.

IN ASTROLOGY, Saturn is associated with struggle in life, misery and grief. It is not because Saturn as a cosmic body is causing them through some kind of mysterious radiation. Astrologers find the position of Saturn in a horoscope as a reliable clue to identify the aspects of life that come under strain. In usage they have naturally come to look upon Saturn as the dispenser of human suffering whereas all sufferings and frustrations in life come from the pursuit of man of transient things. Most people are out of touch with what they truly want in life. Consequently, they keep craving for things fleeting around, lured by the glitter. In a way they are like the child that wants to grab anything within the reach and put it into its mouth. The child cries as if everything is lost when the parent places unwanted things beyond its reach and takes out things the child has already put in its mouth. Man is no different from such a child. He goes about pursuing things without understanding whether he really wants them. But when those things elude him or when he loses what he already has, he bewails his bad luck without realising that what he has been thus denied are only those things for which he has no need in the true sense. Much as the child develops the faculty to discriminate between what it wants and what is of no use to it, so also man grows wiser with experience, provided he makes attempts to learn to read the message of life. For one who is thoroughly aware of the true values of life and knows what he really needs, Saturn symbolises manifestation of all those needs. Consequently such persons have no grief or misery in life. In this context, Saturn stands for wisdom gained from the struggle in life: "loss" attributed to Saturn is loss of ignorance. On the other hand, for most of us who have yet to develop awareness of the true value of things, Saturn is devil of a doctor who denies savouries and instead forces us to swallow bitter concoctions.

The house that Saturn is in and the houses aspected by Saturn in a horoscope represent areas of greatest tension in life. But how the native would tackle these situations and the manner in which he is equipped to come to grips with them are indicated by the tripod signs from Saturn. These are the two adjoining signs and the one opposite Saturn, *i.e.*, the 2nd, the 12th and the 7th houses from Saturn. The fundamental part of struggle in life is the preparedness to fight, if necessary, to maintain one's position in the face of pressure from the environment. When all the three tripod signs are unoccupied, Saturn finds no support. This indicates a flaccid approach to the struggle, lacking in rigidity. Such a native, like a boat without anchor, allows himself to be pushed around by other forces and lacks the will to resist. He is the kind who often finds himself tossed around from job to job, from place to place by undesirable transfers and even in business having no steady line, hopping like a bee from one to the other. Such a native finds himself working all alone the hard way to come up in life, with no assistance coming from any quarter. More often the reward he reaps would be less than commensurate with the efforts put in while the positions he has earned and due to him are seen snatched by the more ambitious. But in the true characteristic style of Saturn he works sincerely and accepts the reward as it comes gracefully with less complaint and no heartburn.

On the other hand, natives, wherein the Sun is placed in the sign opposite Saturn, strike a contrast. They would be domineering, if not resourceful. Herein the ego drive comes into play. While in some it would be apparent, in the rest it would be simmering within seeking an outlet to surface. The trait is inherent in

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*Part II of the article has appeared in the *A.M.*, June 1986.

all such natives, and they would always be struggling to make their presence felt, in whichever status in life they are placed in. They would be oblivious to all other considerations in their pursuit of self-promotion. They could be totally blind as to whom they hurt and as to who get destroyed in the process. Very interestingly, these suffer from an illusion that whatever they are doing being for the benefit of others, they are justified in imposing them at all cost. This trait, unless bridled and wisely directed, could well be their undoing. This makes for their cup of sorrow ultimately and for them success tastes bitter.

The keynote to struggle in life for natives with Venus in a sign opposite Saturn is pursuit of finance, arts and reward with least effort. These are the type who look for an easy life, feel at home in financial set-ups and handling financial deals and choose activities involving least physical effort. They earn money almost effortlessly, though how wealthy they can grow, would be resolved by other determinant factors indicated in yogas for prosperity. On the other hand, Mars in a similar position to Saturn means for a very active life but calling for a lot of physical effort, though it means dynamism. No matter whether the status is of a worker in a furnace or of an industrialist, the keynote is physical effort. Mars placed in the 2nd sign from Saturn, however, means initial obstacles in career that will have to be overcome. The native may also have to start on a low remuneration and status. With Jupiter in the 2nd from Saturn, the native would be assured a coveted status to launch his career and his path to professional success would be a highway, promising a smooth run. Rahu in similar placement indicates that the native would not find a firm foothold in profession till around 28 years of age when Saturn completes his first round. His career starts, in a sense, only after that.

These and such other basic inherent traits attributed to planetary set-up hold valid without exception and any variation would be limited to finer points of their manifestation. Accordingly, astrological rules are framed to guide in quick evaluation of results. Consequently, it is of utmost importance that we take into consideration the specific context in which the rule would be applicable. Any mechanical application of the rule is bound to make one look silly when results fail to turn up as predicted. Take for instance a rule that states that when Saturn and the Sun occupy Lagna and the 7th house respectively or the other way, the native is denied marriage. In actual practice, one can reel out any number of cases of natives with this combination leading a normal married life, by and large. Off hand I can cite the case of my friend who has Saturn and Jupiter in Lagna which is Taurus and the Sun and Mercury in the 7th in Scorpio. He married at the age of 31, perhaps the apparent result of Saturn and the Sun combination affecting the 7th house causing delay in marriage. He is leading a normal married life with two children with no sign of any adverse development during the 15 years of married life. It would be wise, therefore, to establish parameters to every rule as to its range of validity, in the absence of which it would be a game of musical chairs. On the other hand, we would be on safer grounds when we are guided by the inherent traits attributed to these combinations. In this instance, Saturn and Jupiter are together. This should augur well for professional success. The native is indeed very prosperous. Mercury in the sign opposite Saturn is indicative of business, liaison or intellectual pursuit. The native is a businessman and owes much of his success to his ability as a liason-man. The Sun in the opposite sign to Saturn introduces the ego drive, which is bridled because of Jupiter association. Instead of being a domineering personality, the native owes his prominence to his nature of readily volunteering assistance, so much so he is always sought whenever something is to be organised. Thus we can see all the attributed traits have manifested appropriately.

I repeat this point because it cannot be stressed enough: the astrological dicta in themselves do not constitute fundamental truth! They are segments or parts of the whole truth. Hence each rule has a specified range of validity, beyond which it would have no relevance Awareness of this is essential for proper appreciation of the discipline of astrology. There are certain dicta which can be considered as having universal application. Of many such dicta centered round the position of Saturn, we will take up for discussion two interesting ones:

(*i*) When Saturn, the Sun and Venus are conjunct in the same sign, the native of such a chart would grow wealthy effortlessly, *i.e.*, with minimum of effort; but he would also lose wealth heavily. From poverty to riches to bankruptcy would be the keynote, though an over-statement. (Exception: conjunction in the 11th house.)

(*ii*) When Saturn, the Sun and Mercury are conjunct in one sign, then the native of such a chart would reach a situation in life as to make him totally dejected in life. In other words, the life for that native would be a cup of sorrow.

In both the dicta the emphasis is on a specific pattern and not on any particular event. The dictum also does not throw light on the timing, which would have an important bearing, particularly in the context of the verification of the validity of the rule. As Saturn is the key-figure in this context, we may reasonably infer that the second round of Saturn in its transit should witness manifestation of the results. Based on this assumption we will proceed.

	Moon		
Ketu	Chart 1 25–10–1953 at Sunrise		
			Rahu
	Jupiter	Ascendant Saturn Sun Venus	Mars Mercury

In Chart[1] Saturn, the Sun and Venus are conjunct in Lagna. There are of course powerful Rajayogas and Arishta yogas present in the chart, which could be cited to explain the rise and fall of the native. For that matter, here is the rule that denies marriage, as Saturn and the Sun are in Lagna aspecting the 7th house. But the native in fact got married at the young age 17 years. He should be shortly celebrating the golden jubilee of his marriage. And that rule holds no water in this instance. My submission therefore is that we confine our scrutiny to verification as to whether the results attributed to a combination have manifested or not. We segregate those wherein results are found and separate the rest wherein the results have not materialised. We would only be going in rounds, if we were to divert our attention to other yogas present and attributing the results to them. In Chart[2] the yoga is present. In fact, the native rose to become a multi-millionaire starting as a retail shop-keeper. He had a crash following a financial scandal and criminal proceedings that ended in imprisonment. His fall was as sensational as his meteoric rise. May be another native with this combination may only rise to become a lakhier and lose an equally proportionate amount. What is relevant in the context of the dictum is prosperity with minimum effort and fall as conspicuous as rise. Any case having this combination but not falling into the pattern of prosperity followed by fall would fault the dictum.

Mars		Saturn Sun Mercury	Ascendan t
	Chart 2 14–6–1943 at 6-27 as at Calcutta		Jupiter Venus Raha
Ketu			
		Moon	

In this case, Saturn, the Sun and Mercury are conjunct in Taurus which is the 12th house. The girl got married at the age of 27 to a family

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A Question of Intelligence

BARBARA CAMERON

IT is rare in life that we are faced with only one problem at a time. In fact, the cliches of life prove this: we say, for example, "It never rains but it pours," meaning that one problem seems to precipitate another.

Looking into my casebook, I find an example of a woman who felt herself at the crossroads in her marriage and, as a result, separated temporarily from her usual routine by moving herself and her son to the family farm.

Although she was having some trouble at the time resolving her thoughts about her marriage, she soon found her troubles multiplied. The son was entered in a private school nearby, but he did not settle down easily in these new surroundings. It was not long before the mother was summoned to the school by the teacher and told that her son was being disruptive in the classroom.

Her attempts to meet this challenge were unsuccessful, for at a subsequent meeting she was told by the teacher that in her, the teacher's opinion, the boy was having trouble keeping up with the normal workload of the class.

There is no doubt that a natural bond exists between parent and teacher, but this bond can be highly co-operative or highly antagonistic, as well as neutral. Expectations of each other, on the part of both, are great: parents usually have good opinions of their children and, even if they are chastizing them privately, tend to defend them publicly.

This tendency is easily demonstrated when one observes the support given to even common criminals by their mothers and other family members: they must be hardened villains indeed before their mothers abandon them!

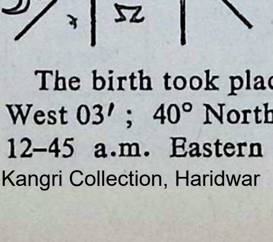
Indeed, this is not only a natural mechanism in the necessary defense of the young, but desirable from society's viewpoint. The breakdown of this mechanism puts the burden of support on the general society, never as personal and loving as from the particular family.

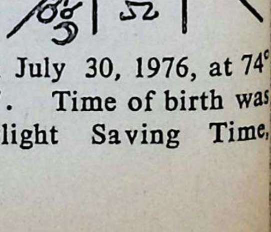
In this case, however, the mother was unwilling to accept the judgement of the teacher and a mildly antagonistic situation began to develop. The mother believed her son was quite intelligent enough to keep up the normal work of his class. In fact, she felt that it was boredom through inactivity which was causing him to be disruptive. Furthermore, she believed that the teacher was not recognizing that it was this boredom, and not dullness, which was causing the problem. She attempted to encourage the teacher to see the problem in this light.

From the teacher's viewpoint, no doubt she felt the mother's comments stemmed from her fondness for the boy and her unwillingness to recognize any area where he might not measure up to the average student. A teacher can thus compound the difficulties by believing subjective pride is blinding the mother.

Although I never met the teacher in this case, I feel it is a general enough occurrence to hypothesize from the facts as given to me.

Shortly after the mother's first visit to me, she called to ask for an interpretation of her son's chart. Events at the school had bothered her enough so that she wanted the delineation keyed specifically to the question of his intelligence: was she right to think he was above average or was she wrong?





The birth took place on July 30, 1976, at 74° West 03′; 40° North 53′. Time of birth was 12–45 a.m. Eastern Daylight Saving Time, ostensibly in the early hours of Saturday morning. But in point of fact, the subtraction of an hour puts the Standard Time at 11-45 p.m.. Eastern Standard Time (5 Hours West of GMT), and the actual birthday of Friday.

Planetary positions given here are computed on a Pet 4032 Computer, Matrix program M232: Taurus—Lagna 01° 17 and Jupiter 03° 37′; Cancer—Saturn 13° 07′, the Sun 13° 37, Venus 25°13′, & Mercury 28° 42′; Leo—Mars 20° 42′ and the Moon 24° 21′; Libra—North Node 14° 33′, Capricorn—MC 9° 20′; and Aries—South Node 14° 33′. Ayanamsa is—23° 31′ 41″. Ascendant and the Moon are both in constellations ruled by the Sun, ruler of the 4th and balance of Dasa is of Venus, 3 years, 6 months and 9 days. This means that at the time of consultation, in March of 1985, he was running Sun Major, Venus Sub.

Equal House Division has been used for this chart, taking house edges at 16° 17′ and midpoints at 01° 17′.

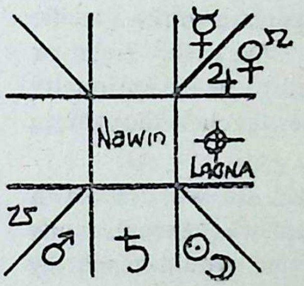
The MaHaBote (Burmese Buddhist) chart shows a Venus (Friday) birth in the house called "Kingly Position" with the native in Venus Major for the first 21 years of life Minor period at the time of inquiry was the Sun.

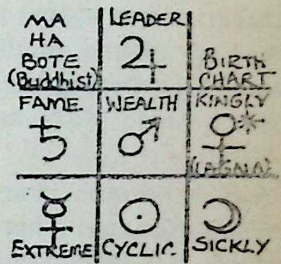
Last month I gave this chart to my class with the same question I had been given. The members researched very well, and all reached the same conclusion: the young man is very intelligent indeed. Some of their research provided reasons such as, Jupiter in the 10th from Lagna ruler, Venus; Jupiter in the 1st, conjunct the Ascendant; Mercury in the 4th; and so on. They were all correct. The intelligence of the mind shown here shines out clearly enough to be apparent to beginning astrologers as well as those more experienced.

The most striking initial fact is the tight conjunction of Lagna with Jupiter in early Taurus, constellation of Krittika. This positioning gives a clue as to the nature of the mind: brilliant, destined for reputation, but needing guidance and leadership to attain full expression. Furthermore, since the zodiac sign involved is Taurus, ruled by Venus, and since Jupiter and Lagna lord Venus are in mutual aspect, we must not be surprised to see an artistic bent to the mind.

Supporting the first fact is the 4th house. Our mentor, Dr. B. V. Raman, has written of the importance of the 4th house in a chart, showing its contribution to peaceful harmony in the life. Indeed, the 4th is like the rock on which a firm house is built. Here, we see that the 4th is occupied by two benefic planets, Venus and Mercury, rulers of the 1st and 5th houses. Furthermore, and most significantly, neither planet nor the house itself receives any malefic aspect! They are unspoiled, receiving strength from Jupiter in the 1st, thus increasing the ability of the mind to flourish.

The Sun, ruler of the 4th, is in the 3rd, placing Saturn in combustion. It is significant that Saturn is behind the Sun in the chart, not in front of it: no restrictions are before the mind/soul, but structures can be used for support and guidance. The Sun behind Saturn might have been seen as obstacles and frustrations to the expression of the intelligence and strength of the soul.





The ideal chart has its malefics in malefic houses, it is said. We can't say that this is entirely the case here, for Mars is in the 5th, conjunct the Moon. Some other afflictions are seen by Mars' aspect on Jupiter and Lagna, as well as Saturn and the Sun having aspect on the Moon, Saturn with the well-known special 3rd house aspect.

Mars and the Moon are separating. Furthermore, as ruler of the 7th, Mars can be construed as a functional benefic for the native; it also receives full aspect from applying Jupiter. So, although it is to be expected that there will be some harshness or rebellion in his attitude towards his mother, we would expect that to diminish as he grows older. This is not only because wisdom naturally increases with age, but also because the influence of Jupiter should increase in modifying the action of the ego.

The Navamsa chart does not let down the potential of the natal chart: what is sadder in an astrologer's eyes that to see a chart in which the Navamsa is notably weaker than the natal chart? In this case, Lagna moves to Capricorn, its own natal 9th, with the 9th ruler, Saturn as Yogakaraka, moving to exaltation in the Navamsa 10th. Since Saturn is the most powerful and auspicious planet for Taurus rising, this bodes well for the native in his adult life. It seems clear that the strength of the chart should carry him through into the promise of his birth-right.

The Moon is a planet to watch, no doubt, since it is ruler of the 3rd natal and 7th Navamsa, posited in the 5th natal house, conjunct Mars and aspecting the natal 7th. The child entered the Moon Dasa on February 9, 1986.

There is much more of interest in the chart, of course, but it does not pertain to the specific question of the mother: Was she right or wrong in believing her child to be exceptionally smart rather than, as the teacher thought, a bit dull?

I told her the chart said she was correct in her assessment: her son was exceptionally bright. In my opinion, he would benefit by her return to her husband or by a regularization of the separation. His mind needs stimulation and expansion, such as is more easily obtained in large cities with plays, operas, museums, and so forth. The musical overtones to his intelligence needed exposure, as well as the obvious ability with words.

Venus and Mercury in the 4th together show a generally cheerful attitude and a good maternal relationship, as well as some amount of fame and reputation. The ability to earn money is marked as well as owning properties (landlordship). It is possible that he could do well as an agent for others, such as a law career; but the feeling of the chart is that this would be a misuse of potential creative ability.

A tendency to spend money is clearly noted, not only by Lagna in the first ten degrees of Taurus, but also the 8th ruler, Jupiter in the 1st, suggesting an inclination to incur debts. A program of educating the child in systematic savings will be to his benefit in later years, Jupiter's aspect on the 5th and 9th shows this is a trait which can be overcome—but he must expect periods of frugality (second ruler Mercury in the 4th) to be balanced with periods of over-liberality.

The Sun's position in the 3rd with Saturn combust shows a tendency towards childhood illness. This is shown again in the MaHaBote chart with the Sun in Impermanence. In both charts, this tendency is somewhat masked by the high energy levels of Mars. Excessively energetic or sustained activity can deplete the natural vitality of the individual. Thus Saturn can be seen as a warning, as well as a restriction—learning to husband his natural vitality will be beneficial.

Birth into somewhat affluent circumstances is seen on the chart. But, both natal and Navamsa charts show he will make money for himself. For instance, the 10th ruler, Saturn, goes to exaltation on the Navamsa chart.

Venus' position as ruler of the 2nd from the Moon in the 12th from the Moon suggests some profligacy with respect to his mother's money. This increases the need for him to be taught how to manage money at an early age. Investment in institutional resources would help mitigate this trend in the chart.

During another consultation, the mother had asked when her own personal situation might be resolved. The answer was, about May 1985. In fact, a further disagreement with the teacher in question precipitated the return of the mother and son to the family home. He was entered in the public school system and then tested for MENSA, a private organization for persons with high IQ's. He passed the test like a breeze, and is currently involved in statewide activities of that unusual organization.

(Continued on page 519

Astrological Value of Surgery

SURGERY has made rapid advances during the last half a century, and its improvement during the last decade is really surprising. But medicine must always consult astrology and find out where its healthy currents would augment the planetary influences and when they would be neutralised by those currents. There are now many murders committed in the name of improved surgery and medicice and it is within public knowledge, that cases sent to important centres of medical skill and proficiency do not return very easily, be the causes what they may. When the planetary periods and sub-periods are favourable medicines administered will do good and surgical operations would prove successful. We have no wish to criticise or underrate the value of medical help, but the agreed opinions of the medical experts are far from being satisfactory or encouraging to the modern boast of medical perfections and surgi--cal satisfaction. We shall quote a few opinions from some of the most eminent medical practitioners, in Europe and America for ready reference. On page 89 of Vol. VI of THE ASTROLOGICAL MAGAZINE we thus remarked: "If the Medical Congress is examining the view of eminent men of all nations, and to further the cause of scientific progress, what harm could befall on that August Body if they collected all the available information on this important subject (Tuberculosis)?" There is no compromise of their dignity, in testing astrologers and if the experts offered their explanations which were unreasonable or unsound then they could have been rejected at once as useless. Why should any scientific body be bigotted and presumptuous? One who carefully reads the arguments advanced on the different aspects of consumption before the New York and London Medical Congress of Tuberculosis, will be surprised to find as great a divergence of views as could be on the most ill-understood and ill-digested subject of the day. As regards the view held by some of the medical men, about modern medicine and its development, a few quotations from their own forcible pens will not be out of place and will show to the world what honest and sincere men feel about the much vaunted medical science for which million of pounds are annually spent by governments and in examining the truths of which the best intellects of the age are seriously engaged. The remarks are very strongly worded but they are the real opinions of men who have had the best practice in medicine and who sincerely felt what they wrote about.

1. Prof. Jameson of Edinburgh, Scotland, an Allopathic authority of reputation, exclaimed—"Nine times out of ten our miscalled remedies are absolutely injurious to our patients."

2. Dr. Oliver Wendell Holmes thus observes—"The disgrace of medicine has been that colossal system of self-deception in obedience to which mines have been emptied for their impurities, the poison bags of reptiles drained of their venom, and all the inconceivable abominations thus obtained thrust down the throats of human beings suffering from some fault of organisation nourishment or vital stimulation."

3. Prof. J. Rhodes Buchanan of Boston, Medical Editor and Author, remarks—"of all known sciences, none have been more unstable, confused and contradictory in doctrines than practical medicine. Not only is it changing from age to age, and even from year to year, but on the very same day, if we pass from nation to nation, from city to city, from one medical school to another, located in a neighbouring street, we find the most contradictory doctrines, taught with dogmatic confidence, at the same hour, and the votaries of each expressing no little contempt for the others."

4. Dr. Ramaga, F.R.S.C., London, thus forcibly expresses—"It cannot be denied that the present system of medicine is a burning reproach to its professors, as indeed a series of vague and uncertain incongruities deserve to be

called by that name. How rarely do our medicines do good? How often do they make the patients really worse? I fearlessly assert, that in most cases, the sufferer would be safer without a physician than with one. I have seen enough of the malpractices of many professional brethren to warrant the strong language I employ."

5. Dr. Frank says—"Thousands are annually slaughtered in the quiet sick room."

6. Dr. Francis Croggswell of Boston says—"I cannot answer to my conscience, to withhold the acknowledgement of my firm belief that the Medical Profession is productive of vastly more evil than good and were it absolutely abolished, mankind would be infinitely the gainer."

7. The celebrated Oliver Wendell Holmes, M.D., says—"Except opium, wine, ether and chloroform, I firmly believe that if the whole *Meteria Medica* as now used could be sunk to the bottom of the sea it would be all the better for mankind; all the worse for fishes."

8. Professor Gregory of Edinburgh Medical College has the honesty to say—"Gentlemen, ninety-nine out of every hundred medical facts are medical lies and medical doctrines are for the most part stark staring nonsense."

9. Dr. Alexander Rose, F.R.S.L., of England says—"The medical prrctice of today has no more foundation in science, in philosophy or common-sense than it had one hundred years ago. It is based on conjecture, improved by sad blunders, often hidden by death."

10. Sir Astley Cooper, M.D., and Physician to the Queen of England, observes—"The science of medicine is founded on conjecture, and improved by murder."

11. Dr. Forth says—"There is scarcely a more dishonourable trade imaginable, than medicine in its present state."

12. C. S. Hughes, M.D., observes—"A cough is a reflex act, but a coffin is not. A coffin is often the result of a doctor's visit."

It should not be understood that we are against present medical men or science. The opinions above recorded are the reflections of deep thinking of honest minds.

We as astrologers, will be in a position to predict, who will get attacks of consumption and who wil! not, which cases are curable and which are not, by examining the horoscopes of tender children. Medicine does not go so far in its pretensions. There will be no harm if any congress or Medical Association sends for all those who profess to know something about astrology, discuss and record their views honestly without prejudice.

When modern medicine has so many uncertainties about its *Materia Medica*, its development, and its urganisation, would the medical world be doing wrong if they brought the principles of Astrology to help its progress and ensure success in its operations? The Moon is called *Oshadhisa* or the lord of vegetation and the various juices they contain. Scientific men have declared that young cattle consume more nourishment from the food than the old cattle and therefore the manure of the old cattle is more fertilising than that of the younger ones. Similar results may be expected from the human species. Applying this analogy, the younger vegetables probably give juices, not so well concentrated as the older ones.

Who then works these changes in the mineral vegetable and animal spicies? The answer is ready. The rays of the glorious Sun directly and his rays reflected by the other planetary globes, indirectly after absorption of some important chemical substances by the various planetary bodies.

In the selection and preparation of medicine for curing human beings will it not be sensible to consult the planetary moods, their various phases, revolutions, retrogressions, combustions, elongations, and combinations and aspects? Will there be any unreasonableness, in considering that the influences of the rays of the Sun in the morning, afternoon, evening and night, differ in capacity, character, virtue, and potency to do good or bad. Similarly about the other rays of the most important planets, *viz.*, the Moon, Mars, Mercury, Jupiter, Venus and Saturn. Will not medical preparations improve in time and power? When they are prepared at

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Dermatoglyphics and Diagnosis of Congenital Disease

NEERAJ GUPTA, B.Sc.

DERMATOGLYPHICS is the study of ridge patterns of the palm and fingers. It is the most scientific and a recent area of study in medical palmistry. According to Dr. James B. Thompson, Dermatoglyphics may establish diagnosis in very doubtful cases of congenital anomalies without Karyotyping.

The ridge patterns of the palm and fingers are also called *skin carvings* and these marks develop in the first four months of a child's life in the womb, when the foetus is most susceptible to infection and other harmful and stressful conditions of environment. If these unhealthy environmental factors interfere with the growth of the child in the intra-uterine life, they later, not only cause congenital anomalies related with constitutional defects, but also create abnormal palm ridge patterns and if they are honestly studied, may help to establish the confirmatory diagnosis of congenital disease without any costly investigation. That is why, Dr. S. Eugene of Washington hospital called it "the poor man's Karyotype".

Dr. James R. Millor of British Columbia had emphasized about its significance for child's routine examination to diagnose any abnormality in the mental or physical development.

It is still a complicated science but in the majority, very conclusive. Therefore, I should like to present some useful tips to laymen so that they may be acquainted with them.

The following three basic factors in the study of fingers and palm patterns are of interest to us:

(1) The ridge patterns
(2) Axial triradius and triradii angle
(3) Ridge count.

Ridge Pattern are of five types, mainly: Loops, Arches, Whorls, Composites and tented types. Of these types the loop is the most common, *i.e.*, about 67%. It has a centre and a triangle which is called a triradius. The arch has no triradius whereas the whorls have two triradi. All these five patterns are also present on the base of the middle and ring finger and on the hypothenar and thenar eminences.

Triradius is more significant in the palm than those associated with finger print patterns. They are of two types :—

(1) The digital triradii known as A, B, C and D located on the base of the 2nd, 3rd, 4th and 5th fingers.

(2) The Axial Triradius, known as T located normally at the base of the palm between the Mounts of Luna and Venus.

Lines drawn from the A & D triradii to the Axial Triradius form an angle that is known as the ATD angle.

Ridge Counts—I shall discuss only two important counts, *i.e.*,

(1) Loop ridge count (LC)—on the finger from the triradial point to the centre and

(2) A–B ridge count (AB) on the palm.

Most important, you must count them along a straight line.

Now I shall evaluate the bases of Dermatoglyphics in relation to congenital anomalies. First I shall furnish some facts.

1. In a normal hand, the loops and whorls are found more frequently on the fingers and arches and tented types are most comon on palm. If you see any deviation of these patterns, *e.g.*, if arches on the fingers and whorls on the palms are found, then do further investigations because the case will now be suspect for some hereditary problems.

2. Normally, hypothenar and thenar eminences lack patterns. But, if you find patterns on those eminences, consider it an additional and supportive measure of genetic variation.

3. If the person has a similar pattarn on all the ten fingers as do monkeys, it indicates the presence of *Simian* or animalistic trait and such types of hand are called *Monomorphic hands*.

According to Dr. Wolff, only 10–20% of all human population have monomorphic hands and they definitely possess some abnormal genetic alteration.

4. The normal ATD angle is around 45 degrees and the person of this ATD angle has average I.Q. (intelligence quotient, *i.e.*, the ratio of mental age to chronological age, multiplied by hundred).

The I.Q. of the person may be related with ATD angle degrees in the following fashion :—

ATD angle (+2.5°)	I.Q.	Type
45°	90–110	Average
55°	60–90	IDIOT
35°	135 and above	GENIUS

And by measuring ATD angle, you can evaluate approximate intelligence of a child which may be very helpful to diagnose any abnormality as well as to ascertain the efficiency and potency of a child so that plans can be mapped out for the betterment of his health.

5. In the normal hand, the average loop ridge count is 12 to 14 and the AB ridge count is 34.

If you find three of the above five factors abnormal you may conclude that the person has some congenital defects of genetic alteration.

In the study of a person's hand you must keep in mind that there are two major ways in which palm patterns are formed, environmental and inherited. If there is any abnormality in the palm patterns, before coming to a particular diagnosis of a congenital defect, it is better to exclude, first, the possibility of inherited abnormal palm pattern. So you must also study the palm pattern of the parents along with that of the child's abnormal palm.

It is not possible to me to deal with all the congenital diseases in this article associated with the study of abnormal "skin carvings". I shall limit my remarks to only six pertinent health problems.

Congenital Heart Diseases

According to the medical palmists, the majority of CHD leave imprints in the palm. Drs. T. Takashina and S. Yorifuji reported in an article in the JAMA of August 29, 1966, titled, "Palmar Dermatoglyphics in Heart Disease" that the persons with CHD have frequently displaced palmar axial triradii in either hand, along with abnormal LC and AB. They also possess widely displaced T triradius upwardly placed with wide ATD angle in either of the hand. Supportive findings, which may be present, are as follows :—

(1) Mee's lines are present over nails. They are transverse white lines but without ridge or dent in the nails.

(2) Blue nails and palm. Small squarish (□) nails.

(3) Heart line dilated and confused with many lines under the Mount of the Sun.

(4) The plane of Mars follows towards the heart.

(5) A much dilated and broken line red at the start especially where connected with the line, under the Mount of the Sun.

(6) According to mount prominency, the person must be an appollonian, *i.e.*, the Sun Mount is exaggerated.

Case Study No. 1 : Case of a young aged child of 12 years old suffering from congenital heart disease.

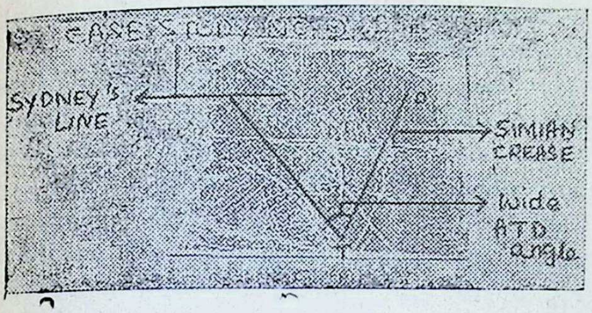
He is an Appollonian. Colour of palm and nails were white and blue, respectively. The badly chained Heart-line had no support from Head or Life line. The plane of Mars was hollow towards the heart, Mee's lines were present over nails. The palmar axial triradius was widely displaced in the left palm along with the reduced loop ridge counts and AB ridge count. LC was 10 and AB ridge count, 28. ATD angle was widely displaced and T triradius was inwardly deviated, with normal ATD angle which is about 48 degrees.

All features indicate congenital heart disease.

Down's Syndrome

It occurs in about 1 in 700 live births and is characterized by a flat face with widely spaced and upward slanting eyes, epicanthic folds, brachycephaly, malformed ears, broad and short neck, a single, transverse palmar crease which is also called "Simian Line". It is an autosomal abnormality related with Trisomy 21 discovered by Dr. Down in 1909. Mongolian idiots have a short and broad hand with long and tapered fingers, bearing a single transverse palmar flexion crease known as "Simian Line", with separate movement of the index finger. This crease is always associated with a short thumb, curved little finger and abnormal palm print patterns, such as a wide angle axial triradius.

Case Study No. 2: Case of a child of 2 years: He is having all the classical *Mongolian* traits with the "Simian Line" bearing short and broad hand with longer tapered fingers and ATD angle of 55 degrees.



Glandular Diseases

These are also associated with changes in the fingers and palms. Dr. Harvey Cushing once stated that he could tell from the fingers alone, if pituitary obesity in an individual started before or after adolescence. There will be fat pads on the back of the hand and the back of the second and third phalanges of the fingers. However, the first phalange, at the tip of the finger, is slender or tapering. In adult pituitary obesity which occurs after adolescence, there are no pads on the back of the hand, the fingers and the fingertips do not taper.

Long, flexible fingers with abnormal ridge pattern and wide ATD angle are indicative of underdeveloped pituitary or sex glands as a congenital defect. The fingers are usually very delicate and slender and there is no muscular shrinking in the palm. If pituitary is congenitally under developed, presence of arches or tented types of ridge pattern on 2nd and 3rd fingertips and loops or whorls on the Mount of Sun and Saturn, with the presence of any of the ridge pattern over the hypothenar and thenar eminences are very frequently evident and suggestive.

Case Study No. 3: Case of a two and half years old child with Cushing's syndrome: there is the presence of arches on 2nd and 3rd fingertips and whorls on the Mount of Sun with loops over Saturn Mount. Whorls are also present over the thenar and hypothenar eminences. There are fat pads on the back of the hand and the back of the 2nd and 3rd phalanges of the fingers. The first phalange at the tip of the finger is slender and tapering. ATD angle is about 50 degrees and the loop ridge counts are normal, about 13.

Cretinism (idiocy) is caused by congenital dysfunction of the thyroid gland. It is recognised by the following features:

(1) Abnormal ridge pattern is present over lower Mars and on the thenar eminences. (2) ATD angle is wide and more than 55 degrees. (3) Shifted A and D triradius towards the lateral side of their respective mounts. (4) Pronounced underdevelopment of the hand both functionally and morphologically. (5) The hand of the cretin is broad and very short with stout fingers and spatulate tips. (6) The fifth finger is short, pointed and crooked. (7) The thumb is short, ugly and with a blunted, bulbous tips. (8) Nail dovelopment is poor and the palms and fingers are covered with a dry, cold, hard and coarse skin which is rigid and causes impaired movement of the fingers. (9) The muscle tone is poor and the use of the fingers is limited to awakward movements of the individual digit. (10) No "Simian line".

Case Study No. 4: Case of a five years old child with Cretinism.

Besides the usual clinical features, the child's palm also has the following features:—

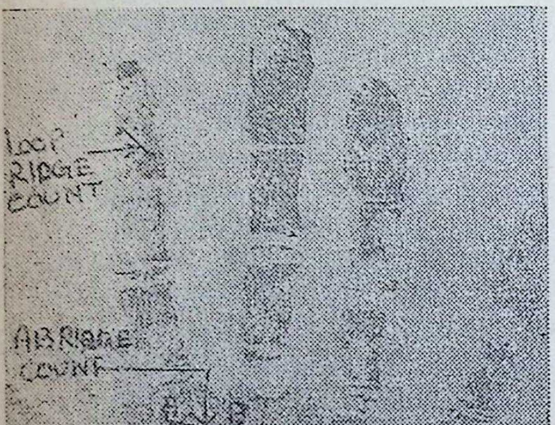
(1) Short thumb with blunted bulbous tip. (2) The fifth finger is short, pointed and crooked and the rest of the fingers are stout with spatulate tips. (3) The hand is broad and very short with shifted A and D triradii and ATD angle of about 55 degrees. (4) Thenar eminence also possesses the whorl type of ridge pattern.

Rubella Syndrome

If a pregnant mother gets infected with German measles (rubella virus), her child may be affected with a congenital disease called rubella syndrome in which the foetus suffers intra-uterine growth retardation, deafness, microcephaly, cardiovascular malformations and mental retardation. This is especially so if he gets infected during the fourth month of gestation. By this time, he develops abnormal imprints over palm and fingers which may be conclusive according to Dr. Milton Alter of the University of Minnesota :—

(1) Higher frequency of whorls or loops are present on the fingers. (2) There is a reduced AB ridge count. (3) ATD angle is wide. (4) No Simian Line. (5) There is a tendency toward more patterns on the palm.

Case Study No. 5 : This palm pattern is of a newborn baby with rubella syndrome.



Chromosomal Abnormalities

Dermatoglyphic studies could help us to solve and prevent abnormal sexual behaviour, especially in reference to chromosomal variants, for example Turner's and Klinefelter's syndrome.

In Turner's syndrome, the person is a female who looks like a male and in Klinefelter's syndrome it is a male who has some feminine characteristics. Usually these conditions are diagnosed after puberty when the secondary sexual features manifest. But by this time it is too late for a doctor to help even if they come to seek the physician's advice. So, Dermotaglyphics may give better clues to such a disorder before puberty and if the diagnosis is made early enough, those with chromosomal variants could be given satisfactory hormone therapy by a qualified doctor.

Dr. Anne Forbes of Harvard Medical School observed the following features related with two variations :—

(1) The loops constitute 80 to 60% of the patterns on the right thumb and middle fingers respectively. (2) Whorls are frequently encountered upto 30 to 40% on the fifth fingers of Right and Left hands, respectively. (3) Compositor resembling the letter "S" constitutes 15% of the one's Mount of Luna, *i.e.*, hypothenar eminence and whorls constitute 10% of the Mount of Luna. (4) A low ridge count. (5) Deviated and displaced "T" triradius.

The above features are most frequently encountered in individuals suffering from Turner's syndrom.

Dr. Forbes also described Klinefelter's syndrome and gives the following features :—

(1) An increase of arches in all fingers and a low ridge count. (2) The ridge count on right index finger is reduced to 8 (average). It is the most striking feature.

Besides these features the supportive findings may also help. They are :

(1) Puffiness of the hand. (2) Underdeveloped nails. (3) A short, incurved little finger which is usually widely separated from the ring finger.

To conclude this article, I would like to emphasize the importance of "Simian Line" in relation to Dermatoglyphics for the diagnosis of congenital disease.

There are three flexion creases which are closely related to our health status: The thenar line and the lower and upper transverse line. They reflect, respectively, our physical, mental and emotional health. They are formed at the same time during the 4th foetal month as the ridge patterns. Dr. J. S. Thompson, in his book *Genetic Medicine*, has pointed out that these crease lines are governed by the same forces that determine the ridge patterns of an individual palm. Therefore, it is very logical to assume that the factors, responsible for congenital defects and abnormal ridge patterns, also could manifest abnormal crease lines.

To prove this assumption, I would like to introduce two of the most relevant genetic signs, the Simian crease line and Sydney's line which are the most characteristic features in the hands of person with congenital and chromosomal aberrations. Dr. Devies and Amallpiece *et al* have reported that these two crease lines are most commonly associated with the following ailments :—

1. Mongolian idiots (Down's Syndrome).
2. Abnormalities of CNS if congenital.
3. Thalidomide drug damage in infants.
4. Psychoneurotics with juvenile deliquency.
5. Potential alcoholic or drug abusers.
6. Run-amoks.

Although the flexion creases are not considered as the elements of Dermatoglyphics, there must be close association between the two. If there are abnormal dermatoglyphic traits revealing the imprints of certain diseases, the ill-formed flexion creases could also be indicative of abnormal health status when they are studied in close association with abnormal ridge marks.

I have already discussed the Simian crease in relation to Down's syndrome. Here, I would like to mention that another abnormal crease line, *i.e.*, "Sydney's line" which is also known as the Girdle of Venus, is also present, in the majority of the cases, along with Simian Line. This is a semicircular crease line running from the base of the index and the fourth finger and is associated with the erotic make-up of the individual. It has been frequently found that this line is commonly found in drug addicts potential alcoholics run-amoks, Down's Syndrome, Psychoneurotics with juvenile delinquency and persons who need continual and artificial emotional stimulation. On the contrary, the Simian Line denotes extremism and single-mindedness. Persons with such a line have tremendous tenacity or intensity of character, usually for evil but some of the cases may show extremism of character and quality for good too. It is usually observed by many doctors that Mongolian idiots have a love of music and may be very good musicians.

In the study of the hand of run-amoks, *i.e.*, the Psychopath who is usually unknown until he suddenly runs amok and destroys everything and anyone who happens to be near him at the time and the potential alcoholic, I found certain features which are essentially present since birth and which predispose them toward extreme hostility and abnormal behaviour if the circumstances favour them. These are :

(1) Broken "Sydney's line"—showing inner conflicts or unresolved psychosexual difficulties.

(2) Abnormal dermatoglyphics with Simian crease line bearing coarse textured skin, rigid fingers, short thumb, short index finger which is also underdeveloped—showing hostility, dependency, low tolerance to stress and frustration, feelings of insecurity and inferiority, lack of self-expression and lack of will-power.

Now, by ending this article, I would like to emphasise on the same conclusion as did Drs. Cummins and Midlo in their classics *Finger prints, Palms and Soles*, page 280.

"To the extent that Dactylomancy (Dectylography) concerns itself with a search for signs of constitutional make-up........As an object of investigation, this is not so far-fetched as it may seem to be at first thought and a correlation between Dermatoglyphics and the character temperament constitution may be ultimately demonstrated."

Even Plato, Galen Aristotle, Hippocrates, Paracelsus and Dr. Charles Bell had emphasized in their writings the importance of the hand in the study of human health problems as a diagnostic aid.

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—35.86.

Kumaraswamiyam—VII*

P. N. SIVARAMAKRISHNAYYA

Stanza 3:

(*i*) The following are the stages of life. (*a*) Bala (boyhood), (*b*) Kumara (youth), (*c*) Taruna (manhood), (*d*) Vriddha (old age), and (*e*) Marana (death).

Of the above five Avasthas each has six subdivisions, *viz.*, Bhojana (meal), Gamana (travel), Rajya (rulership), Nidra (slumber) and Mrita (death).

Bhojana: (*a*) Nirjana (without guests), (*b*) Annadana (gift of food to the poor), (*c*) Swayampaka (cooking of food by self), (*d*) Atithi Bhojana (eating with guests), (*e*) Paranna Bhojana(eating at stranger's house and (*f*) Sukha Bhojana (healthy meal).

Gamana (*a*) Sanchara (aimless travel): (*b*) Bahuvahana (using several vehicles), (*c*) Thirtayatra (pilgrimage), (*d*) Sthana Bhrashta (exile), (*e*) Mangala-yatra (to attend auspicious functions), and (*f*) Vahana Sanchara (pleasure trips on vehicles).

Rajyadhipatya: (*a*) Mandaladhipatya (lordship over a region), (*b*) Kuladhipatya (head of a clan), (*c*) Gramadhipatya (rulership over a village), (*d*) Kutumbhadhipatya (head of a family), (*e*) Nagaradhipatya (chairman of a township) and (*f*) Desadhipatya (monarch of a country).

Nidra: (*a*) Kalatra Virodha (having disagreement with wife such as Vipralamba), (*b*) Deergha Nidra (deep sleep), (*c*) Kalatra Vishaya (thoughts of partner), (*d*) Nirjana Ṇidra (sleep in a lonely place), (*e*) Sayana Santosha (satisfactory sleep) and (*f*) Paratara (sleep with a paramour).

Mrita: (*a*) Alpana Samana Sareerapatana (accidental fall), (*b*) Gamana Vakritam (setback during travel), (*c*) Apatkala (critical time), (*d*) Raja Danda (governmental punishment), (*e*) Vishagni Sastra (danger on account of fire, poison or weapons) and (*f*) Kala Marana (natural death).

Notes:

(*i*) There are many stages in life each having its own characteristics. For example we read Shakespeare's 'As You Like It' the seven stages of a man. Here astrologically the sages have outlined five stages. Though the learned author has given the catalogue of these stages he has not given the procedure to arrive at these stages. On the other hand we have in *Jataka Parijata*

> बाल: कुमायोथ युवाचवृद्धो मृतश्चराशा वयुजिक्रमेण ।
> त्रिशल्यवैर्व्यत्ययत: समस्योदेकैकमंशं पुनरेक्कायंभ् ।।

(meaning) In the case of odd signs it is divided into five equal parts and they are assigned (*a*) Bala (boyhood), (*b*) Kumara (youth), (*c*) Yuvaka (manhood), (*d*) Vriddha (old) and (*e*) Mrita (decrepit). For even signs the reverse order will hold good.

Further the same authority gives a similar category of Avasthas according to the degree of consciousness. We quote:

> उच्छांशं स्वनवांशं च जागरूकं वदन्तिहि ।
> सुहृ न्नवांचकस्स्वन्पं सूहृन्नी चारिभांचकम ।।

(meaning) Planets in their own Navamsas or exalted Navamsas are said to be in the Jagrat (waking state); planets in friendly Navamsas are said to be in Swapna (dreaming state) and those in debilitated or inimical Navamsas are said to be in Nidra (deep slumber).

(*ii*) *Saravali*, *Uttara Kalamrita* and other *granthas* give a series of nine Avasthas from which the planets may have to suffer. They are: vide *Sarvali*

> दीप्तस्स्वस्थो मुदितश्शान्तश्शक्तो निपिडितो भीति: ।
> विकल: खलश्च कथितो नवप्रकाशो ग्रहो हरिणा ।।

It elaborates the results accruing out of these Avasthas, *viz.*, Deepta, Svastha, Mudita, Santa, Sakta, Nipeedita, Bheeta, Vikhala, Khala. *Jataka Parijata* adds Bhaya as the tenth.

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*Part VI of the article has appeared in the *A.M.* June 1986.

Stanza 4 :

(*i*) The Sun—forest ; the Moon—water ; Mars—arable land ; Mercury—elevated space ; Jupiter—city ; Venus—water bank ; Saturn—deserted city ; Rahu and Ketu—slum.

(*ii*) The Sun—square ; the Moon—circle ; Mars—drum (Damaruka) ; Mercury—hexagon; Jupiter—rectangle ; Venus—octogon ; Saturn—bow ; Rahu—garland ; Ketu—banner.

(*iii*) To determine the future :

For the Sun—6 months ; the Moon—one Muhurta, *i.e.*, 1½ hours ; Mars—1 day ; Mercury—2 months ; Jupiter—1 month ; Venus—50 days ; Saturn—1 year ; Rahu—8 months; Ketu—3 months.

(*iv*) To determine the victory :

From Cancer to Aquarius the on-coming planets will conquer the planets situated in anti-clockwise manner. In the other signs, the planets in position will conquer the on-coming ones. Planets in retrogression will conquer planets that are either stationary or in motion.

Notes : (*iii*) and (*iv*). The purport of the author is not clear and needs clarification.

Stanza 5 :

(*i*) The Sun, Mars and Ketu—red ; Jupiter—golden ; Mercury—green ; Venus and the Moon—white ; Saturn and Rahu—black.

(*ii*) The location of moles in the human body are indicated : the Sun—hip (coins) ; the Moon—head ; Mars—back ; Mercury—armpit; Jupiter—shoulder ; Venus—face ; Saturn—thigh ; Rahu and Ketu—leg.

(*iii*) The time when planets bestow results is indicated : Mars and the Sun—in advance ; Rahu and Mercury—at all times ; Jupiter and Venus—in the middle ; Saturn, the Moon and Ketu—towards the end.

(*iv*) Saturn and the Sun—buttocks projecting ; the Moon and Mars—projecting laterally; Mercury, Jupiter and Venus—head projecting.

(*v*) The Sun—upward look ; the Moon—opposite look ; Mars—lateral look ; Mercury—downward look ; Jupiter—straight look ; Venus—earthward look ; Saturn—cross look.

Notes :

(*i*) *Jataka Parijata* gives the colours of the planets in the following order from the Sun onwards : the Sun—colour of copper, white, blood-red, green, yellow, crystal-colour and black respectively for others.

(*ii*) The learned author has not indicated the method to spot the moles. Are we to take the lord of the Ascendant or the lord of the Chandra Lagna, etc ?

(*iii*) Regarding the period when the planets bestow results *Jataka Parijata* has this much to say: planets situated in the head-projecting signs, *i.e.*, Gemini, Leo, Virgo, Libra, Scorpio and Aquarius grant good results in the initial stages of their Dasas ; planets occupying buttocks—projecting signs, *viz.*, Sagittarius, Taurus, Cancer, Capricorn and Aries give results during the end of their Dasa periods. Pisces is described as projecting bothways (*ubhayodaya*) and planets in that sign will grant results in a uniform manner throughout their periods.

(*iv*) Our learned author differs from the traditional depiction of planets as head-projecting, lateral-projection, etc. Vaidyanatha, the author of *Jataka Parijata* says :

ख्याश्रहुमंदश्च पुष्ठोनोद्यत्ति सर्वदा ।
शिरसा शुक्र चन्द्रज्ञा जीवस्तूभयतोव्रजेत् .... ॥

The Sun, Rahu and Saturn always rise with the buttocks projecting, while Venus, the Moon and Mercury rise head first and Jupiter has the capacity to rise both ways.

(*v*) Even with regard to the natural aspects there seems to be difference of opinion. *Jataka Parijata* says that the Sun and Mars have upward look, Venus and Mercury have side-glances (looks), Jupiter and the Moon have straight vision ; and the others have downward looks.

Stanza 6 :

(*i*) Saturn has one sensory organ ; Mercury has two ; Mars has three ; Venus has four ; Jupiter has five.

(*ii*) Mercury is not fair below the loins ; Jupiter is stout and high-statured ; Venus is o the form of a lady ; Saturn is stunted ; the Su is strong and sturdy ; the Moon is zig-zag an tall ; Mars—developed ; Rahu and Ketu ar crooked. It has to be noted that planets no assigned as tall or short should be taken as of medium-height.

(*iii*) For night-born people the Sun stands for father's brothers (paternal uncles); the Moon represents maternal uncles and aunts: Saturn will represent the father; and Venus, for the daytime-born indicates mother; Rahu, paternal grandfather; Ketu, maternal grandfather.

(*iv*) The Sun has the eyes of an elephant; the Moon has those of a horse; Mars has the eyes of a sheep: Mercury those of a calf; Jupiter has the eyes of a bull; Venus has those of a cow; Saturn has the eyes of a buffalo; Rahu, those of a goat and Ketu, sheep's eye.

Stanza 7:

(*i*) For ascertaining the Chandra drishti (the Moon's aspect), count from Sunday to the current day of the week, multiply the figure by 4 and the product will denote the star and counting that figure upto the current star of the day if the figure is within 9 it is single-eyed; if it is within 12, it is double-eyed and the other numbers are blind.

(*ii*) The Sun is powerful in Moolatrikona upto 20°; the Moon from 3° to 30°. For Mars upto 12°; for Mercury 15° to 20°; Jupiter upto 10°; Venus upto 5°; Saturn upto 20° are more powerful.

(*iii*) Signs 2, 4, 5, 9, 12 and 8 from Moolatrikona are friendly to the planet. So also the sign of exaltation.

(*iv*) For every planet the first 15° of a sign is termed Aroha (ascending) and the latter 15° of that sign is Avaroha (descending).

Notes:

(*i*) The formula for assessing the Moon's aspect is worked out as an example. Let us calculate the aspect on Friday with the star Bharani. Counting from Sunday to Friday we get 6. This should be multiplied by 4 and the product is 24. The first 9 out of this 24 are one-eyed and the next 12, *i.e.*, 10th to 21 are double-eyed and the last three are blind.

We are unable to decipher the rationale of this. Nor is there any clue as to how this formula will help one in predicting the future.

Stanza 8:

(*i*) All the planets with the exception of the Sun and the Moon are strong in retrograde motion.

(*ii*) The Sun 6 years; the Moon 10 years; Mars 7 years; Rahu 18 years; Jupiter 16 years; Saturn 16 years; Mercury 17 years; Ketu 7 years and Venus 20 years. This is the order of Dasas and their periods.

(*iii*) Periods of maximum exaltation are: the Sun 10°; the Moon 3°; Mars 28°; Mercury 15°; Jupiter 5°; Venus 27°; and Saturn 2°.

(*iv*) Periods of transit (during Gochara) are for Rahu and Ketu, 18 months; Saturn, 30 months; Jupiter, 12 months, Mars, 1½ months; Mercury, 1 month; Venus, 1 month; and the Moon, 2¼ days.

Notes:

(*i*) That the planets—of course the Sun, the Moon and the nodes excepted—are strong in retrograde motion is supported by *Phaladeepika* which says

वक्रगमने ताराग्रहाणां बलम् ।

Further *Uttarakalamrita* says

वक्रीस्वोच्चबलस्यवक्र सहिते मध्यं बलं तुंभो ।
वक्री नीचबल स्स्वनीचभवने वक्री बलां तुंगजम् ॥

(meaning) A planet in retrograde motion has the strength as in exaltation; when a planet in retrograde motion joins another planet, also retrograde, he gains 50% of the strength; when the planet poised in exaltation happens to go retrograde he loses all his strength. On the other hand a debilitated planet when entering into retrogression gains full strength as if in exaltation.

(*ii*) The order and duration of Dasas are given. This particular system of Dasa goes by several names such as Udu Dasa, Vimshottari Dasa, etc., and is in vogue in South India. There are other Dasa systems such as the one expounded by Varahamihiracharya in his *Brihat Jataka*, Yogini Dasa (Ashtottari Dasa). etc. But Yogini Dasa is restricted in its operation to Gujarat, Sourashtra, Panchala, Sind. Some other Dasas change according to the caste of the native and so are not generally acceptable to all—vide *Jataka Parijata*:

फलानुसारेण यथहियोगा योगानुसारेण दशामपैति ।
दशाफलैस्सवं फल नराणां वर्णानुतारेण यथाविभाग: ॥

and there *Jatakaruavaha* given the final word:

परस्पर विरोदेन प्रमाण्यम् नावागाहुते
महाभूतक्रतैच्छिहैरनुभेदिनां दशाम् ।
वराहमिहिर: प्राह साधुर्ज्ञेयामनीविभि:
कलौ पराशरप्रोक्ता सुलमोहु दशैवहि ॥

(To be continued)

Interpreting Adhi Yoga

ALANGAD T. N. KESAVA PILLAI, B.A., B.L.

IN the May and June (1971) issues of THE ASTROLOGICAL MAGAZINE, Mr. B. N. Addy endeavoured to establish that Chandradhiyoga is a purely planetary yoga and that astrological principles of Bhava judgement are not at all applicable for assessment of purely planetary yogas. Mr. J. N. Bhasin, on an interpretation of the text of Parasara, would have it that in Chandradhiyoga "what is of utmost importance is not the position as such of benefics in the stipulated houses, but the position as such of the Moon with reference to these benefics". Further, according to him, "the centre of our attention should be considered as subserving and helpful to the Moon".

2. Parasara deals with Chandradhiyoga in the following lines :—

> Chandradrandhrari kamasthaih soumyisu yadadhiyogah
> Tatra rajacha mantricha senanicha balakramat.

In *Jataka Parijata* the said yoga and its results are given thus :

> Soumayae smarari nidhanaeshu adhiyoga indho-
> stasmin chamoopa sachiva kshithipalajanma
> Sambathi soukhya vibhavahatha sastravascha
> Deerghayusho vigatharogabhyascha jatha :
>
> Chapter VII—112

3. The term 'Yoga' means a typical combination. Such combinations in astrology are of seven groups, namely :—

(*a*) on account of positions, (*b*) on account of Bhavas—Lagna to the 12th house, (*c*) on account of planets—the Sun, the Moon, etc., (*d*) on account af positions, Bhavas and planets ($a+b+c$), (*e*) on account of positions and Bhavas ($a+b$), (*f*) on account of Bhavas and planets ($b+c$) and (*g*) on account of positions and Bhavas ($a+c$).

4. In *Jataka Parijata*, the different names for the Lagna and other Bhavas are given. In Chapter I, slokas 50 and 51, various names for the 6th, 7th and 8th Bhavas are given as follows :—

The 6th Bhava is known as roga, anga, sastra, bhaya, shashta, ripu or kshatha; the 7th Bhava is known as jamitra, kama, gamana, kalatra, dyuna, astha or saptama and the 8th Bhava is known as randhra, ayus, ashtama, mrityu or vinasana.

5. The words used by Parasara are randhra, ari and kamastha for the 8th, 6th and 7th Bhavas respectively. In *Jataka Parijata*, the words are smara, ari and nidhana. So, there is no doubt that both the texts refer to the Bhavas. As such Chandradhiyoga is formed only when the benefics are in the 8th, the 6th and the 7th Bhavas from the Moon. This yoga is, therefore, not a planetary yoga, pure and simple, but a yoga formed on account of planets and Bhavas, falling under category (*f*) enumerated in para 3 above.

6. The three benefics other than the Moon are Mercury, Jupiter and Venus. All that is stated in the texts are that when benefics are in the 8th, the 6th and the 7th Bhavas from the Moon, Chandradhiyoga is formed. Is it enough if (*i*) all the benefics are only in one house ; or (*ii*) two are in one house and the other in any of the other two houses or (*iii*) the benefics spread out in all the three houses? Two views are indicated in the articles referred to in para 1. Mr. Bhasin is in agreement with the view that the benefics should be spread in all the three stipulated houses. A close reading of the texts will show that no alternate term is used. There is no indication to show that the benefics should be in the 8th house or in the 6th or in the 7th. No term meaning *or* is used. The text of the Maharshi means that if from the Moon, benefic planets are placed in randhra, ari and kamastha, then Chandradhiyoga is formed. The text is clear, unambiguous and gives no room for doubt.

7. Let us now consider the results of this yoga. There are three grades of results,

namely, kingship (rajacha), ministership (mantricha) and generalship (senanicha), given in order. On what principle are we to find out the result? The answer to this is given in the text as 'balakramat'. The word means "in the order of strength". Naturally, we are confronted with the question, on the strength (bala) of what? Is it the strength of the planet alone or is it on the basis of the strength of the planet in each Bhava--the strongest planet in the 8th house gives the best result, in the 6th the second best result and in the 7th, the last result?

8. The Maharshi gives the order of the Bhavas as the 8th, the 6th and the 7th. In *Jataka Parijata* the order is the 7th, the 6th and the 8th. It is very significant to note that the order of the results in the former is kingship, ministership and generalship and in the latter the results are in the reverse. We find that in both the texts, the best result ensues by virtue of the strongest planet in the 8th house, the better in the 6th and the good in the 7th house. There is, thus, a certain fixed order so far as the houses are concerned for the results. If the 8th house contains the strongest planet, we have a king; if the 6th, we have a minister and if the 7th, we have a general. We cannot have all the three results at the same time. As it is specifically stated that the benefics should be in the stipulated Bhavas from the Moon, it is implied that the said houses have to be reckoned from Chandra Lagna.

9. We now pass on to Lagnadhiyoga. In Chapter VII, slokas 113 and 114 of *Jataka Parijata* this yoga and its results are given thus:

Lagnad ari dyuna grahashashtamasthai
Subhairna papagraha yogadrishtai
Lagnadhiyoga bhavati prasiddha
Papai: sukhasthana vivarjitaischa—113
Lagnadhiyogae bahusasthra kartha
Vidyavineethascha baladhikari
Mukhyasthu nishkapatiko mahatma
Lokae yasovitha gunanuitha syat—114

As in Chandradhiyoga, the benefics should be in the 6th to the 8th houses from the ascendant. Note that the text refers to the Bhavas and as such we are to be guided by Bhava principles in fixing this yoga also. Rigorous conditions are required to form this yoga. The two conditions, both negative, are (*i*) there shall not be any cruel planet with any of these benefics nor shall they be aspected by any cruel planet and (*ii*) there shall be no cruel planet in the 4th house. Mars in the 4th aspects the benefics in the 7th and Saturn in the 4th aspects the benefic in the 6th. Therefore, condition No. (*ii*) has reference to avoiding the presence of the Sun and the shadowy planets in the 4th. If we work out in detail, we find that Saturn can only be in the 3rd and Mars can only be in the 9th or the 10th. There are four benefics including the Moon. Should the Moon also necessarily be among the benefics? The two yogas are dealt with one after the other in *Jataka Parijata*. The benefics referred to must be the same for both. Both yogas can be formed if the Moon is in the ascendant and the three other benefics in the stipulated houses. As such it appears that the Moon is not contemplated to be a benefic to be in any of the said houses. In this yoga, the Sun cannot be with Mercury. So Mercury can only be in one of the houses on either side of the Sun. So also Venus can only be in one of the two signs on either side of the Sun. As such, to have all the three benefics spread in the three stipulated houses, the Sun should have to be in the 5th or the 9th from the ascendant, that is to say, the Sun should be in a trine. Jupiter and Mercury can be in the 6th or the 8th and Venus in the 7th. It has already been pointed out that Saturn can only be in the 3rd. So a native born in any of the constellations in Aries can have this yoga only when Saturn is in Gemini, for Taurus when Saturn is in Cancer and so on. Another chance for the yoga is only after 30 years, provided the benefics are in the stipulated houses then. Lagnadhiyoga is thus a very rare yoga.

10. Reverting to Chandradhiyoga, we find no special conditions. Had there been any such bar, it would have been clearly stated. Any of the cruel planets can, therefore, be with any one of the benefics. There is also no restriction about cruel aspect. In such absence, it is idle to add any such condition. So, in Chandradhiyoga all that is necessary is that the

benefics should be spread in the stipulated houses from the Moon. The following chart illustrates these points.

Merc.	Sun		Rahu
Venus Mandi	RASI		
Mars Jupit.			Moon
Ketu	Ascdt. Saturn		

Ascdt.	Venus		Sun Moon Rahu
Mandi	NAVAMSA		Sat.
Ketu			Mars Merc. Jupit.

The native, born in an old aristocratic family, lost his mother (who was the second wife of his father) while he was in high school. As soon as he completed his engineering, his father passed away. He got no help from his people. After a brilliant academic career, he started as a consulting engineer. By dint of hard and intelligent work he gradually rose up and married his own uncle's daughter. Just then, she had passed the pre-degree examination. She discontinued her studies and had two children. She then joined an engineering college. She had to discontinue after four years. After one more child, she continued her studies, secured her engineering degree and she is now an active partner in the business of her husband. The native is tall, fair and healthy. He is very reserved. A purely self-made man with determination, he was able to earn lakhs worth of landed properties including a pucca building with all modern amenities. He owns a number of motor vehicles also. He has a son and two daughters, all good looking and intelligent. Note that both Jupiter and Mercury are debilitated. Jupiter is with exalted Mars who has exchanged house with Saturn in the ascendant. The Sun is in his highest exaltation. Saturn aspects both Mars and the Moon. There is cancellation of debility both for Jupiter and Mercury. Mercury is the strongest planet among the benefics, having six subhavargas in Shadvarga with three Swavargas. In Navamsa, Mercury is exalted. The Sun, lord of the 10th, though exalted is in the 6th. Lord of the ascendant is in exaltation. But he is also the lord of the 6th. There is no visible Rajayoga in this chart. There are no planets on either side of the Moon. Yet the native is very lucky and is in an excellent position. Strong Mercury is in the 8th Bhava from the Moon in Chandradhiyoga. Kingship is the result as per both texts. This yoga prominent in the chart gave him steady rise, income, status and respect. He must have *sampat* (money), *soubhagya* (happiness), *vibhava* (ostentatious living), long life and must be free from fear and diseases.—147.74.

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The Secret of Solar Winds

The Soviet Union launched the Prognoz-10 automatic probe into space orbit. It is stuffed with instruments designed by Soviet and Czechoslovak scientists within the Intercosmos programme for international co-operation in space study for peacefui purposes.

The probe has been designed to study inter-planetary shock waves which are born of the encounter of the solar wind, a flow of particles outcoming from the Sun, with the magnetosphere of the Earth. The existence of such waves in inter-planetary plasma was theoretically substantiated by Academician Roald Sagdeyev. Later, they were registered by man-made instruments.

Scientists hope that the Prognoz-10 experiment will yield new information and will be another step forward in fundamental research. It can also have an applied value. Scientists have long established a direct relationship between solar activity and earthquakes, weather and the size of harvests and the rate of heart attacks and other diseases. The new experiment may reveal the mystery of the nature of solar-terrestrial relations, which the scientists do not know yet. —*Soviet Features.*

An Eclipse and an Earthquake

During a lunar eclipse on *March 25*, scientists at an observatory in Vladivostock concluded that the alignment of the Sun, Earth and the Moon in a row can cause earthquakes at that point on earth directly facing the Moon. Processing the data obtained showed that an hour after the eclipse began prolonged pulsations appeared on the background of the Earth's magnetic field.

The real surprise came after the eclipse. A 7-minute-long short-period pulsation suddenly occurred. Because these disturbances do not happen in the magnetic field of the middle latitudes, it was assumed that the instruments had registered earthquakes, a fact confirmed by other observations. (APN). —*Soviet Features.*

Astrology and Eye Diseases—VI*

V. M. NATU

Part B—Views and Opinions of Astrologers of Modern Times

UNLIKE others Mr. C. S. Kothare (23) has dealt with the subject giving importance to position of stars and nebulous clusters of stars in the Zodiac. The important points given by him are detailed below:

Western astrologers believe that eyes come under Aries, Cancer and Aquarius signs. According to the Indian system the right eye is judged from Taurus and the left eye from Pisces. While judging the health of the eyes westerners give more importance to Lagna whereas we give more attention to the 2nd and 12th houses and their opposite houses. Both the systems believe that the strength of the luminaries primarily decides the health of the eyes. If the luminaries are afflicted besides general health, the health of the eyes also gets badly disturbed. Besides the luminaries, Venus, Mercury, Ketu and Neptune are closely associated with the health of the eyes. The Sun is concerned with the structural defects of the eyes, while the Moon rules the lachrymal apparatus, its disease and also errors of accommodation and defective powers of adaptation such as hyperopia, myopia, presbyopia, etc. Mercury is closely associated with the entire nervous system and eyes are the most developed and exposed part of the nervous system. However, the most important factor that decides the health of the eyes is the position of certain stars and nebulous clusters of stars in the Zodiac. At the time of birth if the luminaries are transiting through these sensitive zones and get afflicted by Mars, Saturn, Uranus, Neptune or Rahu/Ketu, the eyes get afflicted. Alternatively whenever the luminaries get severely afflicted by malefics which are transiting through these zones, the same results are in evidence.

Presbyopia.—This is due to lack of power of accommodation and is prevalent in old age. It is known as old age vision. Saturn is main indicator of aging process. Ketu is also similar when Saturn and Ketu are in Aries, Taurus or otherwise in the signs affecting the eye, presbyopia results when a native requires a strong convex glass.

Hyperopia.—The person is "far-sighted". It is particularly a lunar disease. When the Moon is afflicted, the tissues, tendons and muscles get relaxed. This results in flattened crystalline lens, relaxed ciliary muscles and a distant focus.

Myopia.—This is opposite of hyperopia. The person is "near-sighted". The planets the Sun and Mercury, the full and new Moon days, Aries, Taurus, Cancer and Capricorn are responsible for giving rise to this disease. The general positions are as under:

(1) The Sun in Lagna opposing the Moon.

(2) The decreasing Moon in the 7th in Cancer or Capricorn.

(3) The Sun and the Moon together at times cause myopia by too much reading.

(4) Gemini, Capricorn and Aquarius Lagnas most often cause defective sight and if Mercury is also afflicted in Aries, Cancer, Libra or Capricorn, the result is always myopia.

Asthenopia.—This is weak sight. It is particularly a solar disease and caused by afflictions to the Sun either in or through supersensitive regions. The position also gets progressively worsened as the other luminary the Moon also gets afflicted and is setting.

Strabismus.—It means squint or crossed eyes. This defect occurs when either Saturn or the Moon is in conjunction or the Moon is otherwise under the affliction of Saturn in sensitive zones. The defect is also possible if Mercury is afflicted by Mars, Uranus or Neptune and either Mercury or the afflicting planet is in signs Aries or Scorpio. It also occurs if the

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*Part V has appeared in the *A.M.*, May 1986.

luminaries or Venus get afflicted by malefics in Taurus or Scorpio Navamsa of any sign.

Cataract.—This defect occurs when the Sun is in Lagna or M.C. and in bad aspect with the Moon, *i.e.*, in conjunction, square or opposition; Saturn rising before the Sun and afflicting the Moon and the Sun, the Moon and Lagna, all three, receiving evil aspects in or through the sensitive zones.

Accidents to the eyes.—The following are some combinations which cause accidents to the eyes :—

(1) Mars causes injuries to the eyes by burns, blows, explosions, weapons, etc., when afflicting the Sun and the Moon particularly near sensitive zones and in angles.

(2) Mars in the 1st or the 7th in conjunction, square or opposition to the Sun or if the Moon is angular and in conjunction with Saturn or Mars or nebulous stars.

(3) The Sun or the Moon in Aries, Taurus, Cancer, Leo, Capricorn or Aquarius afflicted by malefics particularly by Uranus, Mars or nebulous stars.

Colour blindness.—This defect is caused primarily because of affllctions of Venus and Neptune particularly in Taurus and Cancer by Uranus, the Sun or Saturn.

The role played by Rahu–Ketu axis particularly in close association with Saturn is a peculiar phenomenon observed in the charts with eye defects and troubles. This axis will either be in the very house where Saturn is located or will be in the preceding or succeeding houses.

Blindness by accidents.—Generally when the Sun or the Moon is in conjunction with Bellatrix or when the Moon or Lagna is in a sensitive zone at birth and gets severely afflicted by Mars or Uranus, but not helped by benefic planets, the blindness is caused by accidents.

Detachment of retina.—The retina which senses the etheric vibrations is ruled by the Sun. When the Sun and the Moon are in conjunction or opposition and afflicted in the region of a nebulous star or cluster, the retina suffers from some trouble, either it gets detached or torn off. Since in both cases surgery is imperative, involvement of Mars and Uranus is always there. The following areas in the Zodiac are particularly related to the detachment or perforation of the retina :—

(1) Taurus 6° 41′ to 10° which forms the 4th quarter of Krittika star. If Uranus is placed in this area, not only is there a possibility of detachment of retina but there is danger of surgery proving unsuccessful. This quarter of Krittika constitutes Pisces Navamsa and as such assumes unusual importance because both Taurus and Pisces as per Indian astrology are concerned with the health of the eyes.

(2) Virgo 26° 41′ to 30° forms the 2nd quarter of Chitta star. In this quarter, star Foramens (5R 27° 38′) is located. If Uranus is situated there, there is a possibility of detachment of retina. This quarter constitutes Virgo Navamsa of Virgo sign.

(3) Sagittarius 0° to 3° 20′ forms the firs quarter of Moola star. In this quarter, sta Aculeus (8R 1° 13′) is located. Affliction b Mars or Uranus in this region causes detachment of retina.

Blind at birth.—The following combination can be noted as indicative of blindness a birth :—

(1) In males, Saturn in Lagna or in the 10t house afflicting the conjunction of the Sun an the Moon. Further the Moon after separatin from the Sun, moving out to form an aspec with Mars.

(2) The Moon in sensitive areas of th Zodiac, particularly in conjunction with a malefic, and the Sun also afflicted at the same time

(3) The Moon and Neptune in conjunctio in the 2nd house and in square to Mars.

(4) Saturn in the 2nd house and afflictin both the luminaries from there.

(5) Certain signs are blind during certai times in a 24-hour period. If birth takes plac during the period of these signs and if thes signs are either on the 2nd house, Lagna or th 12th house, or their opposite houses and malefics are posited therein afflicting the lum naries, there is a possibility of a person bor

during these periods becoming blind. The blind signs and their periods are as follows :—

(*i*) Gemini, Cancer and Virgo are blind during noon.

(*ii*) Aries, Taurus and Leo are blind during midnight.

Mr. S. K. Iyengar (24) while dealing with prognostication by Navamsas has given the following relevant combinations :—

When the lord of the 2nd Bhava is associated or aspected by benefics and occupies a Navamsa owned by them, the person will have fine eyes.

If the lord of the Navamsa occupied by the lord of the 2nd house joins an evil planet and the 2nd and the 4th houses are occupied by malefics, the person will suffer from eye diseases.

If the lord of the ascendant combines with the lords of the Navamsa of the signs occupied by the lords of the 6th and the 10th occupying the evil houses (6th, 8th or 12th), with the lord of the 2nd in the 12th without benefic influences, the native loses his eyes. (Find out whether the lords of the 6th and the 10th occupy the 5th, the 8th or the 12th along with the lords of the 2nd and the 12th without benefic aspects. In such a contingency, if the lords of the Navamsa of the signs occupied by the lords of the 5th and the 10th combine with the lord of the ascendant, total blindness is indicated.)

If the owner of the Navamsa occupied by the lord of the 2nd house be in a sign of a malefic planet, the subject concerned will own defective eyes.

If the planets owning the Navamsas occupied by the lords of the 5th and 6th houses occupy Vyaya, Kashta and Nashta Bhavas along with the lord of the ascendant, the person concerned will lose his eyes as a result of displeasure of the king.

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Dharma protects those who protect it. Those who destroy *Dharma* get destroyed. Therefore *Dharma* should not be destroyed so that we may not be destroyed as a consequence.

Manu viii—15

Teach Yourself Sanskrit—VI*

Prof. N. E. MUTHUSWAMI, M.A., M.Ed., D.I.M.

[Sanskrit is India's national language and is the treasure-house of India's political, philosophical, scientific heritage. All astrological literature now available in English and other languages owe their existence to the Sanskrit source.

It is proposed to give a series of lessons in Sanskrit so that the average reader of THE ASTROLOGICAL MAGAZINE *can learn it. The lessons are designed to create and develop receptive capacity in Sanskrit.*

The medium employed is English. Unintelligent memorising and grammatical jargon are also avoided. The author of the lessons Prof. N. E. Muthuswami is a Sanskrit scholar and a retired Professor of Kerala University. He has designed lessons in a simple manner so that the language is learnt without tears.—Ed., A.M.*]*

AFTER learning the present action words (like 'patthathi') and past action words (like 'apatthath') we will move on to future action ideas like 'will come', 'will fall', 'will say', etc. So, a few future action words are hereunder given for perusal, such as 'Vadishyathi' (will say), 'Koojishyathi' (will chirp), 'Kreedishyathi' (will play). Compare these forms with their present forms learnt in previous lessons such as 'Vadathi', 'Koojathi' and 'Kreedathi'.

From the above future forms it can be deduced that for the formation of future words 'thi' is changed into 'Ishyathi'. Now formulate the future expressions from the following present action words and compare them with the words given in the bracket.

'Chalathi', 'nindathi', 'nandathi', 'nadathi', 'harathi', 'dhavathi' 'pathathi'.

(Ans.—Chalishyathi, 'nindishyathi' 'nandishyathi', 'nadishyathi', 'harishyathi', 'dhavishyathi', 'pathishyathi'.)

Now let us see how to form the future words from words like 'varthathe', 'saevathae', 'rajathae', etc., that end in 'thae'. The method is simple. The ending 'thae' is changed into 'ishyathae' as 'varthishyathae', 'saevishyathae', rajishyathae', etc.

A few future action words are given hereunder. Try to find out the present action words from them.

1	vikasishyathi	will bloom
2	likhishyathi	will write
3	phalishyathi	will ripen
4	khaadishyathi	will eat
5	thaadayishyathi	will beat
6	raajishyathae	will shine
7	saevishyathae	will serve
8	vardhishyathae	will increase
9	charishyathi	will graze
10	atishyathi	will wander
11	ratishyathi	will repeat
12	nindishyathi	will rebuke

Next, we learn plural forms of the above future action words. As with the plural of present tense forms, *i.e.*, 'athi' is changed into 'anthi' and 'thae' is changed into 'anthae', here also the 'ishyathi' is changed into 'ishyanthi' and 'ishyathae' is changed into 'ishyanthae'. Thus the forms are as follows :

'vikasishyanthi' from 'vikasishyathi' (singular)
'likhishyanthi' from likhishyathi' ,,
'khaadishyanthi' from 'khaadishyathi ,,
'thaadayishyanthi' from 'thaadayishyathi' ,,
'saevishyanthae' from 'saevishyathae' ,,
'vardhishyanthae' from 'vardhishyathae' ,,

Now try to convert all the singular future forms given in the previous lessons into their plurals as an exercise.

Now, we shall take up the expressing of ideas like 'Rama may go', Rama shall go', 'the boy may stay', 'the boy shall stay', etc. 'Raamah gatchathu' means Rama may (shall) go, 'Baalah patthathu' means the 'boy may (shall) learn'

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*Part V of the lessons has appeared in the *A.M.*, June 1986.

Readers are invited to send their views on the *Teach Yourself Sanskrit* series. —*Editor.*

So also 'Adhyaapakah paatthayathu' means the 'teacher may (shall) teach'. Peruse the following words:

'pasyathu' derived from 'pasyathi' means may see (shall)
'vadathu' derived from 'vadathi' means may say (shall)
'aaroahathu' derived from 'aaroahathi' means may climb (shall)
'bhramathu' derived from 'bhramathi' means may wander (shall)
'itchathu' derived from 'itchathi' means may desire (shall)
'likhathu' derived from 'likhathi' means may write (shall)

With only a slight difference from the above, words like 'vardhathae', 'saevathae', 'soabhathae', etc., change into 'vardhathaam', 'saevathaam', 'soabhathaam' and these also convey the same meaning of 'may' or 'shall'.

'Bhaasathaam' May shine from 'Bhaasathae'
'Moadathaam' May enjoy from 'Moadathae'
'Yathathaam' May try from 'Yathathae'
'Labhathaam' May get from 'Labhathae'
'Vaepathaam' May shiver from 'Veepathae'.

The plural forms of the above two types of words 'Vadathu' and 'Soabhathaam' are formed as follows. Words ending in 'thu' change into 'nthu' and words ending into 'thaam' change into 'nthaam'. For example 'pasyathu' changes into 'pasyanthu', 'gatchathu' into 'gatchanthu', 'saevathaam' into 'saevanthaam' and 'vardhathaam' into 'vardhanthaam'.

The following forms may be perused:

'khaelathi = plays, 'khaelathu' = may play/shall play ; 'khaelanthu' (plural)
'khaadathi' = eats; 'khaadathu' = may eat/shall eat ; 'khaadanthu' (plural)
'pasyathi' = sees; 'pasyathu' = may see/shall see ; 'pasyanthu' (plural)
'yathathae' = tries ; 'yathathaam' = may try/shall try ; 'yathanthaam' (plural)
'labhathae' = gets ; 'labhathaam' = may get/shall get ; 'labhanthaam' (plural)

Exercise: Pick out the action words that end in 'thi' and 'thae' (from the previous lessons and change them into 'thu', 'nthu', 'thaam' and 'nthaam' accordingly. This is a recapitulation exercise without which language forms cannot be fixed in memory.

Now we shall sum up all the rules learnt so far.

1. Many of the Sanskrit nouns generally end in 'ah', as 'Raamah', 'am' as in 'vanam', 'ih' as in 'Harih', 'uh' as in 'guruh', 'aa' as in 'Seethaa' and 'ee' as in 'nadee'.

2. The plural forms are got by changing
'ah' in 'Raamah' to 'aah' in 'Raamaah'
'am' in 'vanam to 'aani' in 'vanaani'
'ih' in 'Harih' to 'ayah' in 'Harayah'
'uh' in 'guruh' to 'avah' as 'guravah.

3. Action words that end in 'thi' or 'thae' like 'kreedathi' or 'labhathae' denote the present tense and mean 'play' and 'get' respectively.

4. The plural form of 'thi' is 'anthi' as 'pasyathi' in 'pasyanthi' and the plural form of 'thae' is 'anthae' as in 'vardhathae' becoming 'vardhanthae'.

5. To derive past action words like 'saw', 'went', etc., 'athi' in pasyathi is changed into ath' and 'a' prefixed [pasyathi—apasyath a+pasya+th)]. Likewise 'athae' in words like 'vardhathae' is changed to 'atha' and 'a' is prefixed [saevathae—asaevatha (a+saeva+tha)].

6. The plural of 'apasyath' is 'apasyan' and 'avardhatha' is 'avardhantha'.

7. The future action words are formed by changing 'athi' into 'ishyathi' as 'chalathi' into 'chalishyathi'. So also the future of words ending in 'thae' is formed by changing 'thae' into 'ishyathae' and 'vardhathae' into 'vardhishyathae'.

8. The plural of 'vadishyathi' is 'vadishyanthi' and 'vardhishyathae' is 'vardhishyanthae'.

9. Action words which convey the sense of 'may' or 'shall' in 'may go' or 'shall go' are formed by changing the 'thi' into 'thu' as 'pasyathu' from 'pasyathi'. So the 'thae' is changed into 'thaam' as 'vardhathaam' from 'vardhathae'.

10. The plural of 'pasyathu' is 'pasyanthu' and that of 'vardhathaam' is 'vardhanthaam'.

11. A few adverbs have also been learnt.

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(To be continued)

Letters to the Editor

"Planets and Pre-natal Influences"

I

Sir,—Refrrence is made to the editorial under the above capation in *A.M.*, April 1986.

The methods suggested in astrology for the selection of offspring (male or female) and for planned parenthood may be of only academic interest these days. The methods might have worked effectively in the past, when people had some respect for spiritual and ethical values as they believed that the planets indicated what was ordained by a divine force. Such beliefs enabled married couples to maintain some discipline in sex life, like restraint and selective abstinence from sex, which the methods demand. The present generation whlch is more after material comforts that modern technology provides lacks such discipline.

For all the tall talks we hear on equal opportunities for women, their rights and so on, many parents in our country are strongly biassed against female issues. To them the technique of Sex Determination (S.D.) has come handy, and resorting to this technique they proceed to fulfill their desires without any compunction for the ethics of their action! Here is some information on the sordid activities going on in this field, that appeared in the *Times of India*, Bombay, 8th April 1986 (only extract given).

"Sex Determination (S.D.) has become big business in Maharashtra as doctors offering amniocentesis and sex pre-selection technique (S.P.T.) join hands with parents eager for male offspring to kill thousands of female foetuses every year.........S.D. clinics have proliferated all over the state in the last three years with clients ranging from affluent upper classes and middle class white collar workers to slum dwellers.........The charges range between Rs. 500/- to Rs. 5000/- for S.D. followed by an abortion —....Bombay has become the national centre for S.D. tests which handle chromosomal analysis of cases sent from all over India."

Pune.

T. R. Natarajan.

II

Sir,—The editorial "Planets and Pre-natal Influences" (*A.M.*, April 1986) is very interesting and quite enlightening too, were it not a little opinionated and proselytising. The passages on regulation of passions and also deriding modern science seem out of place.

This discrepancy apart, the article touches upon a very interesting topic—that of planning the quality of one's progeny. The learned Mrs. Gayatri Devi would be doing valuable service, if she treated this topic in detail, keeping in mind the following factors:

(1) Astrology is a very complicated *vidya* and requires a deeply committed and highly disciplined mind, capable of grappling with mathematics and various *yogas*. The common man is not endowed with these faculties. Indeed, many are unable to read even a *panchanga*.

(2) With the shortage of housing space in urban/suburban centres (where again, educated people are to be found, and this knowledge can spread only amongst them), the living conditions make it near impossible to stick to a proper moment for *nishekam*. Also, if *nishekam* is the first coition, one has also to think of the advisability of having a child soon after marriage as the finances may not be propitious to such an event. I am sure that such couples would not put off the *nishekam* till such time when the finances are adequate.

With these facts in mind, a general guide can be given to the common men, giving the predictions for each day (night), from the day the menstruation starts, to the day the next menstruation starts again. These should also be compared in importance with the *nisheka Lagna* and the planetary positions at that time. The work should, therefore, be important to both a serious student of astrology as well as a lay believer whose study of astrology may not extend beyond being able to read an easy—read panchanga for the common man.

I trust that the forthcoming issues of *A.M.* would carry such articles. It would certainly be a help to many and can also provoke further research on this topic.

Bombay.

Anand Rajadhyaksha.

Appreciations

I

Sir,—It is always a very great pleasure and indeed an education to receive your fine magazine each month for the Astrological Association's Library.

Somerset, U.K.

Charles Harvey.

II

Sir,—I have been enjoying THE ASTROLOGICAL MAGAZINE since 1973. Besides the Editorials, I find that some of the articles are so good that they should be available in a book form. I have all of your books in English and enjoy reading them as and when possible.

Rajkot.

Dr. M. Misra.

III

Sir,—Much water has flown underneath Beas Bridge since your thought-provoking articles on Punjab problem were read. I still admire that thought-provoking predictions of Mrs. Gayatri Devi Vasudev wherein she predicted that the " Punjab Accord will be bogged down " and peaceful respite is a far cry till Ketu Dasa signifying 'Sikhs' in the national chart ends. I request you to come out with a comprehensive article on the Punjab problem which is causing concern to the nation and particularly to us people living here.

Things have come to such a pass that a few disgruntled youths have declared on 13-3-1986 so-called " Khalistan " at Amritsar at a news conference.

I also request you to publish your lecture of 6th April at Bangalore in connection with the New Year, so that it could reach us living far away from you.

May God bless you with a long life.

Amritsar.

D. D. Prabhakar.

IV

Sir,—Pranams to you. My humble encomiums to your 1986 Annual predictions. In the summing up almost everything stated has come to pass in so short a time of four months only. The others may also be in a state of fruition. I am referring this in the context of an appeal to readers the world over. The caravan of astrology is marching on with all vigour and none can stop even though they may shout against it from the roof tops. Why do we have to bother about a brief for astrology? This valuable page could have been utilised for useful information on astrology. I has become a novelty to contradict anything in astrology without any basis. May be there are more failures in the other sciences than in astrology. This is a Vedic science spoken by seers of the great past to whom we are deeply indebted for having given it to us. May the science continue to rise to greater heights under your grace and may Almighty give you a long life.

S. V. Rajoo.
Bangalore.

V

Sir,—Congratulations for your predictions given in THE ASTROLOGICAL MAGAZINE in the past years. In the January 1986 issue, as usual, you have done it again. On page 158 Travel Guide for January, you have pointed out the bad days for travelling and I have collected newspaper cuttings which coincide with many air crashes and other accidents which I have given below. I personally have experienced a lot of obstacles by travelling on these days, thereby proving that even though a plane may not crash, unforeseen problems arise.

1. 18th January—Marcos escapes air crash
2. 19th January—Guatemala crash—90 dead
3. 28th January—Challenger exploded—7 dead
4. 29th January—Mexico plane crash—21 dead.

If an ordinary reader goes through the dates marked Marana Yoga, Nakshatra bad for travel, he can see for himself.

21st August 1985 : I was travelling from Bombay to Kuwait, and I was aware that the day was bad, still I had no choice. I took the flight with the knowledge that only recently Air India and JAL planes had had fatal accidents. However, the flight was good but I had to wait more than 2 hours only to find my baggage was missing. I found it a few days later.

Now coming to the topic of the ill-fated Challenger. If one works out the number of each alphabet of *Challenger* 3513355352 according to Cheiro's system the total adds to the fatal No. 8. On looking up the compound number of 35 in Cheiro's *Book of Numbers*, we find that it has the same meaning as the No. 26 " the number is full of the gravest warnings for the future. It foreshadows disasters brought about by association with others, ruin by bad speculation, by partnerships, unions and bad advice".

As for the No. 8, Cheiro has special advice for all No. 4s and 8s. He also states that it is not a fortunate number and as far as possible to be avoided,

The school teacher Christa McAulifee who died in the Challenger disaster was a No. 4.3521341, 431631885 = 19, 39 = 10, 12 — 1, 3 — 4 which is unfortunate.

Besides these predictions, the ones on price rise and new chief minister in South India, has come to pass. I do have the paper cuttings of February 1986, but I have not received my copy of your magazine to verify the same.

Keep up the good work. I do hope some of your learned astrologers come up with some horoscopic details. Now we will wait and see the rest of the year. By the way I am a researcher with an unbiased mind.

Joseph Louis Lionel Vaz.
Kuwait.

VI

Sir,—I have been a silent reader of your esteemed THE ASTROLOGICAL MAGAZINE since the last five years. Your Magazine has been my only teacher and today I am proud of what I have gathered from it.

Sanjay Gandotra.
Srinagar.

" Is Fate Inexorable "

I

Sir,—The above article (*A.M.*, May 1986) made interesting reading. But I have strong reservations on some of the author's contentions.

I wish the author has first described in brief the evaluation of the world, the causes of the writing of these scriptures, the development of science, etc., before straightaway proving the inevitability of Fate. This has led to certain abstractions as it does not explain fully the causes of the theory of Fate.

There might have been many coincidences with astrological predictions but one cannot say that every prediction is right. This is because the astrological predictions do not explain the approach or the logical conditions which lead to the predictions. For example, Marx predicted the world wars logically with objective premises.

Therefore how obscure it may seem, logic or rationalism plays an important part in human life. The question of existence of God cannot be so simplistically dealt with. The author should recognise that Fatalism or theory of Fate is just one interpretation of human life and its existence. It should be subjected to criticism without accepting it meekly. There is nothing wrong if a hypothesis is tested with the help of various apparatus. Only then can we perceive the myriad dimensions of life fully.

I look forward to a more cogent discussion of the relation of astrology and science, science and religion, and religion and man.

Hyderabad. *Sheshu Babu.*

II

Sir,—The article on the above says that human acts from the womb to the tomb are governed by destiny. As far as philosophical or logical analysis can make out, freedom of will seems to be a pleasing illusion. Karma is what we have done, and we have to enjoy the Karmic results. Therefore it follows that the future is only the past.

But I fail to understand that when every act in this life is pre-destined and pre-ordained, then how come we are responsible for the act or Karma on which we have no control?

We should not be punished for the act or Karma done by us on which we have no control. Thus in my next birth, if there is one, I cannot be held responsible for my actions as they will be pre-ordained and beyond my ken.

Delhi. *Paritosh Kumar Shinde.*

Horoscope of A. B. Vajpai

Sir,—Reference : Mrs. Mridula Trivedi's discussions on the horoscope of Mr. Atal Bihari Vajpai in her article on Sun and Saturn (*A.M.*, April 1986).

I am afraid Mrs. Trivedi has not looked into the ephemeris properly or else the planetary positions mentioned would have been different. Assuming that Mr. Vajpai's Lagna is Libra, the positions of the other planets would be as follows :

"Saturn and Mercury—Scorpio ; Jupiter in Aquarius ; Mars in Aries ; the Sun, Venus and Ketu in Sagittarius ; Rahu in Gemini; and the Moon in Leo."

The conclusion drawn by Mrs. Trivedi should, therefore, be reviewed and the correct horoscope published.

New Delhi. *D. K. Agarwal.*

Evil Foreboding

Sir,—In President Ronald Reagan's horoscope Mars is in the 2nd house and a combination of Rahu with Saturn and the Moon occurs in the 6th house.

Uttarakalamrita, Adh. 6, Parts 18–19, says that "When Rahu is in *dusthana* associated with lord of square and trine, first gives success and then may kill, particularly in the major or inter-period of marakesha".

Another authority says that if Rahu is in the 6th house along with the lord of the 4th, then the native may be killed by thieves. Both these combinations were also present in Mrs. Indira Gandhi's horoscope.

Transit Rahu is in Aries ; Saturn is in the Ascendant, Mars is in the 2nd and Saturn will be retrograde from 9th June 1986. An attempt may be made on President Reagan's life.

Ujjain. *P. D. Goyal.*

Bhrigu Samhita

Sir,—It is rumoured that a *Bhrigu Samhita* has been found in the city of Bilaspur in Chhattisgarh, Madhya Pradesh. But no convincing information is available.

Recently a reprint of an article regarding *Bhrigu Samhita* by Mr. K. M. Munshi appeared in THE ASTROLOGICAL MAGAZINE. That article refers to a *Bhrigu Samhita* at Nainital. A genuine one. I hope readers can trace it.

Mr. K. M. Munshj, in an article published elsewhere long ago had written that there are cross-references in *Bhrigu Samhita*. The present possessors of the Nadi have lost the art of adjusting these cross-references. For example when Mr. K. M. Munshi was reading *Bhrigu Samhita* in Uttar Pradesh—it gave the reading that he would become Governor of the province within two months. After that it gave a cross-reference to another work at such place/chapter, etc. But this cross-reference link could not be established.

Sepharial the British Astrologer wrote in 1898 A.D. that he found *Bhrigu Samhita* in the possession of Pandit Nandkishore at Meerut in N.W. Province of India ; out of that he carried about hundred horoscopes back with him. *Bhrigu Samhita* is not an ordinary work. I request readers of Bilaspur to try and verify this rumour so that people may not be cheated.

Durg. *Prof. B. R. Soni.*

Are Marriages Barred in Akshaya ?

Sir,—I have been reading your books and Magazine for the past 3 years. I have a question which I hope you can clear it up for me.

In Malaysia at the end of 1985 some of the people were saying that in the coming lunar year Kshaya there will be no marriages. The reason being it is the last year of the 12-year sub-cycle and also the last year of the 60-year cycle. I bought the Tamil Almanac from Sri Lanka for the Akshaya year and there were so many *muhurtas* for marriages. In fact some of the people got married desperately thinking that they would not be able to do so in 1986.

I am a chemistry graduate. I have studied Quantum Mechanics, Atomic Physics and Advanced Mathematics. When I was young I did not believe in Astrology. I had a problem and I could not make a decision but after reading *Astrology for Beginners* I was enlightened. Since then I have become a regular reader. Can you clear the doubt about marriages at the end of the 12th year sub-cycle and 60th year cycle ? Hoping to see some light in *A.M.*

Perak, Sri Lanka. *S. V. Nathan.*

Some Suggestions

Sir,—I am a regular reader of your esteemed Magazine for the last 40 years.

I would like to make the following humble suggestions :

1. The articles now appearing for the last 2–3 years are difficult to be followed by an average reader. Simple and valuable articles should be published, so that an average reader can easily understand.

2. Kindly try your best to publish articles from Mesha Lagna to Meena Lagna so that people may judge and understand their respective Lagnas.

Some years back you had published articles on some of the Ascendants.

Jaipur. *Man Mohan Lal Bhagavan.*

Hindu Astrology in Australia

Sir,—For the first time Hindu Astrology classes have been organised in Darwin, Australia. The first class commenced on the 6th March 1986 with the blessings of Dr. B. V. RAMAN, the world authority on Hindu Astrology.

Some of the students have studied Western astrology and the others are newcomers to the subject. The group consists of both men and women with women outnumbering; Australians outnumber the Asian students.

There is very keen interest in Astrology and Yoga here, and there are many journals devoted to various aspects of occult sciences. The interest in oriental thought is growing. My aim is to give an opportunity to those, who are interested, the support they need; they need direction and guidance; lack of books on Hindu Astrology here is a drawback. All bookstalls store astrological material on Western and Chinese astrology.

This is the first time they ever heard of Hindu Astrology in specific terms.

We are grateful to Dr. Raman for kindly writing to us a letter of encouragement and giving his blessings.

The course is under the Resource and Settlement Centre, a Government body.

Casuarina *Ranjit Ramachandra*
(Australia). *B. A. (Hons.) Lond., Dip. Ed.*
(Sri Lanka), Post Grad. (Mul. Ed.,),
Australia.

Premonition

Sir,—I would like you to discuss the *combinations of planets which give the power of intuition.

The reason is I foresee events in dreams since 1962 (as far as I remember). Not only about my life, I dream about others' lives also. This power developed by itself about 3 years ago. The dreams always come between 4.00 and 6.00 in the morning. Whether I resign a job or get a job elsewhere or go somewhere—everything depends upon the dream. Unless I get it the very dream I definitely know the thing can never happen.

Even without talking loudly, if I want to get some answer, the other person responds automatically and answers. This also happens many times.

I believe completely in God Almighty. I see the gods in dreams. A lady always informs me what I am going to get or do.

Hyderabad. *Mrs. C. Syamala.*

Couplet

Sir,—Your magazine commences with the following sloka from *Gopalaratnakara:*

Phalani grahachaarena soochayanti maneeshinaha
Ko vakta taratamyasya tamekam vedhasam vinaa.

to which an appropriate translation is also given. I wish to offer the following translation of the same verse in the form of an English couplet:

Who else but Fates correctly state
How planets move or what they dictate?
With all humility we just forestate
Whither the trend, what these indicate!

I would feel it an honour if you would consider the translation appropriate and worthy of adoption by you. By way of an explanation my experience in translating seven works of Sri Sankaracharya (Bhaja Govindam, Atma Bodha, Sivaparadhakshamapana Stotram, etc.) into English verses has prompted me to attempt your opening sloka similarly.

Bangalore. *H. S. Ramaswamy.*

"Points to Ponder"

I

Sir,—With reference to the above article of Mr. H. R. Shankar, I would like to send the charts of my own father and mother, since both these charts disprove the rule stated in the article that when the 5th from Lagna or the 5th from Jupiter happens to receive the aspects of both Jupiter and Mars, or such 5th house is occupied by either, then the native of such a chart would suffer *putrasoka*.

In Chart No.1* (of my father) the 5th house from Lagna is actually occupied by Mars and is aspected by Jupiter. In Chart No. 2** (of my mother) the 5th both from the Lagna and from Jupiter receive the special and strong aspects of both Mars and Jupiter. Thus both the above charts of husband and wife fall squarely under the rule mentioned which gets doubly applicable therefore. But my parents were not at all afflicted with *putrasoka*. My father died at the age of 64 years in October 1969. My mother, now 76, is still alive. Two incidents which do not fall under the rule of "putrasoka" as stated above however occurred in their life. (1) In 1934 a male child died when it was just 4 months old. (2) In 1959 their eldest daughter became a widow, when she was 32.

Apart from there being no "putrasoka" for my parents, all their children (sons and daughters) are very well placed in life. Their two sons are holding high official positions and the sons indeed supported the natives and served as great assets in their life, thus conferring indeed *putralabha*.

**My Horoscope*: *Rasi:* Aries—Mars and Venus; Gemini—the Sun, Mercury, Saturn and Rahu; Leo—Jupiter; Libra—Ascendant; Scorpio—the Moon; and Sagittarius—Ketu. Bhava same as Rasi. *Navamsa*: Aries—Ascendant; Leo—Mars and Ketu; Scorpio—Venus; Sagittarius—the Sun and Jupiter; Aquarius—the Moon and Rahu; and Pisces—Mercury and Saturn. Balance of Mercury Dasa: 6 years, 4 months and 19 days.

**Chart No. 1:* Born on 12-8-1905 at 5-01 a.m. *Rasi:* Cancer—Ascendant and the Sun; Leo—Mercury and Rahu; Scorpio—Mars; Sagittarius—the Moon Aquarius—Saturn (R) and Ketu; Taurus—Jupiter; and Gemini—Venus.

***Chart No. 2:* Born on 17-12-1910 at 11-45 a.m. *Rasi:* Aquarius—Ascendant; Aries—Saturn (R) and Rahu; Gemini—the Moon; Libra—Jupiter and Ketu; Scorpio—Mars; and Sagittarius—the Sun, Mercury and Venus.

I, therefore, urge that the principle stated in the article be thoroughly verified before making any hasty generalisations, which might indeed baffle some people having the stated combinations.

Madras. *D. S. Rao, B.A., B.L.*

II

Sir,—Mr. H. R. Shankar in "Points to Ponder" (page 410, *A.M.*, May 1986) has pointed out the exceptional in the two horoscopes. But I do not find any.

The two horoscopes (even otherwise) are strong enough for material prosperity and success in life. In the first horoscope cited, Mars in the 8th house forms Vipareeta Rajayoga. Besides, the debilitation of Mars is cancelled by the presence of Jupiter with the Moon in the 5th. The debilitation of Saturn is cancelled here by the presence of the Sun in the Lagna Kendra in the 7th. The position of Mars has been further strengthened by the presence of three planets in the 5th which is the 10th house from the 8th. Mercury is the lord of two kendras. He has shifted to the 8th with Mars. This has freed him from the blemish of kendra lordship. Thus, I find that Mars, Mercury, the significator of intelligence and lord of the 4th house, house of higher education, Jupiter, and Saturn are all aspecting the 2nd house, house of *vidya*. This will naturally bestow on the native excellent education and material prosperity.

In the second horoscope, the debilitation of both Mars and Jupiter has been cancelled. Both also aspect each other. The Moon, the Sun and Jupiter have shifted to the 2nd from its house of lordship. Jupite has exchanged houses with Saturn, who aspects his 10t or house of profession. Rahu is in the 6th and it dispositor is in the 4th with the Moon enjoying directional strength. The best period of the native cam naturally in the Dasas of Mars, Rahu and Jupiter Jupiter as the 11th lord has also gone to the 9th. Al these factors are responsible for ensuring success in th usual profession and prosperous life. It is no wonde that in the major and minor of Saturn, at the age of 72 the native died. Saturn is in the 8th, house of longevity

In my opinion the horoscope analysis should b deeper to arrive at the right conclusion. Had Mr Shankar analysed these points, he would have give another title to the article instead of the present one.

Bhubaneswar. *Dr. U. S. Prasad, M A., Ph.D*

Nadi–Vinadi

Sir,—I have with me a small astrological MS i Sanskrit by name *Nadi-Vinadi* with translation i Marathi. It appears to be a compilation as some of th verses are taken from well known classics. The verses as a whole, are exquisite but there is no clue to it authorship.

I would like to know from readers whether the have come across any other MS of this work, or if it i published so that I can correct copying errors and kno more about the work.

Bombay. *V. A. K. Aye*

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Your Technical Difficulties Solved

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting uestions are put pertaining to astrological and allied problems. Here are a few recent queries ogether with answers. If some similar doubts are puzzling you, why not write to us about them?* **reader can put only one question at a time. This service is free to all readers of THE ASTROLOGI-AL MAGAZINE.**—*Ed., A.M.]*

Q. 1. Rasi: *Ascendant—Cancer; the Moon 3–16–57; the Sun 5–5–38; Mars 8–19–43; Mercury 5–28–03; Jupiter 3–2–6; Venus 6–20–58; Saturn 6–13–59; Rahu 8–17–31; Ketu 2–17–31. Balance of Mercury Dasa: 14 years, 10 months and 12 days. After graduation the native was ecruited into the Border Security Force. He nderwent training for one year from August 1975 and was posted to Rajasthan border with Pakistan. Either during the training period or during working on the border, he was mentally afflicted and ecurity forces admitted him in hospital. As here was no hope of cure of his malady he was discharged in the beginning of 1977. Ever since he has been mentally unsound. He simply sits and does no work when directed. With a view hat he may be cured, he was married and as here was no improvement, the aliance has broken. Can his malady be cured? If so, the planet or deity to be propitiated may be intimated through your esteemed Magazine.*

P. K. Narayana Raju, Kothalanka.

Ans. The 5th lord Mars occupies the 6th in he company of Rahu. Both Mars and Saturn aspect Lagna and Lagna lord-*cum*-Karaka Moon. These are acknowledged causes of mental aberration *unmada*. Propitiation of Mars will bring about amelioration. Coral gem o be worn and Skanda to be worshipped; Tuesdays to be observed as *vratas*.

Q. 2. Rasi: *Scorpio—Ascendant 12–3; Sagittarius—the Moon 21–9; Pisces—Ketu 23–27; Virgo—Mars 6–17, Jupiter 15–39, Saturn 10–30, Venus 26–18 and Ketu 23–27; Libra—Mercury 0–45 and the Sun 19–23.* (a) *Which planet nfluenced the native to start (coffee roaster grinder) coffee powder business and the extent of his success in it, at the age of 64 years?* (b) *From 7th to 12th houses there are seven planets including Rahu and again from 10th to 3rd houses there are eight planets including Rahu. Can these planetary positions place him in high business place; if not, why? Strength of planets in rupas: the Sun 5–62; the Moon 6; Mars 6–08; Mercury 8–65; Jupiter 7–69; Venus 5–34 and Saturn 6–55.* *Sub. No. 9842.*

Ans. (*a*) The 2nd is the house of eating/drinking; the Moon is karaka for seeds and Mars for drink (आसव.) Now, the aspect of Mars from the 11th to the Moon will indicate income through coffee powder; 11th house shows fairly late in life. Mars is also Lagna lord, so it is self-effort and not service. (*b*) Since the 10th and 11th lords occupy the 12th, 'high business' is out of question.

Q. 3. Rasi: *Leo—Ascendant; Virgo—Mars; Libra—Jupiter; Capricorn—Rahu; Aquarius—Saturn; Taurus—the Sun; Gemini—Mercury; and Cancer—the Moon, Ketu and Venus. Will the present Bhukti of Saturn in the Moon Dasa promote career prospects? If not, why?*

R. G. Josht, Jodhpur.

Ans. Since the *Dasa* and *Bhukti* lords are 8/6, the period is not favourable; one should be prepared for rough treatment from the boss or superior. It is a time for keeping a low profile. Note that the 7th is 10th from the 10th.

Q. 4. Rasi: *Libra—Ascendant, Venus and Mercury; Aquarius—the Moon; Pisces—Rahu and Saturn; Leo—Jupiter and Mars; and Virgo—Ketu and the Sun.* Navamsa: *Taurus—Ascendant; Leo—Mars; Scorpio—the Moon; Sagittarius—Mercury and Jupiter; Aquarius—Venus and the Sun; and Pisces—Saturn.* (a) *Does* *the 9th lord in Lagna with Lagna lord and Jupiter's aspect on the 5th give proficiency in occult sciences? If so, can the particular science be specified?* (b) *Will 2nd lord Mars in the 11th promote financial soundness or will his association wtih 6th lord Jupiter give disappointing finances?*

Gautam, Srinagar.

Ans. (*a*) One of the combinations for astrology is that 2nd lord should be strong and Mercury occupy *kendra, kona and aaya* which obtains here. (*b*) The 2nd lord in the 11th is a good *dhana yoga*, but 11th lord in the 12th and 12th lord in the 1st is money along the drain pipe.

Q. 5. Rasi: *Capricorn—Ascendant, the Sun and Ketu; Taurus—Mars and Saturn; Cancer—Rahu; Leo— Jupiter; and Sagittarius—ihe Moon, Mercury and Venus. Will the 10th lord in the 12th with 6th lord result in retirement from government service before term? Or, will the 10th lord (with reference the Moon) in the Moon-sign itself protect the native?*

Swaran Singh Dhillon, Ludhiana.

Ans. You must tackle the question thus: treat the 10th as Lagna and examine its longevity. With reference to Libra, its 8th is vitiated by the occupation of Mars, *maraka*, for Libra. Hence premature retirement is seen.

Q. 6. Rasi: *Taurus—Ascendant, Mars and Rahu; the Sun, Venus, the Moon and Mercury in the 4th; Saturn and Ketu in the 7th; and Jupiter in the 12th. Since Rahu occupies Lagna with Mars in a sign also ruled by the 6th lord Venus, how and in what manner will the native's health be affected tn Rahu Dasa, Mars Bhukti?*

Moti Lal Varshneya, Aligad.

Ans. Parasara says it will cause देहजाह्यां, महद्भयं *i.e.*, ill-health and great fear. Rahu being Lagna it may cause diseases like skin trouble, unhealthy food, venomous bites, pox, etc.

Q. 7. Rasi: *Pisces—Ascendant and the Sun; Aries—Mercury and Ketu; Gemini—the Moon; Libra—Jupiter and Rahu; Sagittarius—Saturn; and Capricorn—Mars and Venus. Does Saturn in the 10th terminate career prematurely and in shame? Or will exalted 9th lord Mars protect the native?*

B. K. Pandey, Bogra Tawa.

Ans. Usually Saturn in the 10th causes premature end to service, not under very happy circumstances. His aspect to Lagna and the Moon 5th lord confirms that, Mars' exaltation notwithstanding.

Q. 8. Rasi: *Cancer—Ascendant; Virgo—Jupiter; Libra—the Moon and Venus; Scorpio—Rahu, the Sun, Mercury and Saturn; Pisces—Mars; and Taurus—Ketu.* Navamsa: *Leo—Ascendant, Rahu and Mars; Libra—Saturn; Scorpio—the Sun; Capricorn—Venus; Aquarius—Ketu, Jupiter and Mercury; and Taurus—the Moon. Mercury Dasa running from 15th June 1985. The native is a graduate and of good character. He is unmarried. He resigned from a good job. For the last 10 months he has been very disturbed in mind and has an aversion towards relatives. Whether the native will be free from mental disturbance in future and when he can hope to get a job? Is there Sakata Yoga?* (b) *Whether the Moon–Venus combination in the Rasi chart and they being in one of the houses owned by one of these two (4th kendra) indicate damage to marriage/unhappiness in married life/loss of spouse/happy family life?*

S. Kalyani, Madras

Ans. (*a*) Sakata Yoga is cancelled because the Moon occupies Lagna kendra. The 5th i the house of mind. It contains Rahu in debilitation, malefic Saturn who is also combust besides Mercury who is the 3rd and 12th lord and of course Sun is strong. The association of Rahu spoils the mind, in particular to Mercury, the karaka. With reference to the 10th house, Mercury occupies its 8th and hence termination of service and mental uneasiness occur. Having said that the aspect of the Moon and Venus to the 10th house ensure good job especially when Jupiter transits 10th lord Mars in 1987. Regarding marriage, 7th lord (*b*) Saturn is combust; The 7th lord from bot the Moon and Venus occupies their 6th which suggests not very harmonious conditions, bu here is no loss of partner, as Jupiter aspects Mars. Saturn should be propitiated.

Q. 9. Rasi: *Scorpio—Ascendant and Mars; Pisces—Ketu; Gemini—the Moon, the Sun and Mercury; Cancer—Venus; and Virgo—Saturn, Jupiter and Rahu. The children of the native have turned hostile since a few years. Is it because the 5th house has Ketu in it? Will Jupiter's aspect redeem matters?*

V. V. Barbad, Bombay.

Ans. Yes: The 5th contains Ketu and is aspected by malefics Rahu and Saturn; but 1st and 5th lords Mars and Jupiter are friendly and disposed in the 11th of friendly area. Possibly the effect is temporary and by 1987, friendly relations will return.

Q. 10. Rasi: *Aries—Ascendant; Cancer—Rahu; Leo—the Sun, Mercury and Venus; Virgo—Jupiter; Sagittarius—the Moon; Capricorn—Ketu; Aquarius—Saturn; and Pisces—Mars. Does the chart favour business or service? Will Mars Dasa promote career?*

Suresh Chandra Satapathy, Jeypore.

Ans. The 10th lord is Saturn; he occupies the house of profit and aspects Lagna. Saturn being 10th lord, service is indicated. Lagna lord Mars occupies the 12th which shows lack of personality. Mars is not likely, for the same reason, to be much of a help in career promotion.

Q. 11. Rasi: *Scorpio—Ascendant; Capricorn—Venus and Saturn; Aquarius—the Sun and Mercury; Pisces—Rahu; Leo—Saturn and the Moon; and Virgo—Mars and Ketu. The native has serious problems of adjustment with his superiors. Is this due to Saturn in the 10th or will the Full Moon as 9th lord improve matters? If so, how may this be achieved?*

R. N. Dwivedi, Dhanbad.

Ans. It is so because the Lagna lord Mars and the 10th lord Sun are 6/8. The Sun must be propitiated with recital of Aditya Hridayam Stotra.

Q. 12. Rasi: *Taurus—Ascendant 10–30; Gemini—Ketu 1–0; Cancer—Mercury 1–4, Jupiter 16–13, Venus 1–10, Mars 17–22 and the Sun 10–50; Libra—the Moon 24–9* and *Saturn 21–18; and Sagittarius—Rahu 1–0.* (a) *In Jupiter Bhukti of Saturn Dasa, the health of the native suffered a complete breakdown. Why is it astrologically and is there a remedy for it?* (b) *Will Mercury Dasa bring in allround improvement in life, Mercury as the 2nd and 3th lord occupying an upachaya in the 3rd?* (c) *What is the significance of Ketu in the 2nd in Gemini in financial affairs?*

P. Mukhopadhyay, Bihar Sharif.

Ans. (*a*) Any planet, in particular Saturn, in the 6th is not good for health. Jupiter is the 8th lord and is combust. Hence Saturn–Mars affected the health. Jupiter has to be propitiated. (*b*) The 3rd is the 8th from the 8th and hence healthwise it is likely to create problems. From the 10th it occupies the 6th. it may cause problems in job. Similarly other Bhavas may be examined. (*c*) Ketu in the 2nd is not very helpful for financial matters. Ganapati must be propitiated.

Q. 13. Rasi: *Sagittarius—Ascendant and Jupiter (R); Taurus—Rahu; Gemini—the Sun; Cancer—Venus and Mercury; Libra—Saturn (R) and Mars; and Scorpio—the Moon and Ketu.* Navamsa: *Libra—Ascendant, the Moon and Ketu; Aquarius—Saturn; Aries—Mars and Rahu; Cancer—Jupiter and Venus; and Virgo—Mercury.* (a) *Does the Moon in the 12th with Ketu cause balarishta dosha or will Lagna lord Jupiter in Lagna promote longevity?* (b) *Does Ketu in Scorpio cause neechabhanga (cancellation of debility) to the Moon?*

Pradeep Singh Walia, Kapurthala.

Ans. The Moon in Scorpio is debilitated but his exaltation lord Venus and neecha (debilitated) lord Mars in kendra; hence its debility is cancelled. Ketu, of course, is exalted. The Moon's 12th house position is a weakness but the strength and aspect of Saturn, yogakaraka to Lagna and Lagna lord, make life long.

O, Love, I give myself to Thee,
Thine ever, only Thine to be.
Commit to Him thine every way,
And He will keep thee day by day.
Thy righteousness shines as the light,
Thy judgement as the noonday bright.

—*Charles F. Sheldon, D.D*

"The Astrological Magazine" Ephemeris

FOR JULY 1986

NIRAYANA POSITIONS OF PLANETS at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Ura nus	♆ Nep.	Pl
		H M S	° ′	° ′ ″	°	°	°	°	°	°	°	° ′	°
1	Tues.	6 36 06	76 39 25	8 49 38	267 59	101 14	330 25	115 32	221 54	4 01	237 23	252 05	19
2	Wed.	6 40 03	77 36 37	20 45 50	267 44	101 51	330 27	116 41	221 51	3 58	237 21	252 03	19
3	Thurs.	6 43 59	78 33 50	32 35 53	267 29	102 24	330 29	117 50	221 48	3 55	237 18	252 02	19
4	Friday	6 47 56	79 31 03	44 23 56	267 13	102 53	330 31	118 59	221 45	3 51	237 16	252 00	19
5	Satur.	6 51 52	80 28 17	56 13 23	266 57	103 17	330 32	120 08	221 42	3 48	237 14	251 59	19
6	Sunday	6 55 49	81 25 30	68 06 51	266 40	103 37	330 34	121 17	221 39	3 45	237 12	251 57	19
7	Monday	6 59 46	82 22 44	80 06 17	266 23	103 53	330 35	122 26	221 36	3 42	237 10	251 55	19
8	Tues.	7 03 42	83 19 57	92 13 02	266 06	104 04	330 36	123 34	221 33	3 39	237 07	251 54	19
9	Wed.	7 07 39	84 17 10	104 28 06	265 49	104 10	330 37	124 43	221 30	3 36	237 05	251 52	19
10	Thurs.	7 11 35	85 14 24	116 52 23	265 31	104 12	330 37	125 52	221 28	3 32	237 03	251 51	19
11	Friday	7 15 32	86 11 37	129 26 59	265 14	104 09	330 38	127 00	221 25	3 29	237 01	251 49	19
12	Satur.	7 19 28	87 08 51	142 13 17	264 56	104 01	330 38	128 08	221 23	3 26	236 59	251 48	19
13	Sunday	7 23 25	88 06 04	155 13 10	264 39	103 49	330 38	129 16	221 20	3 23	236 57	251 46	19
14	Monday	7 27 21	89 03 18	168 28 53	264 21	103 32	330 38	130 24	221 18	3 20	236 55	251 44	19
15	Tues.	7 31 18	90 00 31	182 02 43	264 04	103 10	330 37	131 32	221 16	3 16	236 53	251 43	19
16	Wed	7 35 15	90 57 39	195 56 32	263 47	102 45	330 37	132 40	221 14	3 13	236 51	251 41	19
17	Thurs.	7 39 11	91 54 58	210 10 59	263 30	102 15	330 36	133 48	221 12	3 10	236 50	251 40	19
18	Friday	7 43 08	92 52 12	224 44 53	263 13	101 42	330 35	134 55	221 10	3 07	236 48	251 38	19
19	Satur.	7 47 04	93 49 26	239 34 24	262 57	101 07	330 34	136 02	221 08	3 04	236 46	251 37	19
20	Sunday	7 51 01	94 46 41	254 33 00	262 41	100 28	330 33	137 10	221 06	3 01	236 44	251 35	19
21	Monday	7 54 57	95 43 55	269 32 02	262 25	99 48	330 32	138 17	221 05	2 57	236 42	251 34	19
22	Tues.	7 58 54	96 41 11	284 22 00	262 09	99 06	330 30	139 24	221 03	2 54	236 41	251 33	19
23	Wed.	8 02 51	97 38 26	298 54 08	261 54	98 25	330 28	140 30	221 01	2 51	236 39	251 31	19
24	Thurs.	8 06 47	98 35 42	313 01 19	261 40	97 43	330 26	141 37	221 00	2 48	236 37	251 30	19
25	Friday	8 10 44	99 32 59	326 42 53	261 26	97 02	330 23	142 43	220 59	2 45	236 36	251 28	19
26	Satur.	8 14 40	100 30 17	339 55 37	261 13	96 23	330 21	143 50	220 58	2 41	236 34	251 27	19
27	Sunday	8 18 37	101 27 36	352 42 40	261 00	95 47	330 18	144 56	220 56	2 38	236 33	251 26	19
28	Monday	8 22 33	102 24 55	5 07 58	260 47	95 13	330 15	146 02	220 55	2 35	236 31	251 24	19
29	Tues.	8 26 30	103 22 16	17 16 25	260 36	94 44	330 12	147 08	220 54	2 32	236 30	251 23	19
30	Wed.	8 30 26	104 19 38	29 13 23	260 25	94 18	330 09	148 13	220 54	2 29	236 28	251 22	19
31	Thurs.	8 34 23	105 17 00	41 04 05	260 15	93 58	330 06	149 19	220 53	2 26	236 27	251 20	19

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-7-1986 is 22° 13′ 23″.

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5–30 a.m. (I.S.T.) on 1st July 1986

Grahas (Planets)		*Sphuta (Long.)*	*Dhruvo (R.A.)*	*Vikshepa (Lat.)*	*Kranti (Declin.)*
		° ′	° ′	° ′	° ′
Ravi	☉	98 53	99 40	0 00	23 N 09
Chandra	☽	31 03	28 47	0 N 20	12 N 09
Kuja	♂	290 13	292 42	5 S 00	26 S 52
Budha	☿	123 27	125 37	0 S 37	18 N 47
Guru	♃	352 38	353 44	1 S 14	4 S 03
Sukra	♀	137 45	140 47	1 N 49	17 N 14
Sani	♄	244 07	242 31	1 N 57	19 S 03
Rahu	☊	26 14			

THE SUN

In this month the Sun moves ahead from 17° Gemini to 16° Cancer entering it on 14th. The north declination of the Sun decreasese from 23° 09′ to 18° 09′ at the end.

THE MOON

The Moon starts from 9° Aries, makes one complete circuit of the zodiac and ends at 23° Taurus. The north declination of the Moon increases from 12° 09′ reaching a maximum of 28° 00′ on 6th; then the north declination decreasee till the Moon crosses the Equator to the south on 13th; afterwards the south declination increases attaining a maximum of 28° 03′ on 19th; thereafter the south declination decreases until the Moon crosses the Equator to the north on 26th. After that the north declination of the Moon increases to 26° 30′ at the end.

MARS

Mars continues to move with retrograde motion in Sagittarius from 28° to 20° at the end. The south declination of Mars increases from 26° 52′ to 28° 43′ at the end.

MERCURY

Mercury moves ahead in Cancer, from 11° till it retrogrades at 14° on 9th. Then it moves backward to 4° Cancer at the end. The north declination of Mercury decreases from 18° 47′ till it becomes a minimum of 14° 53′ on 18th; then the north declination increases to 16° 59′ at the end.

JUPITER

Jupiter moves forward in Pisces from 0° till it becomes retrograde at 1° on 12th; afterwards Jupiter moves backward to 0° Pisces at the end. The south declination of Jupiter decreases from 4° 03′ to a minimum of 4° 01′ on 8th; then the south declination increases to 4° 21′ at the end.

VENUS

Venus moves ahead from 26° Cancer, enters Leo on 4th, Virgo on 31st and ends at 0° Virgo. The north declination of Venus decreases from 17° 14′ to 3° 14′ at the end.

SATURN

Saturn continues its retrograde motion in Scorpio from 12° to 10° at the end. The south declination of Saturn decreases from 19° 03′ till 18° 58′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 4° 01′ to 2° 22′ at the end.

Uranus also retrogrades from 237° 23′ to 236° 26′ at the end.

Neptune too retrogrades from 252° 05′ to 251° 19′ at the end.

Pluto retrogrades from 192° 22′ till it retrogrades at 192° 19′ on 15th; then it moves ahead to 192° 23′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted :

The Sun at 10h. 25m. on 7th; Mercury at 28h. 55m. on 8th; Venus at 24h. 23m. on 10th

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*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-7-1986 is 22° 13′ 23″.

Pluto at 23h. 18m. on 15th; Saturn at 23h. 39m. on 17th; Uranus at 24h. 59m. on 18th; Neptune at 24h. 47m. on 19th; Mars at 18h. 16m. on 20th; Jupiter at 12h. 04m. on 25th.

PLANETARY ASPECTS

THE SUN: Parallel the Moon 3rd, 9th, 29th; conjunction the Moon 7th; opposition Mars 10th; square the Moon 14th, 28th; trine Jupiter 15th; trine the Moon 17th, 26th; opposition the Moon 21st; conjunction Mercury 23rd; trine Saturn 26th; square Pluto 27th.

MARS: Trine the Moon 2nd, 12th, 29th; opposition the Moon 7th; opposition the Sun 10th; square the Moon 14th, 26th; conjunction the Moon 20th; trine Venus 24th.

MERCURY: Square the Moon 1st, 15th, 28th; trine Saturn 1st, 18th; parallel the Moon 2nd, 10th, 29th; square Pluto 2nd, 16th; conjunction the Moon 8th; trine the Moon 17th, 25th; opposition the Moon 21st; conjunction the Sun 23rd.

JUPITER: Square the Moon 5th, 19th; trine the Moon 7th, 17th; opposition the Moon 12th; parallel the Moon 14th, 25th; trine the Sun 15th; conjunction the Moon 25th; opposition Venus 31st.

VENUS: Parallel the Moon 1st, 11th, 27th; square the Moon 2nd, 18th; trine Uranus 2nd; conjunction the Moon 10th; square Saturn 14th; trine Neptune 15th; trine the Moon 20th, 29th; trine Mars 24th; opposition the Moon 24th; square Uranus 28th.

SATURN: Trine Mercury 1st, 18th; opposition the Moon 3rd, 31st; trine the Moon 8th, 26th; square the Moon 11th, 23rd; square Venus 14th; parallel the Moon 16th, 22nd; conjunction the Moon 17th; trine Mercury 18th; trine the Sun 26th.

URANUS: Trine Venus 2nd; opposition the Moon 5th; trine the Moon 10th, 27th; square the Moon 12th, 24th; parallel the Moon 17th, 22nd; conjunction the Moon 18th; square Venus 28th.

NEPTUNE: Trine the Moon 1st, 11th, 28th; opposition the Moon 6th; parallel the Moon 9th, 17th, 22nd; square the Moon 13th, 26th; trine Venus 15th; conjunction the Moon 19th.

PLUTO; Opposition the Moon 1st, 28th; square Mercury 2nd, 16th; trine the Moon 6th, 23rd; square the Moon 8th, 21st; parallel the Moon 13th, 26th; conjunction the Moon 15th; square Mercury 16th; square the Sun 27th.

I. Amavasya (New Moon):—Sukla Paksha (bright fortnight) commences at 10h. 25m. on 7th for all places on the earth.

Nirayana Longitudes of Planets:—The Sun 82° 34′; the Moon 262° 34′; Mars 266° 20′; Mercury 103° 56′; Jupiter 330° 35′; Venus 122° 40′; Saturn 221° 35′; Rahu 3° 41′; Uranus 237° 09′; Neptune 251° 55′; Pluto 192° 20′.

Cusps (mid-points) of Houses for New Delhi: The 1st 145° 20′; the 2nd 175° 08′; the 3rd 204° 56′; the 4th 234° 44′; the 5th 264° 56′; the 6th 295° 08′; the 7th 325° 20′; the 8th 355° 08′; the 9th 24° 56′; the 10th 54° 44′; the 11th 84° 56′; the 12th 115° 08′.

II. Poornima (Full Moon):—Krishna Paksha (dark fortnight) begins at 16h. 10m. on 21st for all places on the earth.

Nirayana Longitudes of Planets;—The Sun 96° 09′; the Moon 276° 09′; Mars 262° 18′; Mercury 99° 30′; Jupiter 330° 29′; Venus 138° 47′; Saturn 221° 04′; Rahu 2° 56′; Uranus 236° 42′; Neptune 251° 34′; Pluto 192° 19′.

Cusps (mid-points) of Houses for New Delhi: The 1st 232° 12′; the 2nd 266° 00′; the 3rd 299° 48′; the 4th 333° 36′; the 5th 359° 48′; the 6th 26° 00′; the 7th 52° 12′; the 8th 86° 00′; the 9th 119° 48′; the 10th 153° 36′; the 11th 177° 48′; the 12th 206° 00′.

A QUESTION OF INTELLIGENCE

(Continued from page 562)

The increasing dependency of societies on the opinions of experts leads to situations such as this, in which a parent doubts his or her own assessment. Many parents are cowed by the teacher or psychologist, and afraid to dispute expert opinion. But experts can be wrong, and such parents can be helped by astrological consultation to discover the facts of a given situation.

One can understand when a mother is overly fond of her child and views him through rose colored glasses. But because she is his mother is not sufficient reason *in itself* for her conclusions to be set aside. The wise expert will not disregard the information given by the parents on the assumption that it is blessed, but will use it to expand his own assessment.

This young man is fortunate in that his mother, both in the strength of the 4th house and in the strength of the Matrukaraka, is courageous and tenacious. She provides emotional support and abiding affection to help him realize his potential. Scorpio-born, she will penetrate behind the illusion to discover the real facts. In this instance, this was certainly in her son's best interests.

This article is not intended to be a complete reading of the horoscope, but only a brief examination of the specific problem which brought the mother to consultation. Use of astrology in this fashion is probably its most rewarding function, in that it can serve to nurture the budding talents of the young.

One last point: the preponderance of very tight conjunctions on the chart is a feature which echoes that of many powerful charts, of persons who have had lasting influence in the world at large. This chart shows four significant conjunctions, in the 1st, 3rd, 4th and 5th houses. No major planet is without its partner, signalling a focussing of energies which can bring this young man to real accomplishment in the future.—16.86.

ASTROLOGICAL VALUE OF SURGERY

(Continued from page 564)

the best time when all the currents of the planets, stars, zodiacal signs, lunar and solar days, are favourable and add vitality and efficiency to the preparing medical compounds. The Moon is called *Oshadhisa* or the Lord of Vegetation and the word *Oshadhi* signifies in Sanskrit those plants which have the power of removing, checking or rooting out the various diseases, animals and vegetables. are heirs to. A disorganised consumption of vegetation brings on a series of diseases, and well-organised preparations of vegetables root out diseases, introduce health, and give cheer to animal or vegetable lives. Surgical operations of late have become more harmful to humanity than a blessing. Why? An answer to this would be very interesting. In Vol. 36, p. 89, of the *Medico Legal Journal*, New York, S. S. Earp, M.S., M.D., thus observes: "The fact that alleged expert testimony often throws a vast difference of opinion in which one doctor swears east and the other swears west is often a cause of defeat or justice. The people fail to understand why there is such diversity of opinion, if the doctors have had the same amount of experience and training and can possess the same amount of intelligence. Dr. Buckley remarks in his *Manual of Mental Disease*—"You will find that the manner of doing certain things for patients is no less important than the doing by itself. At the present time as I frequently notice wherever we turn there is no question that our efforts as a profession, in many points fall short because, we do not reach out and correct the mental attitude of the patient. It should be made a separate branch of our medical schools."

While the defects of modern medicine are many and various its stobbornness, not to utilise the accumulated knowledge of the *Ayurvedic* and *Unani* systems, is simply astounding. The valuable help which astrology can give to medicine of every grade and shade, can only be properly understood and appreciated by those who have studied the principles of modern medicine. Mental attitudes of people of all grades can be clearly and distinctly analysed by a good knowledge in astrology. In fact if carefully perused and digested the sciences of chemistry and biology, and psychology, will be found to be only minor branches of the huge science of astrology, whose stem includes and gives rise to all the possible departments connected with human existence, education progress, prosperity and final emancipation.

Surgical operations cure a man, when properly performed and kill him when improperly done. The influence of time can only be learnt by the help of astrological sciences. The *adrishta* or unseen forces can be ascertained by the invisible yet demonstrable forces of planets. We have saved many valuable lives by timely advice not to get surgical operations at inauspicious times. On the other hand many who consulted us and who did not care to heed our astrological advice got surgical operations and paid penalties by immediate death.

Operations with surgical instruments should commence on Wednesday or Saturday when Mars is very powerful: The 8th house must be unoccupied and the ruling asterism must be Aridra, Jyeshta or Moola, coinciding with the 4th, the 9th or 14th lunar day. Aries, Cancer, Virgo or Taurus—any of these may be chosen.

—Reproduced from *A.M.*, October 1944.

Farmers' Guide for July 1986

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. After 14h. 32m. good for borrowing, for testing instruments, for deepening wells.

2. Good for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

3. Marana Yoga. Routine work only.

4. This day also only routine work.

5. Till 6h. 03m. good for disposing off agricultural products, for storing paddy, wheat, and corn.

6. Only routine work.

7. This day also routine work only.

8. After 12h. 09m. good for manuring, for ploughing, for sowing, for disposing off agricultural products, for testing instruments.

9. Upto 9h. 47m. good for buying oxen and sheep, for disposing off agricultural products, for manuring, for ploughing, for sowing. After 9h. 47m. good for borrowing, for testing instruments.

10. Till 11h. 31m. good for borrowing, for testing instruments, for deepening wells, for writing accounts.

11. After 15h. 11m. good for buying oxen and sheep, for borrowing, for deepening wells.

12. Till 13h. 41m. good for testing instruments.

13. Good for buying oxen and sheep, for disposing aff agricultural products, for ploughing, for sowing, for harvesting, for testing instruments, for purchasing and storing paddy, wheat, corn. etc., for deepening wells.

14. Till 14h. 01m. good for buying buffaloes and sheep, for disposing off agricultural products, for ploughing, for sowing, for harvesting, for fixing pumpsets, for deepening wells.

15. Only routine work.

16. After 11h. 01m. good for buying oxe and sheep, for disposing off agricultural products, for sowing, for borrowing, for harvesting for purchasing paddy, wheat, corn, etc., fo deepening wells.

17. Good for buying buffaloes and sheep for disposing off agricultural products, fo sowing, for harvesting, for purchasing padd wheat, corn, etc.

18. Upto 8h. 38m. good for buying oxe and sheep, for sowing, for harvesting.

19. After 6h. 11m. good for disposing o agricultural products, for deepening wells.

20. Routine work only.

21. This day also only routine work.

22. After 13h. 04m. good for testing instruments, for erecting sheds, for deepening well

23. After 18h. 35m. good for buying oxe and sheep.

24. Only routinc work.

25. Between 7h. 06m. and 17h. 25m. goo for buying oxen and sheep, for writing account for borrowing.

26. Till 18h. 20m. good for disposing o agricultural products, for purchasing ar storing wheat, paddy, corn, etc.

27. Good for buying oxen and sheep, fc disposing off agricultural products, for ploughing, for sowing, for testing instruments, fc harvesting, for fixing pumpsets, for deepenir wells.

28. Till 7h. 30m. good for buying oxen ar sheep, for disposing off agricultural product for purchasing and storing wheat, paddy, cor etc., for fixing pumpsets.

29. Routine work only.

30. After 13h. 30m. good for borrowing, f testing instruments, for repaying debts, f deepening wells, for writing accounts.

31. Only routine work.

Travel Guide for July 1986

Mihira

[The following information is of a general ature. It should be used in the light of one's irth-star. In urgent and emergent cases which dmit of no delay, one can start on a journey at e **Abhijin Muhurtha,** *i.e., exactly at the oment the Sun is at the local meridian point. -Ed., A.M.]*

Important Note: In spite of the above note egarding cases of emergency, some readers were omplaining that consecutively number of days re declared as unfit for travel. It is to be nderstood that Marana and Prabalarishta yogas re to be avoided. Those days are marked with star.

1. Upto 14h. 32m. fairly good for travel voiding south, west and north.

2. Nakshatra inauspicious for journey.

*3. Marana Yoga. Postpone travel.

*4. This day also Marana Yoga. Avoid urney.

5. Till 6h. 03m. fair for travel avoiding orth-east, east and south-east.

6. Nakshatra not suitable for journey.

7. Till 10h. 25m. fairly good for travel voiding east and sea voyage.

8. After 12h. 09m. fairly good for journey voiding east and north.

9. Upto 9h. 47m. good for travel avoiding orth and east.

10. Nakshatra inauspicious for journey.

11. This day also Nakshatra not suitable r journey.

*12. First Nakshatra then Marana Yoga; t suitable for journey.

13. Fair for travel avoiding upto 15h. 5m. west, north and east and after 15h. 05m. oiding west, north-west and north-east.

14. Till 14h. 10m. good for journey avoid- g north-west, north-east and east.

15. Nakshatra and Tithi not good for travel.

16. Nakshatra inauspicious for journey.

17. After 10h. 44m. good for travel avoiding east and south.

*18. Upto 8h. 38m. good for journey avoiding west, north and east.

19. After 6h. 11m. fairly good for travel avoiding east, south-east and south-west.

20. Both Tithi and Nakshatra inauspicious for journey.

*21. Marana Yoga. Postpone travel.

22. After 13h. 04m. fairly good for journey avoiding north-west, north and north-east.

*23. After 18h. 35m. good for travel avoiding north, north-east and south-east.

*24. First Marana Yoga then inauspicious tithi. Postpone journey.

25. After 17h. 25m. good for travel avoiding west and sea voyage.

26. Between 6h. 39m. and 18h. 10m. fairly good for travel avoiding east and south.

27. Fair for journey avoiding upto 7h. 03m. east, south and west and after 7h. 03m. avoiding north, east and west.

28. Till 7h. 30m. good for travel avoiding east and north.

29. Both Tithi and Nakshatra inauspicious for journey.

30. Nakshatra not suitable for travel.

*31. Marana Yoga. Postpone journey.

TEACH YOURSELF SANSKRIT

Furnished below is the address of Prof. N. E. Muthuswami, author of the series on Sanskrit lessons: President, Jyotisha Pracharasabha, 25/1685, N. G. Road, Trivandrum—1.

How is This Month (July 1986) For You ?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourabl aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from th indications made below while those having adverse aspects according to current directions wil experience these predictions to a lesser proportion. The predictions given below are based upon a clea interpretation of movements or transits of planets. If you do not know your Janma Rasi write t Utpala c/o The Astrological Magazine *giving your birth details and enclosing a stampe self-addressed envelope.—Ed., A.M.]*

MAJOR TRANSITS: The Sun transits Gemini till 13th and then enters Cancer. Retrograde Mars continues his so journ in Sagittarius. Mercury in Cancer gets retrograde on 11th. Jupiter continnes his retrograde motion in Pisces. Venus in Cancer transits Leo from 4th to 31st when he enters Virgo. Saturn continues his retrograde motion in Scorpio. Rahu and Ketu continue their counter-clockwise motions in Aries and Libra respectively.

1. MESHA (ARIES) : General.—The Sun in the favourable 3rd till 13th with vedha transits thereafter the unfavourable 4th. Mars in the 9th, Jupiter in the 12th and Saturn in the 8th are all all adverse but Mars and Saturn are under check. Mercury in the favourable 4th yields to vedha till 13th. Venus in the favourable 4th and 5th till the last day yields to vedha from 4th to 31st. He transits the adverse 6th on the last day. The bad influences are more in evidence. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. The efforts of your enemies to malgin you will not be successful. Bharani is better than Aswini and Krittika.

Health and Domestic.—Health and vitality are likely to be affected adversely. Children's health will cause some concern. The chronic sufferers are advised to adopt adequate prophylactic measures to prevent an exaerbation of their complaints. Domestic life will be more or less peaceful throughout.

Finance and Speculation.—This is not a satisfactory month for finance. Expenditure is likely to get out of control and income shrink Losses even in routine transactions are likely You should refrain from speculative transactions.

Real Property, Services, Profession, etc.— Real property transactions are not likely t prove successful. It is advisable to postpon purchase of property. Services are likely t find the month quite satisfactory.

Women.—You are likely to experience considerable difficulty in balancing the domesti budget. Unless you curb your tendency towards extravagance you are likely to find yourself in a financial mess at the close of the month Employed girls should steer clear of politics i office.

Students.—Unless you make determine efforts and concentrate on studies the listlessness in you may persist. In view of you proneness to physical injuries you are advise to refrain from sports, games and politics a far as possible.

Fortunate Dates.—Personal and domestic— 11 19. Money dealings and enterprises—4 1 22. Journeys—6 16 23. Real property matter and educational activities—8 16 25. Childre and speculation—11 19 27. Services—8 16 30 Partnership—6 19 13. Insurance—4 11 25 Profession and business—1 13 23.

Inauspicious Dates.—Personal and domestic— 2 10 17. Money dealings and enterprises—3 1 18. Journeys—5 14 20. Real property matter and educational activities—7 15 21. Childre and speculation—9 18 24. Services—7 18 26

Partnership—5 14 28. Insurance—7 20 29. Profession and business—5 15 24.

Chandrashtama occurs from 04–39 a.m. on 7th to 05–36 a.m. on 19th.

2. *VRISHABHA (TAURUS): General.*—The Sun in the adverse 2nd till 13th transits thereafter the favourable 3rd. Mars in the 8th, Mercury in the 3rd and Saturn in the 7th are all unfavourable; Mercury is under check till the last day and Saturn throughout. Juplter in the 11th and Venus in the 3rd, the 4th and the 5th are both favourable but the former yields to vedha. The favourable influences have an edge over the unfavourable ones. Your popularity will increase during the month. You will acquire influence and authority through political connections during the second half. Rohsni is better than Krittika and Mrigasira.

Health and Domestic.—You are likely to have only minor health complaints. Chronic sufferers could look forward to having temporary relief. Your children's performance in examinations will make you happy during the month. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—Financial affairs will be more or less satisfactory during the month. Income will be certainly more than expenditure. You are advised to refrain completely from speculative transactions.

Real Property, Services, Profession, etc.—Real property transactions will be more or less satisfactory. The sccond half will show better results. Labour troubles are likely to cause you considerable worry throughout the month. Services will find the month quite helpful. Business and professions will have a profitable period.

Women.—Women in independent professions such as doctors, nurses, writers and artistes are particularly favoured. Love affairs and romances are likely to blossom into happy wedding. Film artistes will fare extremely well. Employed girls are likely to be transferred to places of their choice.

Students.—Notwithstanding the adverse posture of the Vidyakaraka you will be able to make good progress in studies. Medical students are particularly favoured. Those interested in fine arts will find the month quite rewarding.

Fortunate Dates.—Personal and domestic—11 22 31. Money dealings and enterprises—8 19 30. Journeys—6 17 27. Real property matters and educational activities—4 16 25. Children and speculation—1 13 23. Services—1 13 22. Partnership—6 19 27. Insurance—4 13 30. Profession and business—6 16 25.

Inauspicious Dates.—Personal and domestic—10 20 29. Money dealings and enterprises—9 18 28. Journeys—7 15 26. Real property matters and educational activities—5 14 24. Children and speculation—3 12 21. Services—2 10 20. Partnership—2 12 28. Insurance—7 14 29. Profession and business—7 14 26.

Chandrashtama occurs from 05–36 a.m. on 19th to 05–42 a.m. on 21st.

3. *MITHUNA (GEMINI): General.*—The Sun in the unfavourable 1st and 2nd is under check from 13th. Mars in the 7th and Jupiter in the 10th are both unfavourable but the former is under check. Mercury in the 2nd, Venus in the 2nd, the 3rd and the 4th and Saturn in the 3rd are all favourable making an allowance for the yielding to vedha by Mercury throughout and Venus from 1st to 4th and on 31st. The evil influences are likely to have an edge over the favourable ones. You are likely to have mental stress practically throughout. You should be extremely careful not to entangle yourself in any criminal proceedings. In spite of the numerous obstacles you will not lose your reputation for character and integrity. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—You should take particular care of your health. Chronic sufferers should adopt prophylactic measures. Children's health is likely to cause mild concern. Domestic life will be more or less peaceful throughout.

Finance and Speculation.—You should think twice before embarking on any new finahcial venture. Expenditure may increase and losses may accrue in certain transactions. You are likely to have moderate profits in speculative transactions during the second half.

Real Property, Services, Profession, etc.—Matters pertaining to real estate may not be unsatisfactory. You are however advised to postpone decisions on major property deals to more favourable periods. Services are likely to find the month trying. Professions and businesses are likely to face numerous obstacles.

Women.—You are advised to go slow on love affairs, romances and courtships. You should cut down your social life and club activities. Employed girls are likely to be given memos by the superiors to explain their conduct in certain official matters.

Students.—You will shine quite well in the field of sports, games and athletics. The chances of your inclusion in the state level or national level teams are quite bright. You will make good progress in studies.

Fortunate Dates.—Personal and domestic—1 8 16. Money dealings and enterprises—1 11 17. Journeys—1 16 23. Real property matters and educational activities—1 19 27. Children and speculation—6 17 31. Services—6 16 30. Partnership—4 13 25. Insurance—4 16 27. Profession and business—8 19 31.

Inauspicious Dates.—Personal and domestic—2 10 22. Money dealings and enterprises—3 14 24. Journeys—2 14 26. Real property matters and educational activities—3 10 18. Children and speculation—5 12 20. Services—5 14 21. Partnership—7 18 28. Insurance—7 15 29. Profession and business—2 18 26.

Chandrashtama occurs from 05-42 a.m. on 21st to 06-57 a.m. on 23rd.

4. *KATAKA (CANCER) : General.*—The Sun in the 12th and the 1st, Mercury in the 1st and Saturn in the 5th are all unfavaurable ; the Sun and Saturn are under check throughout and Mercury from 4th to 31st ; Mars in the 6th, Jupiter in the 9th and Venus in the 1st, the 2nd and the 3rd are all favourable ; Mars and Jupiter yield to vedha throughout and Venus only on the last day of the month. The favourable influences have an upper hand during the month. Your fame and reputation will rule high. Your enemies will be defeated. The evils will be in the form of your tendency to undertake long journeys without any specific plan or purpose. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic.—Minor ailments are likely to upset you a little during the second half. Chronic sufferers could expect some temporary relief during the first half. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—Your financial affairs will be satisfactory. You are likely to start new ventures which will yield good dividends in time to come. Speculative transactions will yield moderate profits throughout.

Real Property, Services, Profession, etc.—All real property transactions will be quite satisfactory. Acquisition of new property is most likely. Labour problems are likely to annoy you considerably. Services will have quite a congenial month. Businesses and professions will find the month quite satisfactory.

Women.—This is quite a satisfactory month for the fair sex. Planetary transits indicate happy wedding for unmarried girls. Film artistes are likely to receive attractive offers from leading producers and the chances of the artistes reaching the top are quite bright. Employed girls are likely to be promoted and a few may be transferred to places of their choice on promotion.

Students.—You will make excellent progress in the scholastic field notwithstanding the adverse posture of the Dhanakaraka. Those aspiring for commissions in the country's defence forces will realise their ambition during this month. You will have a memorable and enjoyable picnic in the company of the opposite sex during the second half.

Fortunate Dates.—Personal and domestic—8 19 31. Money dealings and enterprises—1 11 22. Journeys—8 17 27. Real property matters and educational activities—1 13 25. Children and speculation—4 16 30. Services—6 13 31. Partnership—4 13 27. Insurance—6 16 25. Profession and business—1 16 31.

Inauspicious Dates.—Personal and domestic—2 10 23. Money dealings and enterprises—9 18 29. Journeys—3 12 26. Real property matters and educational activities—7 18 28. Children and speculation—5 14 26. Services—3 18 28. Partnership—9 18 28. Insurance—2 12 26 Profession and business—5 20 29.

Chandrashtama occurs from 06-57 a.m. on 23rd to 05-12 a.m. on 25th.

5. *SIMHA (LEO): General.*—The Sun in the favourable 11th till 13th with vedha transits thereafter the unfavourable 12th; Mars in the 5th, Mercury in the 12th, Jupiter in the 8th and Saturn in the 4th are all adverse; Mars and Saturn are under check throughout and Mercury till 13th. Venus in the favourable 12th, 1st and 2nd yields to vedha from 4th to 31st. The month will be thoroughly unsatisfactoy from Gochara point of view. It is, however, likely that the planetary influences in your natal chart offer counter-checks to the Gochara effects. You should, therefore, exercise your free-will and achieve good results. Fate is after all the effect of past free-will which could, therefore, be neutralised by the present free-will. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic.—Great care is necessary in matters of health. Even the slightest symptoms of illness should be attended to promptly. Chronic sufferers will find the month very trying. With some effort on your part you could save domestic peace and harmony.

Finance and Speculation.—The month will be thoroughly unsatisfactory for all financial affairs. While income will shrink, expenditure will increase considerably. Economy in every direction should be your watch-word. Speculative transactions should be avoided completely.

Real Property, Services, Profession, etc.—The month is unfavourable for all matters pertaining to real property. You should postpone all dicisions relating to property deals. Services are likely to find the month extremely trying and penal transfers are also likely. It is advisable for businesses and professions to keep their fingers crossed.

Women.—Love affairs are to be totally avoided as they are likely to lead you to disappointment. You should be most careful about your functional health. Employed girls should be very careful when dealing with their superiors.

Students.—Unhappy home and financial drain will worry you. This will result in disinclination to pay attention to studies. You are advised to refrain completely from participating in sports, games and athletics.

Fortunate Dates.—Personal and domestic—1 11 17. Money dealings and enterprises—4 13 19. Journeys—6 16 20. Real property matters and educational activities—8 17 22. Children and speculation—11 19 23. Services—13 22 30. Partnership—13 22 31. Insurance—8 19 30. Profession and business—4 16 22.

Inauspicious Dates.—Personal and domestic—2 12 20. Money dealings and enterprises—3 14 21. Journeys—5 15 24. Real property matters and educational activities—7 18 25. Children and speculation—9 20 26. Services—10 21 27. Partnership—9 20 28. Insurance—9 20 29. Profession and business—5 18 26.

Chandrashtama occurs from 05-12 a.m. on 25th to 07-25 a.m. on 27th.

6. *KANYA (VIRGO): General.*—The Sun in the favourable 10th and 11th yields to vedha till 13th. Mars in the unfavourable 4th is under check. Mercury in the 11th, Jupiter in the 7th, Venus in the 11th, the 12th and the 1st and Saturn in the 3rd are all favourable; Mercury and Saturn yield to vedha from 4th to 31st, Jupiter yields to vedha throughout and Venus from 1st to 4th and on the last day of the month. The favourable influences will have the upper hand. Your fame, reputation and authority will rule high. Your enemies will be defeated. Mercury will generate in you an eager desire to acquire money and this desire will be realised. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic.—Very minor ailments may be there. Chronic sufferers will have considerable relief. Children's success in the examinations will bring much happiness to you. Domestic bliss of high order is vouchsafed to you practically throughout.

Finance and Speculation.—The financial affairs will be satisfactory. There may be gains in a few enterprises. Money due from others may be realised. Expenditure will be quite reasonable and on approved lines. Speculative transactions will yield moderate profits.

Real Property, Services, Profession, etc.—The planetary transits do not generate much optimism in the field of real properties. You are advised not to make any investments on buildings. Your labour problems are likely to be resolved to the satisfaction of all concerned. Services, businesses and professions will find the month satisfactory.

Women.—Film artistes are particularly favoured. Your work in the social field will be greatly appreciated and you are likely to shoulder greater responsibilities. Romances will blossom into happy wedding. Employed girls will find the month quite helpful and satisfactory.

Students.—You will make rapid progress in studies. Those doing research work will be able to gather sufficient data to support their theses for a doctorate. You will shine extremely well in sports, games and athletics.

Fortunate Dates.—Personal and domestic—6 11 16. Money dealings and enterprises—6 13 17. Journeys—6 16 19. Real property matters and educational activities—6 17 22. Children and speculation—6 19 23. Services—4 16 25. Partnership—8 17 27. Insurance—4 17 27. Profession and business—4 17 25.

Inauspicious Dates.—Personal and domestic—1 12 20. Money dealings and enterprises—2 10 27. Journeys—7 15 28. Real property matters and educational activities—9 18 29. Children and speculation—10 20 30. Services—10 18 29. Partnership—7 15 29. Insurance—5 20 29. Profession and business—5 15 30.

Chandrashtama occurs from beginning to 00–16 a.m. on 3rd and again from 07–25 p.m. on 27th to 08–29 a.m. on 30th.

7. *THULA (LIBRA) : General.*—The Sun in the unfavourable 9th till 13th with check transits thereafter the favourable 10th. Mars in the 3rd and Mercury in the 10th are both favourable ; Mars yields to vedha only for one day an 31st and Mercury till 13th. Jupiter in the 6th and Saturn in the 2nd are both unfavourable. Venus in the unfavourable 10th till 4th transits thereafter the favourable 11th and 12th with vedha. In a month of mixed results the good effects will be slightly more. The efforts of your enemies to get the better of you will be thwarted. You will acquire self-confidence as the month rolls by. Venus will help you to acquire influence. Visakha is better than Swati and Chitta.

Health and Domestic.—Surgical removal of cataract during this month will give you relief. The chronic patients will have temporary relief. Domestic life will be more or less peaceful practically throughout.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka, the financial affairs will be more or less satisfactory. You should not stand surety for anybody. You are advised to refrain completely from speculative transactions.

Real Property, Services, Profession, etc.—All transactions pertaining to real property will be more or less satisfactory. Yield and rentals will be above average. The recalcitrant labour will come to terms with you. Services, businesses and professions will find the month satisfactory.

Women.—This is not an unsatisfactory month for the fair sex. You are advised to go slow in social activities and club life. Quite a sizeable amount of money is likely to be spent on travels. Employed girls will find the month satisfactory.

Students.—You will make good progress in studies. Those who have appeared before the Services Selection Boards are likely to be selected as cadets for training in Army Officers' Training Schools. Those interested in fine arts will find the month fruitful.

Fortunate Dates.—Personal and domestic—1 19 31. Money dealings and enterprises—1 17 27. Journeys—1 16 25. Real property matters and educational activities—6 13 27. Children and speculation—6 16 23. Services—6 16 25. Partnership—8 22 31. Insurance—6 17 23. Profession and business—1 11 17.

Inauspicious Dates.—Personal and domestic—2 12 20. Money dealings and enterprises—3

14 21. Journeys—4 15 24. Real property matters and educational activities—5 18 26. Children and speculation—7 20 28. Services—3 21 30. Partnership—5 18 29. Insurance—3 15 26. Profession and business—2 14 24.

Chandrashtama occurs from 00-16 a.m. on 3rd to 01-36 p.m. on 5th and again from 08-29 a.m. on 30th till the end.

8. *VRISCHIKA (SCORPIO): General.*—The Sun in the adverse 8th and 9th is under check from 13th to 31st. Mars in the 2nd and Saturn in the 1st are both unfavourable. Mercury in the 9th is also adverse but he is under check till 14th. Jupiter in the 5th is fully favourable. Venus in the favourable 9th till 4th transits the unfavourable 10th till the last day when he moves into the favourable 11th. In a month of mixed results, the unfavourable influences will have the upper hand. You should resist temptations to resort to unorthodox and short-cut methods for achieving success. This is only a passing phase when you should consolidate your position so as to be ready to receive full benefits during favourable Gochara periods. Anuradha is better than Jyeshta and Visakha.

Health and Domestic.—Persistent and violent headache should be promptly attended to. Chronic sufferers will find the month troublesome. Children's performance in their schools will gladden you. With considerable tact and patience on your part you may be able to save domestic peace and harmony.

Finance and Speculation.—The redeeming feature is that you will find the month satisfactory for financial affairs. Old dues which you have written off will be realised. Speculative transactions will give good profits throughout the month.

Real Property, Services, Profession, etc.—The month will not be satisfactory for matters pertaining to real properties. All decisions relating to major deals should be postponed to more favourable periods. The services will find the month more or less satisfactory. A trying period for professions and businesses.

Women.—The period will not be unsatisfactory for the fair sex. Social contacts are likely to be beneficial to you. You will have increased club activities. Employed girls should steer clear of politics in the office.

Students.—You will get acquainted with scholars of fame and reputation and such contacts will be of great help to you in your career. Medical students are particularly favoured. You are advised to curtail your activities in the field of sports, games and athletics.

Fortunate Dates.—Personal and domestic—1 11 17. Money dealings and enterprises—4 13 19. Journeys—8 16 22. Real property matters and educational activities—11 17 23. Children and speculation—1 13 19. Services—4 11 22. Partnership—11 13 22. Insurance—8 19 31. Profession and business—8 19 30.

Inauspicious Dates.—Personal and domestic—2 10 20. Money dealings and enterprises—3 12 21. Journeys—5 14 24. Real property matters and educational activities—6 15 26. Children and speculation—7 18 28. Services—9 20 29. Partnership—5 15 29. Insurance—2 12 24. Profession and business—3 14 28.

Chandrashtama occurs from 01-36 p.m. on 5th to 01-23 a.m. on 8th.

9. *DHANUS (SAGITTARIUS): General.*—The Sun in the unfavourable 7th and 8th is under check from 13th. Mars in the 1st, Jupiter in the 4th and Saturn in the 12th are all adverse; Jupiter and Sature are under check. Mercury in the favourable 8th and 9th till 31st with vedha transits the unfavourable 10th with check on the last day. The bad influences are more in evidence. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. Venus may cause an auspicious celebration during the second half. You should guard against a tendency to fall from ideals. Separations from friends and family is likely. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic.—Health and vitality are likely to be affected adversely. Chronic sufferers should be extremely careful. Children's health may cause some concern. With a little effort on yaur port you could secure a peaceful and harmonious month in the domestic field.

Finance and Speculation.—The month will not be favourable for finances. Expenditure will get out of control and income may shrink. Speculative transactions should be completely avoided.

Real Property, Services, Profession, etc.—The month will not be satisfactory for real estate mattere. Recalcitrant labour will come to terms through compromise. Services are likely to find the month difficult. The period is not likely to be satisfactoryf or businesses and professions.

Women.—Social work will give you satisfaction. You will experience considerable difficulty in balancing the domestic budget. You will do well to go slow on romances. Employed girls should be very careful in their work.

Students.—With determination on your part you could make progress in studies. In view of your proneness to physical injury you are advised to refrain from sports, games and athletics as far as possible.

Fortunate Dates.—Personal and domestic—1 11 19. Money dealings and enterprises—4 12 22. Journeys—6 13 23. Real property matters and educational activities—11 17 25. Children and speculation—13 19 27. Services—6 17 27. Partnership—6 17 30. Insurance—4 19 31. Profession and business—4 19 30.

Inauspicious Dates.—Personal and domestic—2 14 20. Money dealings and enterprises—3 15 21. Journeys—3 12 24. Real property matters and educational activities—7 15 26. Children and speculation—8 18 28. Services—9 20 29. Partnership—5 15 28. Insurance—3 12 26. Profession and business—2 15 28.

Chandrashtama occurs from 01–23 a.m. on 8th to 11–22 a.m. on 10th.

10. MAKARA (CAPRICORN): General.—The Sun in the favourable 6th till 13th with vedha transits thereafter the unfavourable 7th with check. Mars in the 12th, Mercury in the 7th and Jupiter in the 3rd are all unfavourable Mercury is under check till 14th. Venus in the unfavourable 7th till 4th transits thereafter the favourable 8th and 9th with vedha from 4th to 14th and on the last day. Saturn in the 11th is fully favourable. The month will produce mixed results. The tendency of Mars to create quarrels with wife and unhappiness in conjugal life and ailments particularly with respect to eyes will be countered to some extent by favourable Venus. You should not resort to short-cut methods for achieving success. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic.—Ill-health to you and your children will worry you during the second half. Chronic sufferers should resort to prophylactic measures. With some efforts on your part you will be aole to have peace and harmony in the domestic field.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka you will have a satisfactory month as far as finances are concerned. You are advised not to stand surety for anybody. Speculative deals are likely to yield moderate profits.

Real Property, Services, Profession, etc.—Real property transactions are not likely to prove satisfactory. Yield and rentals are likely to go down. Agricultural crops may be adversely affected by pests. The working conditions are likely to deteriorate for the services. Businesses and professions are likely to meet with many obstacles.

Women.—The month will be somewhat difficult for the employed girls. They should, therefore, exercise patience and tact in dealing with their superiors. You will enjoy the company of your friends. Your popularity in the club will increase.

Students.—You will shine quite well in the field of sports, games ane athletics. You should get over your disinclination to concentrate on studies. You will have a memorable and enjoyable picnic in the company of the opposite sex during the first half.

Fortunate Dates.—Personal and domestic—1 16 27. Money dealings and enterprises—1 16 31. Journeys—1 13 30. Real property matters and educational activities—4 17 25. Children and speculation—4 17 27. Services—4 19 30. Partnership—6 22 31. Insurance—6 17 27. Profession and business—6 17 30.

Inauspicious Dates.—Personal and domestic—2 11 24. Money dealings and enterprises—5 15

26. Journeys—9 18 29. Real property matters and educational activities—3 12 29. Children and speculation—7 15 21. Services—5 18 26. Partnership—2 9 18. Insurance—3 18 29. Profession and business—7 18 29.

Chandrashtama occurs from 11-22 a.m. on 10th to 07-38 p.m. on 12th.

11. KUMBHA (AQUARIUS) : General.—The Sun in the unfavourable 6th till 13th with check transits thereafter the favourable 6th. Mars in the 11th, Mercury in the 6th and Jupiter in the 2nd are all favourable making an allowance for the yielding to vedha by Mars till 13th and Mercury throughout. Venus in the unfavourable 6th and 7th till the last day comes under check from 4th to 31st; he transits the favourable 8th on the last day. Saturn in the 10th is none too good. Favourable influences will be more than the unfavourable ones. You could confidently look forward to a successful and profitable month. You are likely to acquire authority through association with good and competent persons. Your enemies will become completely powerless. Your tendencies towards erotic pleasures will be under check. Satabhisha fares better than Dhanishta and Poorvabhadra.

Health and Domestic.—You will maintain good health. Chronic sufferers will have considerable relief. One of your sons is likely to land a good job in a well-established business or industry. Dis-harmony and unpleasantness will be the order of the day throughout in the domestic sphere unless you move with tact.

Finance and Speculation.—You will have considerable finacial gains. Speculative transactions will also give you good profits. You should resist a temptation to lock up unduly large amounts in shares offered through public issues.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the 4th lord, you will be successful in real property matters. Acquisition of new property is most likely. Services are likely to be promoted out-of-turn. Businesses and professions will find the month very success ful and profitable.

Women.—You should go slow on love affairss and romances. Employed girls should be particularly careful. Social workers will find the month quite helpful. Your social contacts will be of great help to you in your career.

Students.—This is a very good month for you. Army Commissions are likely to be offered to you. You will be successful in the superior services competitive examination held by the central Government. Medical students are Particularly favoured.

Fortunate Dates.—Personal and domestic—1 11 19. Money dealings and enterprises—4 16 22. Journeys—6 17 23. Real property matters and educational activities—8 19 25. Children and speculation—11 22 27. Services—8 22 30. Partnership—6 22 31. Insurance—4 17 25. Profession and business—6 16 27.

Inauspicious Dates.—Personal and domestic—2 13 20. Money dealings and enterprises—3 14 21. Journeys—5 15 24. Real property matters and educational activities—7 18 26. Children and speculation—9 20 28. Services—10 21 29. Partnership—5 18 28. Insurance—5 14 29. Profession and business—5 15 29.

Chandrashtama occurs from 07-38 p.m. on 12th to 11-29 p.m. on 14th.

12. MEENA (PISCES) : General.—The Sun in the 4th and the 5th, Mars in the 10th, Mercury in the 5th, Jupiter in the 1st, Saturn in the 9th and Venus in the 6th and the 7th practically throughout the month are all unfavourable. The Sun is under check from 14th to 31st, Mercury till 14th and Saturn throughout. If we ignore the insignificant good effect of Venus when transiting the favourable 5th during the first four days, all the planets in are against the native. The native need not be unduly perturbed on this account as for one thing the natal chart may offer counter balancing forces and another, the exercise of one's free-will in the proper direction with determination will reduce considerably the unfavourable effects of *prarabdha karma*. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic.—The planetary transits do not generate any optimism in the field of health. Stomach ulcers are likely to worry you. The chronic sufferers should be most careful. Unfortunately the planetary transits indicate a disturbed domestic life practically throughout.

Finance and Speculation.—This is an altogether unsatisfactory month for finance. The pressure from creditors is likely to be very severe. Every item of expenditure should be carefully checked by you. You should avoid speculative transactions completely.

Real Property, Services, Profession, etc.—Real property transactions are better avoided during the month. Yield and rentals are likely to go down. Labour problems are likely to worry you considerably. Services, professions businesses are likely to find the month quite trying.

Women.—Social contancts are not likely to be successful. Romances and love affairs should be avoided completely. You should take particular care of your functional health. Employed girls will find the month very unsatisfactory.

Students.—If sufficient self-restraint is practised, you will have laid the foundation for making good progress in studies in the months to come. You should curb a tendency towards extravagant and unnecessary expenses.

Fortunate Dates.—Personal and domestic—8 22 31. Money dealings and enterprises—13 23 31. Journeys—11 22 30. Real property matters and educational activities—8 19 27. Children and speculation—6 17 25. Services—4 13 23. Partnership—1 11 22. Insurance—1 13 27. Profession and business—8 19 31.

Inauspicious Dates.—Personal and domestic—3 12 28. Money dealings and enterprises—5 12 24. Journeys—3 16 26. Real property matters and educational activities—2 18 28. Children and speculation—7 20 29. Services—5 14 21. Partnership—2 14 26. Insurance—3 12 21. Profession and business—3 14 26.

Chandrashtama occurs from 11–29 p.m. on 14th to 04–39 a.m. on 17th.

A QUICK METHOD OF TIMING MARRIAGE

(Continued from page 556)

Now here I will give in a tabulated form how this applies to the horoscopes of 20 couples (40 horoscopes) given in Part I of the "Broad Timing of Marriage". I am giving *here* instances by applying only one rule: Saturn and Jupiier aspecting Darakaraka.

The aspect of Jupiter and Saturn on the Darakaraka *

Total cases 40 horoscopes (20 M, 20 F)	On the day of marriage	Before 3 months	Before 6 months	Before 9 months	Before 12 months	Before 18 months
JUPITER						
One year's transit	19	9	3	3	3	3
Progressive total		28	—	31	34	37
Progressive percentage	47.5%	70%		77.5%		85%
SATURN						
Within one year	23	5	1	2	1	2
Progressive total		28	29	31	32	34
Progressive percentage	57.5	70%	72.5%	77.5%	80%	85%

*(40 horoscopes of 20 couples). Other rules, if applied, the percentage exceeds 97%)

It may be seen that I have applied only one rule to these 40 horoscopes for a limited period of only one year so that in 85% cases the prediction can be made in a straight manner. To this if transit of Saturn or Jupiter into Lagna or the 7th house are added and the period extended to two or three years, *it becomes easy to pin-point the block of years within which marriage will take place in an overwhelmingly large number of cases barring those where there are indications of abnormal delay or even denial of marriage.*

How much delay will be there in each case can be computed with remarkably accurate results. Readers are requested to wait the results of the research of Messrs. J. N. Sharma and M. M. N. Kedar on the subject. Till then applying the principles given for categorisation of a marriage in this paper and in the paper "Broad Timing of Marriage" can be used fruitfully for making use of transits.

Much greater importance, of course, has to be given to the Mahadasa. We will show in the course of our papers, how to use the Dasas and Synthesizing them with transits to get super precise results in timing marriages.

It will be logical after showing the use of Saturn and Jupiter to show the use of faster moving planets for narrowing down the time-period. That is what we will do in subsequent papers.

POINTS TO PONDER—III

(Continued from page 559)

known well to her own for a long time and belonging to the same home-town. However, within a year the girl had to be brought back by her father who witnessed his daughter being physically beaten up by the in-law family including her husband, while she was pregnant. She has a son. The father was taking care of her till his death. Her brothers have separated, while she is living with her mother who is struck by paralysis: She has taken up a job and perhaps counting the days when her son would come off age to take away the burden from her shoulders.

In the charts cited above, the combinations are free from the influence of other planets. Let me illustrate charts wherein the conjunction has other planets as well.

Ascendant Jupiter		Mars	Mercury Sun, Saturn Venus Moon
	Chart 3 10-7-1915 at 11-30 p.m. at Calcutta		Ketu
Rahu			

In Chart^3 we have a two-in-one combination. Both Mercury and Venus are in company with Saturn and the Sun. Thus we obtain the combination of Saturn, the Sun and Venus indicating prosperity and fall and then we have the combination of Saturn, the Sun and Mercury indicating a totally dejected life. The native, an employee of Standard Vacuum Oil Co, opted for retirement benefits when the government nationalised oil companies. Thus he obtained a handsome amount as a windfall. From then on his problems started. He has no male issues, but only two daughters. The 2nd daughter who was also his favourite was married to a bank official with grandeur. Within six months the girl returned home complaining that the boy was impotent. The marriage was nullified by the court on the ground that it had not been consummated. The girl got into bad company and married a boy against the wishes of her parents. The wife of the native died almost heart-broken. The native took to Tantra practice which resulted in mental aberrations. In the process he lost all his savings and investments and was reduced to nothing. He is roaming about from one place of pilgrimage to another. That was the last that was heard of him.

I am reproducing another case taken from the *A.M.*, Annual 1986, which needs no further observations: " Let us examine another case of a girl born at Palghat on 3-2-1962 at 23 hours 55 minutes. This girl was born on the historic day when all the 8 planets had conjoined in one house Capricorn. She is an M.A. and is teaching. She was married on 16-7-1982 to a boy who represented himself to be a medical representative drawing a fat salary. No doubt he came from a good family but on the very first night the girl found him to be impotent. However she decided to live with him and get him treated with the hope that one day he would become normal. This has not occurred during the last 3 years. The truth of the dictum had its say, though the circumstances are different.

In the course of our study, it is observed that the dictum would not be operative when any of the planets involved happens to be in retrogression. A retrograde planet is envisaged under the scheme as giving results as if placed, in the previous sign. Here is more food for thought.

—28.86.

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PORTENTS FOR THE FUTURE

(Continued from page 551)

Pluto was on the Sub-MC which was activated by the last Lunar Eclipse in Taurus/Scorpio and Neptune and Mars were on the Sub-ASC.

B. Other Events

(1) *Great Famine of 1877.*—Saturn in Pisces square Jupiter in Sagittarius. Mars in Pisces from June to November.

(2) *Great Famine, Plague in Bombay, 1896–97.*—Pluto and Neptune in Gemini. Mars also in Gemini from August 1896 to March 1897. Uranus cònjuction Saturn in Sagittarius 1.

(3) *Great (Chhappanio) Famine, 1899–1901.*—Neptune in Gemini, Saturn and Jupiter in Sagittarius. Mars in Virgo from December 1900 to July 1901.

A Cautious Peep into the Immediate Future

In addition to the passage of major malefic planets through the signs posited on the MCs and ASC of the relevant Locality Charts, we **must also note periods during which a Kalasarpa Yoga ('KSY') is formed in the heavens. KSY** takes place when all the ancient planets are hemmed in between the Lunar Nodes, Rahu and Ketu. KSYs usually denote wrong thinking, irrational decisions and dubious moves by world leaders.

(1) *The Middle East.*—Even a very cursory study of world history will convince anyone that the region from Afghanistan to Egypt has been the world's bloodiest battle-ground. The reason is obvious. The War Lords, Mars and Pluto, jointly rule the sign Scorpio lying on the 7th cusp (War, opposition) of the Middle-East.

The passage of Uranus through Scorpio ignited the current Iran–Iraq War. The subsequent transits of Saturn and Pluto through Scorpio have only aggravated the conflict. Fortunately Saturn and Uranus are now no longer influencing this region. Pluto, however, will stay on in Scorpio till early nineties. But I feel that the situation will ease up a little during the oncoming passage of Jupiter over the ASC in Taurus in 1988.

The entry of Uranus in Gemini brought about the Afghan upheaval and the subsequent Russian occupation (Kabul: MC—Gemini 7.47; ASC—Virgo 9.44).

(2) *India, Pakistan and Sri Lanka.*—The current passage of Uranus through Sagittarius, in opposition to India's 10th house of Government (Gemini 15.17) has, among other things, brought about the Punjab upheaval, Sikh insurgence and the army action as also the brutal assassination of Prime Minister Indira Gandhi. Saturn has now joined hands and will strengthen Uranus till about November 1988. Till then we are not likely to be out of the woods, though Jupiter's passage through Pisces during most of 1986 will restrain the two malefics. But 1987 and 1988 may prove very critical. People at the helm of governance of the country will have to act very carefully and also guard their persons.

In addition to what is stated above, the concurrent passage of Mars through the mutable signs may considerably aggravate the situation during—

November–December 1986,
April–May 1987
August–October 1987,
January–February 1988, and
May–June 1988.

What is stated above equally applies to India's close neighbours. No easy solution to Sri Lanka's Tamil problem will be found during the oncoming period of evil transits through Sagittarius (Colombo's MC is in about Gemini 20). So far as Pakistan is concerned, the emergence of Benazir Bhutto as their new leader and the downfall of the present regime cannot be ruled out as a consequence of the above transits on Islamabad : (MC about Gemini 13).

(3) *USA and USSR.*—The under–mentianed transits are worth noting :

(*a*) the assembly of the three malefics, Neptune, Uranus and Saturn in Capricorn (USA's MC) during 1989–90 ;

(*b*) the continuing stay of Neptune and Uranus in Capricorn till 1994 ;

(*c*) the long stay of Mars in Cancer in opposition to the above malefics from September 1992 to April 1993 ;

(Continued on page 608)

Daily Guide for July 1986

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., *A.M.*]

1. *Tues.*—Dasami (10th tithi) upto 22h. 35m., then Ekadasi (11th tithi). Aswini till 14h. 32m., then Bharani. Whole day Siddha Yoga. Upto 14h. 32m. good for driving new vehicles, for taking medicines, for surgical operations, for fixing pumpsets. After 14h. 32m. good for borrowing, for testing instruments.

2. *Wed.*—Ekadasi (11th tithi) till 25h. 00m., then Dwadasi (12th tithi). Bharani and Siddha Yoga upto 17h. 28m., then Krittika and Amruta Yoga. Good for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.

3. *Thurs.*—Dwadasi (12th tithi) till 27h. 33m., then Trayodasi (13th tithi). Krittika upto 20h. 34m., then Rohini. Whole day Marana Yoga. Only routine work.

4. *Fri.*—Trayodasi (13th tithi) whole day. Rohini and Marana Yoga upto 23h. 32m., then Mrigasira and Siddha Yoga. This day also routine work only.

5. *Sat.*—Trayodasi (13th tithi) till 6h. 03m., then Chaturdasi (14th tithi). Mrigasira upto 26h. 36m., then Aridra. Whole day Siddha Yoga. Till 6h. 03m. good for wearing ornaments, for storing foodstuffs, for taking medicines, for patients to take first bath after recovery from illness.

6. *Sun.*—Chaturdasi (14th tithi) upto 8h. 22m., then Amavasya (New Moon). Aridra till 29h. 18m., then Punarvasu. Siddha Yoga whole day. Till 8h. 22m. good for surgical operations.

7. *Mon.*—Amavasya (New Moon) till 10h. 25m., then Prathama (1st tithi). Punarvasu and Amruta Yoga whole day. Good for taking medicines.

8. *Tues.*—Prathama (1st tithi) upto 12h. 09m., then Dwiteeya (2nd tithi). Punarvasu till 7h. 42m., then Pushya. Siddha Yoga whole day. After 12h. 09m. good for buying cows, and dogs, for testing instruments.

9. *Wed.*—Dwiteeya (2nd tithi) till 13h. 32m., then Triteeya (3rd tithi). Pushya upto 9h. 47m., then Aslesha. Siddha Yoga whole day. Till 9h. 47m. good for patients to take first bath after recovery from illness, for buying cows and dogs, for gardening, for taking medicines, for travel. After 9h. 47m. good for borrowing, for deepening wells, for writing accounts.

10. *Thurs.*—Triteeya (3rd tithi) till 14h. 34m., then Chaturthi (4th tithi). Aslesha and Siddha Yoga upto 11h. 31m., then Makha and Amruta Yoga. Upto 11h. 31m. good for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

11. *Fri.*—Chaturthi (4th tithi) upto 15h. 11m., then Panchami (5th tithi). Makha and Marana Yoga till 12h. 51m., then Poorvaphalguni and Siddha Yoga. After 15h. 11m. good for buying cows and dogs, for borrowing, for writing accounts, for deepening wells, for dealing with members of the other sex.

12. *Sat.*—Panchami (5th tithi) till 15h. 22m., then Shashti (6th tithi). Poorvaphalguni and Siddha Yoga upto 13h. 46m., then Uttaraphalguni and Marana Yoga. Till 13h. 46m. good for patients to take first bath after recovery from illness, for testing instruments.

13. *Sun.*—Shashti (6th tithi) upto 15h. 05m., then Saptami (7th tithi). Uttaraphalguni and Amruta Yoga till 14h. 13m., then Hasta and Siddha Yoga. Good for buying cows and dogs, for driving new vehicles, for gardening, for taking medicines, for wearing new clothes, for testing instruments, for fixing pumpsets, for digging or deepening wells.

14. *Mon.*—Saptami (7th tithi) till 14h. 16m., then Ashtami (8th tithi). Hasta and Siddha Yoga upto 14h. 10m., then Chitta and Prabalarishta Yoga. Till 14h. 10m. good for gardening, for taking medicines, for wearing new garments and ornaments, for testing instruments, for fixing pumpsets, for digging or deepening wells, for travel.

15. *Tues.*—Ashtami (8th tithi) upto 12h, 55m., then Navami (9th tithi). Chitta till 13h. 33m., then Swati. Siddha Yoga whole day. Routine work only.

16. *Wed.*—Navami (9th tithi) till 11h. 01m., then Dasami (10th tithi). Swati upto 12h. 24m., then Visakha. Siddha Yoga whole day. After 13h. 30m. good for buying cows and dogs, for borrowing, for wearing new garments, for purchasing foodstuffs, for writing accounts, for deepening wells.

17. *Thurs.*—Dasami (10th tithi) upto 8h. 35m., then Ekadasi (11th tithi) till 29h. 43m., afterwards Dwadasi (12th tithi). Visakha upto 10h. 44m., then Anuradha. Siddha Yoga whole day. Till 10h. 44m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for deepening wells. After 10h. 44m. good for travel, for testing instruments, for appointing staff, for fixing pumpsets.

18. *Fri.*—Dwadasi (12th tithi) till 26h. 29m., then Trayodasi (13th tithi). Anuradha and Siddha Yoga upto 8h. 38m., then Jyeshta and Marana Yoga. Till 8h. 38m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for travel, for appointing staff, for dealing with members of other sex.

19. *Sat.*—Trayodasi (13th tithi) upto 23h. 03m., then Chaturdasi (14th tithi). Jyeshta till 6h. 11m., then Moola upto 27h. 33m., afterwards Poorvashadha. Siddha Yoga whole day. After 6h. 11m., good for surgical operations, for patients to take first bath after recovery from illness, for deepening wells.

20. *Sun.*—Chaturdasi (14th tithi) till 19h. 34m., then Poornima (Full Moon). Poorvashadha and Siddha Yoga upto 24h. 54m., then Uttarashadha and Amruta Yoga. After 19h. 34m. good for borrowing, for writing accounts.

21. *Mon.*—Poornima (Full Moon) upto 16h. 10m., then Prathama (1st tithi). Uttarashadha and Marana Yoga till 22h. 24m., then Sravana and Amruta Yoga. Routine work only.

22. *Tues.*—Prathama (1st tithi) till 13h. 04m., then Dwiteeya (2nd tithi). Sravana upto 20h. 14m., then Dhanishta. Whole day Siddha Yoga. After 13h. 04m. good for testing instruments, for deepening wells.

23. *Wed.*—Dwiteeya (2nd tithi) upto 10h. 25m., then Triteeya (3rd tithi). Sravana upto 20h. 14m., then Dhanishta and Prabalarishta Yoga till 18h. 35m., then Satabhisha and Siddha Yoga. After 18h. 35m. good for travel, for taking medicines, for buying foodstuffs.

24. *Thurs.*—Triteeya (3rd tithi) till 8h. 23m., then Chaturthi (4th tithi). Satabhisha and Marana Yoga upto 17h. 37m., then Poorvabhadrapada and Siddha Yoga. Routine work only.

25. *Fri.*—Chaturthi (4th tithi) upto 7h. 06m., then Panchami (5th tithi). Poorvabhadrapada till 17h. 25m., then Uttarabhadrapada. Siddha Yoga whole day. After 7h. 06m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for deepening wells, for dealing with members of the other sex.

26. *Sat.*—Panchami (5th tithi) till 6h. 39m., then Shashti (6th tithi). Uttarabhadrapada and Siddha Yoga upto 18h. 10m., then Revati and Prabalarishta Yoga. Till 18h. 10m. good for storing foodstuffs, for repaying debts, for deepening wells.

27. *Sun.*—Shashti (6th tithi) upto 7h. 03m., then Saptami (7th tithi). Revati and Amruta Yoga till 19h. 31m., then Aswini and Siddha Yoga. Good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for taking medicines, for fixing pumpsets.

28. *Mon.*—Saptami (7th tithi) till 8h. 13m., then Ashtami (8th tithi). Aswini upto 21h. 40m., then Bharani. Whole day Siddha Yoga. Till 7h. 30m. good for buying cows and dogs, for driving new vehicles, for taking medicines,

for purchasing and storing foodstuffs, for wearing new clothes and ornaments.

29. *Tues.*—Ashtami (8th tithi) upto 10h. 03m., then Navami (9th tithi). Bharani till 24h. 21m., then Krittika. Siddha Yoga whole day. After 10h. 03m. good for testing instruments.

30. *Wed.*—Navami (9th tithi) till 12h. 20m., then Dasami (10th tithi). Krittika and Amruta Yoga upto 27h. 20m., then Rohini and Siddha Yoga. Till 12h. 00m. good for repaying debts, for testing instruments. After 13h. 30m. good for borrowing, for deepening wells, for writing accounts.

31. *Thurs.*—Dasami (10th tithi) upto 14h. 49m., then Ekadasi (11th tithi). Rohini and Marana Yoga whole day. Only routine work.

PORTENTS FOR THE FUTURE

(Continued from page 605)

(*d*) the concurrent position of Saturn in Aquarius, USSR's 7th cusp (Moscow: MC.... Taurus 6.43; ASC—Leo 22.55) from February 1991 to April 1993; and

(*e*) the transit of Uranus, also in Aquarius, from 1996 onwards.

The above transits forebode ill for world peace. If there is to be a Final Armageddon before the advent of the next World Redeemer or an Avatar, the above periods would seem to be the most opportune.

(4) *Terrorism.*—The greatest scourge of our times is not the atom bomb; it is terrorism nourished by its handmaid, the so-called "fundamentalism". It will grow and will be very much with us till its god-father, the insidious Pluto, leaves Scorpio finally towards the end of 1995.—55.86.

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MODERN ASTRONOMY—SCIENCE OR AMUSEMENT ?

(*Continued from page 544*)

first to my scientific sensibilities that the stuff of which physical reality is composed is mind stuff. **It is mind that has composed a physical universe that breeds life and creates science, art and technology-making animals"** (bold ours).

Most of these theories posutlate a fixed point in time for creation and imply a fixed duration of its existence. When all the hydrogen, by far the most abundant material in the universe, is used up, we should end up with a dead universe. But when is this going to happen ? Here also no two astronomers agree. As Hoyle observes, "the theory of an expanding universe, introduces a difficulty". It seems that "at the observed rate of expansion of the universe", it would take only 10,000,000,000 years—about a fifth of the lifetime of the Sun to empty the sky of all galaxies we can now observe !

The conclusions of the "majority of astronomers" seem to support the theory that the end of the universe will also come after some billions of years. This means that a time will come when nowhere in space or the universe will exist anything in solid, liquid or gaseous state for even the atoms will have broken up and the universe becomes one vast ocean of radiation. As Dr. Waterfield remarks: "The end of the universe will be much like the beginning—a timeless unchanging eternity. But whereas the first eternity is a homogeneous chaos of gas, the last eternity is a homogeneous chaos of radiation."

It is obvious that the theories of astronomers as regards the origin and end of the universe are vague and cannot be considered as statements of what have happened or what will happen. Whether it is "continuous creation" or "primordial explosion", the universe was suddenly brought into being from 'nowhere'—a fantastic conception indeed. The astronomers on the one hand and the atomic scientists on the other have arrived at the intangible stage where no further physical investigation is possible.

Modern science has taken us only to the brink of the unknown. It has revealed a universe of unimaginable immensity. But it has found in the vast expanse of the universe nothing but empty space and fields of energy !

Our senses are bounded by a three-dimensional consciousness. Our sages, adepts in yoga and capable of functioning in a four dimensional consciousness, have discovered a source of energy outside the physical universe. This raises the inevitable question: Is the purposefulness revealed in the universe an attribute of God ?

The great architects of relativity Dr. Einstein, at the end of a lifetime of enquiry into the nature of the universe, discovered "a spiritual reality—an illimitable superior spirit who reveals himself in the slight details we are able to perceive with our frail and feeble minds". And Einstein felt "that deeply emotional conviction of the presence of a superior reasoning power which is revealed in the incomprehensible universe, forms my idea of God".

Apollonius of Tyana said: "There is no death of a thing, except in appearance; and so also there is no birth of anything, except in appearance. That, which passes from essence into nature, seems to be birth; and what passes from nature into essence, seems, in like manner, to be death; though nothing really is originated, and nothing ever perishes; but only now comes into sight, and now vanishes. It appears by reason of the density of matter, and disappears by reason of the tenuity of essence; but is always the same, differing only in motion and condition".

In juxtaposition with these conceptions of modern astronomy may be placed the ancient Hindu theory of *Mahapralaya*, which is said to occur at the end of

Brahma's life amounting to 100 Brahma years. A *Brahma Dina* (day) is equal to 4,320 million mortal years. A *Brahma Ratri* (night) is also equal to 4,320 million mortal years. Thus one complete day of the *Brahma* going under the name of a *kalpa* is equal to 8,640 million years. Therefore the life-period of *Brahma*––100 *Brahma* years ––called Mahakalpa will be about 315 trillion years. There are two major *Pralayas* or dissolutions. The one is *Naimittika* or incidental destruction of all creation, of all the lives that have a form, but not of the substance. The substance remains in *status quo* till the new dawn in that *Brahma Ratri.* The universe is thus alternately created from and dissolved into its material cause at the end of every *Brahma Ratri* and *Brahma Dina.* The second is *Prakritika* or *Mahapralaya*––the great Dissolution which is said to occur at the end of the life period of *Brahma*. In this final *Pralaya* everything in the universe, material as well as non-material, is dissolved into atoms.

The *Paingala Upanishad* tells us that, at the Final Dissolution, the *Brahmanda* or or Great Universe and its effects the worlds are drawn in into their cause, "the subtle organs of sense and action and the four internal organs mixed together, and all things composed of the elements are resolved into their primal elements. The Earth is resolved and drawn in into Water, Water into Fire, Fire into Air, Air into Ether, Ether into Egoism (*Ahankara*), Egoism into *Mahat* (Secular Reason or Intellect), *Mahat* into *Avyakta* (*Prakriti*, the primary germ of Nature or productive principle out of which all the phenomena of the material universe are developed), and lastly *Avyakta* into *Purusha* (the Supreme Spirit). Like Space and Matter, Time also is swallowed up in Him, and the Supreme Being becomes then the Eternal, Universal and Unconditioned Time. The *Anadi Vaikuntha*, the heaven of Vishnu which has no beginning, with its souls enjoying Jivanmukti (Living Freedom), and even the gods Brahma, Vishnu and Iswara, emancipated from the vehicle of *Maya* (illusion), are absorbed into or reunited with Parmatman (Supreme Self).

According to the Hindus, God is the efficient and material cause of the universe; that is to say, the source of the whole universe as well as the place whereunto it dissolves again. In other words, the universe is a projection of the Lord or Lord Himself. Here lies the contrast between modern and Hindu astronomy. Even the most recent discoveries have but led to the conclusion, that the astronomers can, by the most refined means at their disposal, learn but extremely few of the secrets of the starry heavens, so that we in this nuclear and sphutnic age are after all but little removed from the ancients who, despite their daring concepts, looked with wonder on the mysterious universe around them; and if they prostrated themselves before a Supreme Being who to them seemed to be the solution of the mystery, let it be said that we have not less imperative reason for doing the same although we have been permitted to see a little, but very little behind the veil.

Dr. B. V. Raman's Lectures

On 26th April Dr. B. V. RAMAN, presided at the anniversary celebrations of the Jyotisha Prachara Sabha, Trivandrum.

On 27th April Dr. RAMAN delivered the key-note address at a seminar on "Marriage Separation, Divorce and Horoscopy" organised under the auspices of the Jyotisha Prachara Sabha, Trivandrum

On the 28th April Dr. RAMAN delivered a lecture on "Astrology and Vedanta" at the Summer Course in Vedanta held at Kerala Univerrity.

The same afternoon he addressed the Press club, Trivandrum.

On 30th May Dr. RAMAN inaugurated Sri Seetharama Samrajya Pattabhisheka Mahotsava at Bangalore Palace. Justice A. R, Somnath Iyer presided.

Indian Council of Astrological Sciences

The third meeting of the Managing Committee and the General Body Meeting of the Indian Council of Astrological Sciences was held at Trivandrum on 27th April 1986. A report of the proceedings will be published in the next issue of THE ASTROLOGICAL MAGAZINE.

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Edited by Dr. B. V. RAMAN and Printed and Published on behalf of RAMAN PUBLICATIONS by B. NIRANJAN BABU at Raman Publications' Press, "Sri Rajeswari". Seshadripuram, Bangalore-560 020, INDIA.

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The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना।।

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 75 AUGUST 1986 No. 8

PLANETS, SRI LANKA AND JAYAWARDANE

INDIA and Sri Lanka. Two countries that share a beautiful link that goes back to the Ramayana period. Two countries in the Indian Ocean beleagured today by internal strife.

Parallel situations in these two countries arouse common reactions amongst many. What exactly do the extremists want in Punjab ? What do the Tamils want in Sri Lanka ? Both, very broadly speaking, are fighting for an autonomous state.

In Sri Lanka, the problem is plainly ethnic. Its roots go back to the conflict that existed in the 4th century between the Hindus and Buddhists.

Buddha, the founder of Buddhism, a mine of compassion was a Hindu of Hindus. The serenity of his character and the truth of his teachings brought whole kingdoms to his feet. Basically, the Buddha stressed the importance of the eight fundamental rules of conduct which kept one in the path of moderation in one's search for Emancipation or Nirvana. But in course of time, Buddhism suffered many ups and downs and underwent changes at the hands of the Buddhist clergy. Certain Buddhists, as it happens in any religion, became fanatical and bigoted. In Ceylon, when political power came into their hands, some of these Buddhists became intolerant of Hindus living there and assumed chauvinistic attitudes towards the latter. There was another reason for Buddhist antagonism towards Hinduism.

Long before that, a great spiritual crisis prevailed in India. People were caught between the logic of the Buddhists and atheism on the one hand and ritualistic Hinduism in an exaggerated form on the other. At this point of time, Adi Sankaracharya arrived on the scene and revived Hinduism in its pristine glory shorn of all undesirable accretions. As a result, Buddhism was nearly edged out of the country and it made its way across the ocean to Ceylon.

After Independence in 1948, the Buddhist majority which came to power took upon itself the task of making Ceylon a purely Buddhistic state. Discrimination against the Hindus (who were mostly Tamils) in

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the fields of higher education and employment began. The Tamils protested at every stage through Gandhian methods of non-violence but their repeated failure to secure justice forced them to resort to arms. This was perhaps necessary also to save themselves from persecution.

A section of the Buddhist clergy took an active part in all anti-Tamil programs. It is said that in the 1983 riots, it went about the streets exhorting the mobs to spare no Tamils. During these riots many Tamil businessmen who suffered huge losses discovered that normal procedures for compensation and insurance were set at nought. This left no doubt, in their minds, of official connivance. Thereafter, the cry from the Tamils for a separate state took on an intensity that has now reached frightening proportions.

In the Independence horoscope (Chart 1) of Ceylon, Ketu is in the Lagna. Ketu, according to classical works, rules the Bauddhas or Buddhists. The nodal axis across the Lagna always implies a streak of religious fanaticism as evidenced by the Sinhala psychology today. Despite this splintering streak in the country's body politic, Saturn in the 10th house, as a yogakaraka, has helped retain the cloak of democracy. The 10th house rules the government. In spite of President Julius Jayawardane's referendum to continue in power till at least 1987, the by-elections of Mulkiragalla last year show that the democratic instincts of the country are still very active. In spite of intensive campaigning, Jayawardane's United National Party was able to win only marginally over the Sri Lanka Freedom Party led by the erstwhile prime-minister Mrs. Sirimavo Bandaranaike. Mars ruling the 7th house and signifying the opposition is strongly placed in the 11th in a friendly sign Leo. He is favourably aspected by the 3rd lord Jupiter from his own sign Sagittarius. Which is why, Mrs. Bandaranaike, even though stripped of all civic rights is still very actively campaigning the Sinhala cause by ostensibly addressing Buddhist gatherings and prayer groups. Her vocal opposition (note Mars ruling the opposition is also the ruler of the 2nd, the house of speech) circumventing regulations on her political activity is something to take note of.

But right now the SLFP does not interest us so much as the ethnic conflict that has in recent months taken on a truly macabre course. Day in and day out newspaper headlines scream with the brutal killings in Sri Lanka.

	Rahu		
Venus Merc.	Chart 1 RASI		Sat.
Sun			Mandi Mars
Jupit.	Moon	Lagna Ketu	

Sat. Lagna	Jupit.	Mandi	Venus Ketu
	NAVAMSA		Sun
Merc.			
Rahu		Mars Moon	

Let us take a look at the afflictions Chart 1 is now under. The 10th lord Moon is in Scorpio aspected by natal Mars. Transit Saturn is now here influencing and in turn influenced by natal Mars. The Lagna is vitiated by the transit of Ketu. This saturnine affliction on the 10th house has set into motion a civil war in the country striking terror in the hearts of the civilians. The Sun and Saturn, signifying respectively the governor and the governed, in the 4th (domestic affairs) and the 10th (government) are in opposition indicating serious internal troubles under adverse directional influences. This affliction has now erupted as the struggle for liberation by the Tamil Tigers. The Moon occupies Scorpio in a *Pasa-Drekkana* (noose decanate) in the sign of death and Saturn traversing it has let loose a reign of ruthless killings.

Ceylon attained Independence on 3/4-2-1948 at 1 a.m. (IST) at Colombo with a

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balance of 5 years. 11 months and 7 days of Saturn Dasa.

Commenting on the chart (Chart 2) cast for 22-5-1972 at 12-43 p.m. when Sri Lanka became a Socialist Republic we wrote as far back as July 1972, that" Leo the authoritative sign rising and Mars, dominantly placed in the constellation of Rahu, gives us an idea of the political outlook and commitments of the majority party which had drawn the constitution. The Sun and Saturn, being together, is not an ideal combination for a really democratic-socialistic content. Saturn, no doubt, represents democracy and 'socialism' but the Sun is an aristocrat and an autocrat, and Saturn is in the constellation of the Moon ruling royalty. Consequently, the apprehensions of a section of the people that judicial checks will be whittled down leading to authoritarian rule are not quite unjustified. From Chandra (Moon) Lagna again, while the horoscope is strongly disposed, the situation of Venus and Mars in the 10th, both in the constellation of Rahu who occupies the 5th or house of thinking, aspected by Mars cannot minimise the adverse impact on the people of an all-powerful Parliament unchecked by safeguards, judicial or constitutional. The lord of the 7th, Saturn, is in the 10th in the constellation of the lord of the 12th and in association with the ascendant-lord.......Lord of the 6th also happens to be Saturn but the 6th is occupied by Rahu in the constellation of the lord of Lagna, the Sun. Rahu-Sun influences affecting the 6th will create numerous internal problems and will confront Sri Lanka with racial and linguistic rivalries. While the Prime Minister may try to handle these skillfully, she will not be able to seal the cracks. Rahu in the 6th denotes puzzling disorders, plots to overthrow authority and break-up of the coalition party in power, intrigue and uprisings. It occurs to us that especially during the Dasa of Mars, Sri Lanka has to pass through a period of intense struggle."

	Merc.	Sun Sat.	Mars Venus
	Chart 2 RASI		Ketu
Rahu			Ascdt.
Jupit. (R)			Moon

Sun Rahu			Sat.
Mars Moon	NAVAMSA		
Venus			Ascdt. Jupit.
	Merc.		Ketu

Mars Dasa began about the end of 1983.

We also wrote, "The *sine qua non* of a strong horoscope is the vitality of the Lagna or Chandra Lagna, which in its turn is derived by the disposition of benefics in angles and trines. In this case, benefics are in trines but malefics occupy the kendras. Consequently, while the horoscope is fairly strong indicative of a bright future, the new-born Republic faces rough seas. The extremist partners signified by the situation of Rahu in the Sun's constellation will be the main source of Sri Lanka's

(Continued on page 682)

IMPORTANT ANNOUNCEMENT

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News and Views

EKALAVYA

Skill or Character?

IF the educational policy of Macaulay produced clerks, for the British Raj, Rajiv Gandhi's educational policy adopted by the Parliament will produce robots to man Independent India's *daphtars*. Described as Operation Black-board', the common core curriculum, uniform three-tier structure, greater vocationalisation at the cost of a liberal education and delinking degrees from jobs in the scheme will produce just that crop.

Does mere skill make the whole man which is the object of true education? Etymologically the word 'Education' is derived from the Latin *Educre*—to bring out the 'best in man. It is training the mind and not the hand.

Says Sir John Lubbock : "Education is not intended to make lawyers or clergymen, soldiers or school-masters, farmers or artisans but men."

We have no quarrel with universalization of elementary education or the ten plus twos and threes, with all the inputs, implementation and monitoring, but in the absence of parental participation and social involvement by students in value-based (euphemism for moral) activity in the scheme, the present malaise in the community will continue to rule the roast. The wheel and test-tube are no substitutes for giving a helping hand to an ailing neighbour.

We owe all the double-think, double-talk, double-standard dishonesty and terrorism in our society to this lacuna.

The student in India spends just one-seventh of his school life in the curricular activity and six-sevenths outside when he is left to fend for himself in this vicious world of drug, sex and videos.

Unless he is well cushioned in these spare hours by value-based programmes, there is no hope for the future generation of our country; they will continue to be what they are, if not become worse.

The total absence of moral instruction in the curriculum at the school stage is the weakest link in the chain of the new educational policy. The *Chchatra* is insulated against moralism as it were.

Let not the cry of secularism be raised, for secularism is no enemy of religion; it really endorses equal respect for all religions. Let us as a secular nation carry out this constitutional responsibility by exposing our boys and girls fully to our ancient culture and values, to the lives and teachings of all saints, sages and religions so that they may understand, assimilate and appreciate higher values of life as learnt from them and imbibe tolerance and sympathy towards fellow beings.

Let us for once cast away the demons of selfishness, parochialism and chauvinism from the borders of our country.

What the world and we as part of it need most today is character on the part of individual citizens, which is greater than the economic or political greatness of a country; for, **a nation, made of its people, withont character is a leaky ship, however gorgeous or luxurious it may appear to be.**

May God give us the vision, wisdom and determination to uphold the highest ideals enshrined by our Rishis—*Ritam* and *Satyam*—through education.

Vipareeta Raja Yoga

The April 1986 issue of *A.M.* carries happily an article of late R. Lakshmanan, the veteran writer. It will give readers of the younger generation an insight into his early mastery of the subject and power of analysis.

In that article Mr. Lakshmanan discusses, among others, *Vipareeta Raja Yoga*. This *yoga* enunciated by the controversial *Uttara Kalamrita* has always intrigued me.

Mr. Lakshmanan, as indeed most scholars belonging to the old school argue, holds that this *yoga* owes its applicability to the principle that evil planets in evil houses are crippled and so become benefic—following the mathematical rule that two negatives make one positive.

In fact Mr. Lakshmanan cites in support other instances of apparently similar behaviour on the part of planets.

Those that do not understand this argument are satisfied withholding the *yoga* as axiomatic.

For a critical mind, however, the above argument sticks in the throat, as it were; for, nowhere in astrology the Rishis have postulated or subscribed to the mathematical principle cited.

On the contrary, they have categorically held that evil planets in evil houses do become more evil; debilitated and combust ones being much worse.

Under the circumstance it behoves us to bestow some fresh thinking on the issue. It must however be based on rules approved and stated categorically by the Rishis.

One such attempt is made here and submitted for consideration by scholars.

Judging from the effects of the *yoga*, it is a *dhana* yoga. Now, an accepted principle in astro-diagnosis is to treat each *bhava* as Lagna for interpreting that *bhava, i.e.*, through Bhavalagna.

Following this rule the 6th, 8th and 12th houses become the 5th, 7th and 11th houses, with reference to the 2nd, a *dhana* house. Their exchange of places therefore constitutes a *Maha yoga* and their *sambandha* in the manner indicated for this yoga too is favourable, as they become respectively *kona* (trine), *kendra* (quadrant) and *labha* (11th) for the second house.

Again, 6th is the *dhanabhava* for 5th (money through speculation), 8th the *dhanabhava* for 7th (moeey through partner), and 12th *dhana bhava* for 11th [money from friends or gain through business (10th)]. Therefore for the *kona, kendra* and *labha* of Lagna itself, the impugned houses become financially fortunate. Their combination, even from the point of view of the Lagna, thus appears favourable.

Whether, in view of the natural 6th, 8th and 12th houses the wealth so gained will last depends on the intrinsic merit of the chart and the operating Dasas.

The question before scholars now is: Whether a negative approach based on the negative principle not supported by Rishis which has the only advantage of being rhetorical or the positive approach—not a blind one but as to hold it axiomatic—is and affected from is preferable. There should be no two opinions.

The effectiveness of this yoga must also depend on the general law that they must be free from affliction in the said houses. It does not seem real to imagine that the worse they are by debilitation, etc., the greater their beneficence.

Finally when commentators like Bhattotpala say नीचो भीत: it should not be taken to mean that a planet in debilitation is afraid of giving bad results due to his disability; but as meaning, is afraid of giving favourable results.

Padma Yoga

Going through a Mss by name *Nadi-Vinadi* this scribe came across the following verse which will be of interest to readers:

राह्वादि केतुपर्यन्तं अविच्छिनं ग्रहा ।
योगोऽयं पक्षको नाम चाष्लक्ष्मीसमन्वित: ॥

Should all the houses from Rahu and Ketu be occupied by planets without break, it gives rise to Padmaka Yoga. Its result is to confer Ashta Lakshmi Yoga, *i.e.*, prosperity of all kinds.

This work is a compilation of verses from popular classics.

Now, leaving Rahu and Ketu, there are five houses between them in which five planets at least should find place. 1 and 7 can also carry one or two planets but they cannot be inside of them longitudinally to fit the rule but preferably away, for obvious reasons.

How do we reconcile this yoga with Kalasarpa Yoga is the hundred dollar question, unless one or two extend beyond the nodes.

Incidentally there is a yoga by name Padma Yoga which figures in electional astrology and which is caused by Jupiter, Mercury or Venus in Lagna and malefics tenanting 3, 6 and 11. It is an excellent configuration for performing auspicious functions, but has no relation to Padmaka.

Indian Astronomy

This scribe had recently an opportunity to look through a lavishly produced volume: *National Geographic Atlas of Our Universe* by Roy A. Gallant. It is an eye-filling guide to youngsters which unfolds the story of astronomy, of the West of course, from its beginning to the eighties. You get here all the important details, from mythology to scientific data on the celestial bodies—all up-to-date—neatly tabulated and illustrated overwhelmingly with colourful visuals from the Voyager downwards and the story is further projected into the future.

The narrator reels off Egypt and Rome, Ptolemy and the Arabs; Aristotle, Copernicus and Tycho; Kepler and Galileo, Newton and Herschel all of whom are featured as the father-figures of astronomy. To him, as indeed to most western writers, India had never existed: It had been a dark continent in astronomy.

***Vedanga Jyotisha* and the Rishis who founded plane and solid geometry down to Aryabhata and Brahmagupta were all who copied the West; so it would seem, and as such, do not deserve mention in their august pages.**

In the chapter on the origin of the Universe, the Big-Bang theory rules the roast even as biological experiments on the origin of life.

And of course the ancient myths of Egypt, Rome and Greece do find place, but tut! not those of India and her philosophical theories on the issue.

Indeed we are told that, Satanely Mill, mixed gases of our primitive atmosphere—hydrogen, ammonia and methane—with steam and sparked them with electricity to simulate lightning which resulted in amino-acids that are building blocks of life on earth. The work then speculates on life on other planets too, all scientifically of course.

How sad that not all the years and months of Festivals of India held in England, France and America, where crores of money have been pumped down, have been able to remove the blinker against ancient astronomical achievements!

Is it not a shame that top Indian scientists and astrophysicists of the calibre of Nobel Laureate have not cared to study Indian achievements in the field or expound India's proud heritags and projected her image in proper perspective? Indeed the world of astronomy as a whole owes to itself to correct this cocky image of the science and what is more, benefit by mutual irrigation of thought and work between different civilizations.

In this task the cultural wing of the Government of India owes a great duty by the nation to see that ancient Indian astronomy gets its due place in the Sun.

There had been British and French savants in the past too who had laboured in ancient Indian astronomy. The old volumes of Royal Asiatic Society's journals will bear testimony to it.

The *Surya Siddhanta* had been ably translated by one such savant.

It is time therefore that our modern Indian astronomers dig out ancient texts —there are as many as 18—as the subject for research, and Dixit's volumes on the history of Indian astronomy can well form its nucleus. **Let them emulate Varahamihira and produce new Siddhantikas and blaze another glorious trail of India!**

One More Evidence

These are days when things sell by the white man's chit. Here is one more evidence of the truth of astrology found through statistical research, after the manner of the Gaeguelins.

The *British Journal of Psychiatry*, reports that three researchers—Edward Howe, John Price and Eliot Salter—have found after a decade of study carried out in England and Wales from the birth dates of all psychiatric patients admitted into hospitals, that **schizophrenic and maniac depression was 9% more in the cases of birth during the first quarter of the year in the northern hemisphere.**

Cesarean births failed this test.

They propose to carry out similar studies in different countries and climes.

A Matrimonial Problem

A friend refers to me a disconcerting matrimonial problem in the life of an educated couple, in their twenties, recently married, after matching of horoscopes and mutual consent too.

The problem is that the girl becomes uneasy as the day wears out and night sets, and fiercely resists sex from the very first night. She is not able to explain why, but repeats she will be better in the next *Dasa*. Both are found medically fit. Could it be a case of 'possession' or result of 'witchcraft', was the question. He wanted advice as to whether the situation could be retrieved or whether the marriage would go on the rocks. The charts are given below.

Ketu	Moon		
	Girl		Merc. Sun
			Mars Venus
Sat.	Lagna mandi	Jupit.	Rahu

Jupit.			
Rahu	Boy		Moon
			Mars Venus
		Merc. Lagna Sun	Ketu

At the outset both have Mars and Venus in Leo which is something disturbing. In the girl's chart the Moon, karaka for mind, occupies the 6th, the house of sickness and her dispositor Mars who is also Lagna lord is afflicted by Mandi in Lagna which indicates a sick mind. Venus, karaka, obtains debilitation Navamsa, discounting married happiness. The 4th is the house of sex-pleasure which is aspected by the same Mars–Venus combine. The present Dasa-Bhukti lords Sun–Mercury occupy the 6th from the 4th in the chart which is also *badhaka* house for the Lagna. All these appear to have built up the problem. On the face of it the illness—that is what it is—appears to be psychosomatic. And the boy has Saturn in the 12th house indicating delay of pleasure from bed.

Apparently the poor girl has had some revolting experience in early childhood which has affected her psyche sharply (5th lord in the 12th) and she should be released from the fixation by *mani*, *mantra* (counsel too) and *aushadha*. She could wear a good diamond touching her body or *yantra* of Saubhagyalakshmi for Venus, and recite Lakshmi *stotra* on Fridays at least. Harmonal and psychiatric treatment will help. Besides all these, a sympathetic domestic environment, understanding and tactful husband, a pleasant honeymoon and helpful girl-friends should all prove catalytic in the transformation. Sending her away to her parents will only compound the malady. She has 34 bindus in the 7th house and 4th lord Saturn aspects the 4th which may be a slow but sure process and she must be given a chance to live her full marital life. This is no question of possession or witchcraft. This is what appears to the writer.

Old Astrological Work in Tamil

This scribe had come across the name *Veemeswara Ullamudayan* in *ganita* literature in Tamil language as one of the core texts classed along with *Surya Siddhanta*, and *Aryabhateeya*. *Vakyas* had been quoted from it.

He had long wondered what the text was like and whether it was exclusivey devoted to *Panchanga-ganana* (computations).

By a stroke of luck, a friend presented a rare first edition copy of it to him recently. The text is printed in 1903 and the copy is one of the 500 first printed. It has apparently been reprinted offer !

To his great joy, he found it to be a comprehensive work, containing *siddhanta*, *jataka* including the electional and *prasna* parts as well as *Samhita*. Of *Ashtakavarga* alone it carries 43 verses. By its nature, these topics are concentrated in their 260 pages. Starting with a verse each it is followed by translation in prose, all in old Tamil of course.

The first title of the work is *Jyotish Graha Chintamani*; what is mentioned earlier is the second and the popular title. The date of its composition, one learns from other sources, is 1234 A.D., *i.e.*, earlier than Vararuchi's. Little is learnt from the text of the author but there are clues to its locale. Thodukkaad is seen to be the place of his birth. The presiding deity of the locality is Veemeswara *alias* Vedamurti and the Lord's spouse

Nahai Mukha Valli, *i.e.*, Smiling Mother. The author must have been atrat devotee of [illegible]eir's. Some readers may be able to identify the place. May be that the author's name too was Veemeswara and his work gained the name, even as Parasara's has become *Parasari*.

The work consists of 510 verses of the type having 8 lines each. Wonder of wonders, it is prefaced by an alphabetical index of topics which admits of easy and eclectic use. Many new *yogas* are mentioned. Treatment of the houses is fresh and intelligent. The electional side is well represented. For one who is accustomed to read standard Sanskrit classics on the subject, the present work comes like a whiff of fresh air.

Muslim Divorce Bill

The passing of the Muslim Divorce Bill has exposed a gaping chink in our national character; we are willing to wound but backing to strike and *vice versa*.

A Congress Minister who caused a furore by resigning at the introduction of the Bill voted it meekly in obedience to the party whip and as many as 40 Congress legislators, who tacitly approved its instruction, failed to vote, disobeying the whip for specious reasons.

Before the Bill was passed it was all sound and fury in and outside the Parliament but after its passing not even a whimper is heard.

Whether it was abdication before the belligerance of Muslim fundamentalists or a vote-catching device, the Government is on firm ground on its pedestal of non-interference in religious matters, but whether it will have a chain reaction from other communities is a moot point.

What, however, is lost sight of in the heat is that the Act is essentially negative in character viewed from its context.

All that it says echoing the Shariat is this: it is not mandatory to pay alimony, but does not say 'don't pay'—does not prohibit payment!

It is therefore quite open to progressive Muslims to fund the helpless women generously and thus, in effect, set at nought the operative part of the Act and at the same time fulfil their secular convictions.

In any event this should not be allowed to become a convenient handle to corrupt progressive Muslim opinion.

Indeed, Government can well seek to mollify public resentment where it continues by emphasising this aspect of the Act which will be quite in order, having regard to its declared stand and not seem to fail by its secular oath.

And socio-religious legislations must be judged in their observance, as the ball will be in the court of the people concerned.

The remedy is clear: education of the community outside Parliament and—conditions in Muslim countries beyond our borders, will certainly prove catalytic in bringing about the desirable reform.

Punya by Proxy

Balaji of the Seven Hills is many things for many people. For the rich, he is the harbinger of prosperity and for the poor, remover of poverty.

A friend who regularly commutes to the Lord's shrine capitulated when confronted point blank why he did so.

It was a business arrangement, he confided, between him and the Lord. He made the trips to pay up the Lord's share of profits then and there to avoid interest being charged.

" A pay-off?" I asked, but the friend brushed aside my joke and affirmed with all seriousness that it was a loyal partnership.

Doesn't one occasionally read in the newspapers of the discovery of bundles of high denomination currencies—Indian foreign—in the capacious *hundi*? Along with them, defaced coins and currencies too?

We have known the Lord cast in the role of Shylock. It was like this: A devotee vowed to gift his diamond ring as *quid pro quo* for the cure of his badly injured finger. It did and the devotee made a bee line to the sacred shrine to fulfil his vow. At the last moment he slightly altered its implementation.

The ring had a sentimental value for him; it was his wedding ring. Why not pay the Lord its value in cash and thus save both conscience and sentiment, thought he.

(Continued on page 679)

Astrological Miscellany

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

The Great Harmonizer

"THE strength of Jupiter is important for smooth family life. We see good parents disappointed with poor children, or *vice versa*. Any sort of mismatching always leads to tension, quarrels in the family. There are families where the two wings operat ein polarity—the mother wing and the father wing. But to have a well-co-ordinated and cohesive family, Jupiter should be eminently placed in the horoscopes of family members.

"The position of Jupiter is good when, for example, he is posited in the 2nd house. This occupation in the house of *kutumba* (family) goes a long way in building a peaceful family life. He may be strong in different ways, *viz.*, own house, second house, exaltation, good exchanges, good amsas (divisional strength), etc.

"I cite below the horoscopes of the members of a family with special reference to the position of Jupiter:

"(1) *Father*: Gemini—Lagna; Jupiter in Cancer; Ketu in Virgo; the Sun and Mercury in Libra; Mars and Venus in Scorpio; Saturn in Sagittarius; the Moon in Aquarius; and Rahu in Pisces. Jupiter is exalted in Cancer in the 2nd house, he is also lord of the 2nd from Chandra Lagna though the 6th from him. He also occupies Navamsa Lagna.

"(2) *Mother*: Cancer—Lagna and Mars; Jupiter, Venus and Ketu in Leo; the Sun in Virgo; Mercury in Libra; Saturn in Sagittarius; and the Moon and Rahu in Aquarius. Two benefics, Venus and Jupiter, occupy the 2nd house. Jupiter also forms a Gajakesari from the Moon, the Lagna lord and is in his bosom friend's house. He is also Navamsa Lagna lord.

"(3) *First son*: Gemini—Lagna, Jupiter and Ketu; the Moon in Cancer; Saturn in Libra; Rahu in Sagittarius; Venus Aquarius; the Sun and Mercury in Pisces; and Mars in Taurus. Jupiter is in Lagna Kendra, vargottama occupying the same sign in Rasi and Navamsa in excellent exchange with Lagna lord. The Moon as the 2nd lord is in his own house.

"(4) *Second son*: Leo—Lagna; Jupiter in Virgo; Saturn in Scorpio; the Sun, Mercury and Venus in Sagittarius; Mars in Pisces; the Moon in Aries; and Ketu in Taurus. Jupiter is in the 2nd in exchange of signs with 2nd lord Mercury. Jupiter is also Navamsa Lagna lord.

"(5) *Daughter*: Libra—Lagna; Jupiter in Scorpio; Saturn in Sagittarius; Ketu in Pisces; the Moon in Aries; the Sun and Mercury in Taurus; Venus and Mars in Cancer; and Rahu in Virgo. Jupiter is in the 2nd in a friendly house.

"In the above charts, Jupiter is in the 2nd house or otherwise well disposed in relation to family factors. Jupiter strong in the 2nd house enhances its indications of peaceful family life, good health, fine speech, not indulging in unwanted or harsh talk, compromising rather than quarrelling and earning wealth through righteous means.

"There is a blend of all these characteristics in the family in question. For any family to prosper, the strength of benefics is a must and readers can test this rule for themselves." This homily comes to us from G. Srinivasan of Ahmednagar.

Perplexing

Reader C. R. Narayan of Bombay has an interesting case for us to work on. Writes he : "I am enclosing case whose native is still alive. He was born in a good family. He inherited immense wealth, *i.e.*, several acres of paddy fields, 7 excellent houses besides plenty of gold ornaments and silver utensils. But as Venus Dasa started, he started losing his property bit by bit, ultimately lost everything by April 1982 which left him a total pauper, begging for money and maintenance from his children—3 sons and 5 daughters—all of whom are reasonably well placed in life by their own efforts. He underwent two surgeries, one for hydrocele and another in the stomach for suspected cancer. Both the operations were successful and the native is normal today. He has no source of income nor even a small house.

"Born at Trivandrum on 1st Margasira 1089 Tamil year (corresponding approx imately to 16-12-1914) at 6-15 a.m. with a balance of Jupiter Dasa at birth : 11 years, 5 months and 16 days.

"*Rasi:* Gemini—Ascendant, Mars and the Moon ; Cancer—Mandi; Leo—Ketu ; Scorpio—Mercury and Venus : Sagittarius—the Sun and Jupiter ; Aquarius—Rahu; and Taurus—Saturn. *Navamsa* ; Sagittarius—Ascendant and Jupiter ; Aries—the Sun ; Taurus—the Moon, Rahu and Saturn ; Gemini—Mars ; Leo—Mandi ; Virgo—Mercury ; and Scorpio—Venus and Ketu.

"On going through his horoscope, it is seen that four planets are vargottama, two planets exalted in Navamsa, besides Hamsa Yoga, Sasimangala Yoga, Lagna Chandra Adhiyoga, etc. The pity is that loss of all property has taken place in Venus Dasa—Venus being a benefic for Gemini Ascendant. Whether the placement of Venus in the 6th which again is an upachayasthana or Saturn, lord of the 5th and the 9th in the 12th—Vipareeta Rajayoga has contributed to this state of affairs is a mystery to me. Will you kindly analyse this horoscope and evaluate it for what it is worth as it is enigmatic to me" concludes reader Narayan.

The Forgotten Wisdom of the Hindus

Prof. B. R. Soni of Saugur shares some interesting throughts with us. Writes he : "History tells us that foreigners in search of hidden Hindu wisdom came to India and carried with them valuable treasures in the form of books.

"In the 19th century occultists and astrologers from Britain and France visited India. Writes Cheiro : 'During my earlier years when travelling in the East it had been my good fortune to come in contact with a certain sect of Brahmins who had kept in their hands from almost prehistoric times studies and practices of an occult nature which they regarded as sacredly as they did their own religious teachings. Among other things they permitted me to learn certain theories on the occult significance of numbers and their influence in relation to human life which subsequent years and manifold experiences not only confirmed but justified me in endeavouring to apply them in a practical sense....were the absolute masters of the occult or hidden meaning of numbers in their application to time and in their relation to human life.'

"It was on the basis of these theories that Cheiro had written to Dr. B. V. RAMAN a long life of riches, glory and fame.

"Sepharial the English astrologer narrates an episode from his life : 'I was invited by a Swami to take in hand or think of any object I might select. I immediately complied taking special precautions that sight of the object was not obtained by him. In his absence from my room I took a postage-stamp of value one anna and placed it in a rather large box, holding this latter in my hand. I then recalled the Swami and bent my thought upon the stamp within the box. The Swami asked me to give him a number, the first that came into my mind and I gave him one. He then immediately described the subject of my thought. It was of square form but longer than it was broad ; very thin, it had two colours on one side only ; its edges were like a saw and the value of it was one anna.........he presently described things spoken about in letters as yet unopened and further made predictions of certain events which afterwards transpired. On each occasion he required that I should give him a number.'

"The Swami revealed the process to Sepharial and he successfully used this theory on numbers for answering questions, predicting events and finding lost things. Sepharial writes that in India, the science of numbers has been continuously studied for purposes of cryptic expression and divination. Sepharial during his sojourn in India had called at Prof. B. Suryanarain Rao's house.

"Numbers in themselves contain the secrets of Nature and Universe. They form the basis of all our calculations. Number 7 represents the mysterious god force. Nature represents 7. Seven days form a week and 52 (5+2=7) weeks, a year. Our gods and goddesses are seen sitting on the lotus. The lotus can never be crossed and so it can never lose its identity. Its outer petals are seven in number.

"The walls of Jericho fell on the seventh day on the seventh round.

"The D. P. Ministry of M.P. that was thought to be invincible fell on 7th day (Saturday), 7th month, 7th year of the 7th decade of the century, *i.e.*, 1967.

"19th century astrologers, palmists, and occultists of Europe successfully handled these Hindu theories on numbers in the field of astrology, palmistry and occultism."

Homework (April 1986)

In this case, the first question is of longevity. *Rasi*: Aquarius—Ascendant; Aries—Rahu; Leo—the Moon; Virgo—Mars; Libra—the Sun, Venus and Ketu; Scorpio—Mercury and Saturn; and Capricorn—Jupiter. *Navamsa*: Capricorn—Ascendant; Aquarius—Ketu; Aries—the Sun; Taurus—Mars and Jupiter; Cancer—the Moon; Leo—Saturn and Rahu; and Scorpio—Mercury and Venus. Balance of Ketu Dasa at birth: 0 years, 8 months and 15 days.

The baby died on 4-12-1985 at 9-30 a.m. The Moon is in the 7th and this in itself is a strong Balarishta Dosha. No benefics occupy *kendras* (quadrants). Ketu Dasa was on at birth and Ketu joins 7th lord the Sun and occupies a nodal constellation. Naturally this would have meant crossing one's finger until Ketu Dasa finished would have been the best answer to the question of longevity.

The response from our readers on this problem has been unusually poor.

Reader Ramesh Waygoancar from Gwalior comes up with a conclusion which is plausible. Writes he:

"The child is running Ketu Dasa and Saturn Bhukti. The horoscope indicates short life. May the Creator help and bless the child. The Ayanamsa used is 22° 33."

Reader P. C. Chakravarthy of Bagati Village, Hoogly District, writes:

"As regards the disease, the 6th house, Cancer, is a watery sign. The lord of the 6th, the Moon, is placed in the 7th in Leo, which, according to Dr. B. V. RAMAN's *Hindu Predictive Astrology*, represents the following parts of the body: Radius, ulna spinal column, heart, spinal cord, vertebrae. The Moon represents the breast, saliva, womb, water, blood, and lymphatic and glandular systems. The lord of the 6th placed in the 7th fully aspects the Ascendant which represents head, brain, etc. Moreover, the 22nd decanate is the first decanate of Virgo, which, being the decanate of a benefic planet, signifies 'water'. Lastly, Mars who is placed in the 8th is in the asterism of the Moon, the lord of the 6th. From all these factors it is clearly indicated that the child would suffer from some disease related to the head and the spinal column, and to something, fluid."

O, Love, I give myself to Thee,
Thine ever, only Thine to be.
Commit to Him thine every way,
And He will keep thee day by day.
Thy righteousness shines as the light.
Thy judgment as the noonday bright.

—*Charles F. Sheldon, D. D.*

The Importance of the 9th House

Prof. S. R. GUPTA

SARAVALI exhorts students of Astrology to give the highest priority to the 9th house while examining a horoscope. *Bhavartha Ratnakara* and other works of this divine science also feel that no real fortunate combination can be formed without the participation of the 9th, its lord and its karakas—the Sun and Jupiter. Thus, they support the fact that the importance of the 9th house is unequalled. In the early stages of my astrological studies and investigations, I had been told to emphasize the importance of Lagna, its lord, the Sun and the Moon. Having studied numerous horoscopes, I have the following observations to make :—

(*a*) To be generally fortunate in life, the 9th, its lord and its karakas—the Sun and Jupiter —should be strong.

(*b*) The Lagna, the 10th, their lords, the Moon and the Sun feel handicapped in giving a glorious life to the native if the 9th, its lord and its karakas—the Sun and Jupiter—are weak and afflicted.

(*c*) The strong positions of the 9th, its lord and its karakas do make amends for the drawbacks caused by the weak positions of Lagna, the 10th, their lords, the Sun and the Moon.

(*d*) The joint strength(s) of (*a*) the Lagna, the 10th, their lords, the Moon and the Sun and (*b*) the 9th, its lord and its karakas lead the native to a glorious life.

The reason why I should give so much weight to the 9th house, its lord and its significators is that it is the only house that represents *bhagya* (fortune) without which no real glory can be felt in life. Dr. B. V. RAMAN calls it "the invisible goddess"[1].

Fortune is enigmatic. It is stated to control events. Broadly speaking, it is the outcome of our doings in the previous life. The previous doings do not block the scope of bright and new thoughts and deeds. Man does enjoy some sort of freedom in the scheme of his life.

I should not be misconstrued, for I don't mean that the Lagna, the 10th, their lords, the Sun and the Moon have no say in a horoscope. What I want to make clear is that the strong 9th house sustains the native under all circumstances, even if his horoscope suffers from other drawbacks.

"If the 9th house is occupied by a benefic, the native is lucky. If the 9th lord is aspected by a malefic, inimical or debilitated planet and is in the 6th house, the native suffers in every respect" (Dr. B. V. RAMAN, *How to Judge a Horoscope*, *Volume II*, p. 189.)

The above words of our esteemed and highly experienced Editor are evidence of the fact that the weak 9th house creates various obstacles and sufferings.

In support of my point-of-view, I shall take up the examination of two horoscopes after I have finished the general discussion on the 9th house.

Regarding the chief significations of the 9th house, Dr. RAMAN says on p. 194 in *How to Judge a Horoscope Vol. II* that "it has mainly to do with father, prosperity or fortune and long distance travel". The other significations included in this house are : charities, grandchildren, intuition, religion, righteousness, preceptors and fame.

While judging the events of the 9th house, we must take the following factors into consideration :—

(*a*) The 9th house—the sign in it, (*b*) the 9th lord—its position, (*c*) planet/s aspecting the 9th, (*d*) planet/s posited in the 9th, (*e*) planet/s aspecting the 9th lord, (*f*) planet/s in association with the 9th lord, and (*g*) its karakas—the Sun and Jupiter.

The above considerations must also be judged from the Moon and Navamsa chart to form an exact opinion about the 'yield' the 9th house is likely to bestow on the native.

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[1] Dr. RAMAN : Notes to *Bhavartha Ratnakara*, p. 130.

In Astrology, a planet serves a double purpose [*e.g.*, one that he is a full-time (regular) karaka for certain matters and that he is charged with the significations of the house/s ruled/influenced by him].

To find out the things with which the chief significations of the 9th—father, fortune and long-distance travel—are dependent, we have to spot which planet/s and house/s including the ruler of the sign falling in the 9th house are in touch with the 9th, its lord and its significators, whatever be the manner of this touch. Of course, the other matters are to be dealt with in the same way.

For instance if Mars is the 9th lord and is placed in the 4th—let us ignore other influences for a while—the native's general luck, the position of his father and the possibility of long-distance travel will be linked with the matters of which Mars is a karaka—brothers, machines, tools, army, surgery, medicine, violence, litigation, land, boldness, valour, etc., and the significations of the 4th house—education, conveyance, land, mother, etc. To state it briefly, the native's general luck will be governed by his mother, brother, land and risky actions. The following sloka in *Bhavartha Ratnakara* makes my point clear.

भाग्याधिपस्सप्तमस्थ: भाग्ये सप्तसनायक: ।
कलत्रभाग्यमाप्नोति स्वार्जितं धनमेव च ॥

"If the 9th lord is in the 7th and the 7th lord is in the 9th, the person will be fortunate in regard to wife and he will have self-earned wealth" (translated by Dr. B. V. RAMAN, p/139 of *Bhavartha Ratnakara*).

A look at the other influences on the 9th, its lord and its significators, the Sun and Jupiter, tells us whether they supplement their positions or detract from them. The influence of the Lagna lord—if he is strong—on any of these factors is always beneficial, whereas that of the lord of the 6th or the 8th or the 12th is baneful. But if the lords of any of these *dusthanas* are strong and in the company of benefics, the sting will be a little bitter and at the same time, will try to improve the native's general luck and other matters through stress and strain.

For the realization of the maximum effects of the 9th, its lord and its karakas should be in kendras/trikonas (angles or trines) from the ascendant/its lord/the Bhava itself and the Moon. The 2nd/12th positions between them lead to the wastage of their energies. The 3rd and the 11th positions are also only shightly beneficial. Natural and functional benefics should cast their benign influences on them. Their dispositors should also be strong. They should not occupy the 6th, the 8th, the 12th houses from the Lagna, its lord, and the Bhava itself and the Moon. They should be in benefic nakshatras. They should be in their exaltation, own or friendly signs. They should occupy good vargas. They should not be combust. If they have directional strength, it is very good. They should also be retrograde.

The above are the major considerations for assessing the strength of a planet. No planet (in any horoscope) enjoys all these merits. There is always an interplay of positive and negative forces and, therefore, a very careful approach is needed to weigh the strength of the planet in question.

In my opinion, the right houses for the 9th lord to occupy are the 1st, the 3rd and the 9th itself. But the best house for him is the 9th. In his own house, he is the owner, whereas in any other house—may be the 1st or the 3rd house—he is a tenant, and then his position and safety is dependent on the lord of the sign falling in that house.

The two potent planets—the Sun and Jupiter—are karakas for the 9th house. I think, the karakas for a house are its permanent guardian. The allotment of the guardianship for the 9th house to the Sun and Jupiter speaks volumes for its importance. The Sun is karaka for father—one of the significations of the 9th house. Everyone knows that the native's fortune is linked with his father at least till he marries and sets up his own separate family.

To be born with a silver spoon in one's mouth means to be born with a living rich father. When the Sun is weak and afflicted, the native does not have the protection of a rich father for a long time and has to suffer immensely in the general scheme of his life. To have a rich father is a sign of great luck, and this aspect of the native's life depends on the strong disposition of the Sun to a great extent. When a karaka is strong, there are two benefits First, the significations represented by it are safe, and secondly half of the strength of the house concerned is also guaranteed.

Jupiter represents the urge to think and act righteously. He also stands for religious performances. Righteousness in thought and action never let a person down in the journey of life. Jupiter also signifies divine blessings without which we, mortals, feel 'thirsty' (dissatisfied) at least in the sphere of divine knowledge. A sound Jupiter makes a man wealthy through righteousness. In the horoscopes of smugglers, cheats and swindlers, Jupiter is certainly afflicted. A strong Jupiter safeguards the moves of *the invisible goddess*, and these moves ensure a glorious life to the native.

When the 9th and its lord are strong, but its karakas—the Sun and Jupiter—are not, the native will have an average fortune. A Raja-Yoga is caused when the 9th, its lord and its karakas are associated with the Ascendant, the 2nd, the 5th, the 10th, the 11th, their lords and karakas. Whethere the Rajayoga is powerful or not depends upon the strength of those planets who combine to form it.

Regarding this association for the formation of the Rajayoga, Dr. B. V. RAMAN writes at p. 359 in *Notable Horoscopes* that "when a point of contact is established between the lords of the 1st and the 9th, fortune in general seems to receive an impetus".

It is generally believed that the strong dispositions of the Lagna, its lord and its karaka have the capacity to confer on the native honour and wealth. My belief is that the 9th, its lord, its karakas—the Sun and Jupiter—add great vitality to the general strength of the horoscope.

Now, I examine two horoscopes in vindication of my point of view.

Chart I* belongs to our late Prime Minister, Mrs. Indira Gandhi whose sudden assassination shocked the whole country.

Through the perusal of Mrs. Gandhi's horoscope, we come to know that most of its houses are weak. There are malefics on either side of the Ascendant. Saturn, though he is the lord of the sign occupied by the Moon, the Lagna lord, harms the Ascendant by occupying it, for (it is my firm belief) a natural malefic never sheds off his venom, no matter even if he has become a benefic by virtue of his function. The Moon—the Ascendant lord—and the Sun are also aspected by natural malefics. Even the exchanges between the lords of some of the houses are not very conducive to the strength of her horoscope, for in every exchange, theee is an element of some sort of affliction. There are many '*dwirdwadasa* and *shashtashtaka*' (2/12 and 6/8) positions of planets both in Rasi and Navamsa charts.

The 4th lord from the Ascendant, Venus, is in the 6th in company with Rahu, an incediary planet. He is also in the 12th from the Moon, and the Lagna lord. The 7th lord is subject to Papakartari Yoga. The 3rd lord, Mercury, is immensely afflicted, and the position of Mars, the karaka for brother and also the 5th lord, is not very sound as he is in the 2nd from Lagna and is in the 8th from the Moon and the Lagna lord. The 10th lord is in the same plight. There is Ketu in the 12th. He is bad for marital happiness.

But the 9th, its lord Jupiter, and its karakas the Sun and Jupiter are comfortably strong. Fortunately, Jupiter, one of the karakas for the 9th, is also its lord. He is very strong being in the 11th, retrograde and vargottama. He aspects the Moon, Mercury and the Sun and thus protects them through his kind blessings. Both the political planets, the Sun and Mars,

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**Chart 1 Rasi:* Cancer—Ascendant and Saturn; Leo—Mars: Scorpio—Mercury and the Sun; Sagittarius—Rahu and Venus: Capricorn—the Moon; Taurus—Jupiter (R); and Gemini—Ketu and Mandi. *Navamsa:* Capricorn—Ascendant and the Moon: Taurus—Jupiter (R); Cancer—Rahu; Leo—the Sun; Virgo—Mars; Libra—Venus; Scorpio—Mercury; Capricorn—Ketu and Saturn; and Aquarius—Mandi.

are under his aspect. On Mars, there is Jupiter's influence, for he is in a kendra from the latter. Mars, who is a yogakaraka, for Cancer Ascendant, also aspects the 9th, and the Sun, who is one of the karakas for the 9th. Mars is the 10th lord. Jupiter is in the 5th from the Moon, the Lagna lord, and in a kendra from Mars the 10th lord. He is aspected by the Sun and Mercury. In Navamsa, he occupies a sound position. (But the 9th and its lord from the Moon are decidedly weak.)

I, therefore, feel that Jupiter, who is the 9th lord and one of the karakas for the 9th, and to some extent, the Sun, who is also the 2nd karaka for the 9th sustained the native in every crisis, and brought name and fame to her. She had a great father, travelled a lot and always behaved in a jupiterian manner.

Mars, though he is a Yogakaraka for Cancer Lagna and the lord of the sign occupied by the Sun, had his say in her assassination. Once again, I reiterate that a natural malefic seldom forgets his malefic inclinations, even if he assumes a look of innocence by owning a benefic or benevolent house/houses.

Chart II** belongs to Edward, the Duke of Windsor. In his horoscope, the placement of Mercury, the 9th lord, in the 7th linked his fortune with his spouse. The Moon, who is both the 7th lord and Mercury's dispositor, is in the 8th from the 7th and Mercury. It is obvious that the matters of the 7th should play their part in his fortune and they really did so. The whole world knows that he married a commoner and gladly chose to abdicate the throne for her sake. The 7th is eertainly marred both from Lagna and the Moon. Besides, the 9th, its lord and its karakas are heavily afflicted and their affliction is suggestive of the fact that his house of fortune, the 9th, was not in his favour. There are so many kings and great men who married commoners and their fortune worked in their favour. (For want of space, I am not pointing out the afflictions to which the 9th, its lord and the karakas for the 9th are subjected.)

What I want to stress is that the weak positions of the 9th, its lord and its karakas were greatly responsible in making the Duke kick the throne. We may choose to call it a great sacrifice or the dissent of fortune.—201.84.

** *Chart 2—Rasi:* Caprieorn—Ascendant; Aquarius—the Moon; Pisces—Mars and Rahu; Taurus—Jupiter and Venus; Gemini—the Sun; Cancer—Mercury; and Virgo—Ketu and Saturn. *Navamsa:* Aries—Ascendant; Taurus—Ketu; Leo—Mercury; Virgo—Saturn, Mars and Jupiter; Scorpio—Rahu; and Capricorn—the Sun, the Moon and Venus.

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Outlook for France

D. N. RAO

THE 37.5 million strong French elcctorate went to the polls on March 16, 1986 to elect members of the national assembly, in a vote widely expected to be won by the right wing opposition. The Centre-Right coalition of RPR–UDF obtained a narrow majority of two (including the 14 right wing independents) in the 577-member parliament. President Mitterrandt, a socialist, invited Mr. Jacques Chirac the leader of the Center-Right party RPR, which has the largest block of MPs in the newly elected parliament to form the government. Mr. Chirac's appointment was announced formally by Jean-Louis Bianco, the President's chief of staff, from the steps of the President's Elysee Palace office on March 20. Mr. Bianco also announced the formal resignation of the socialist cabinet headed by Laurent Fabius. Mr. Chirac has thus returned to the premiership 10 years after resigning the post because of conflicts over power and policy with an ally, Centrist President Valery Giscard d'Estaing. Mr. D'Estaing is the leader of the centrist UDF in the present RPR–UDF coalition. A new phase has begun in France.

During the postwar period, France was plagued by unstable governments. Stability came only after the Fifth Republic constitution was adopted in 1958 by Mr. Charles de Gaulle. It is of interest to note here that Saturn (Sayana or Tropical), the planet of democracy, was transiting the star Poorvashadha falling in Dhanus (Sagittarius) during 1958. There is good reason to believe that the third quarter of Poorvashadha ranging from 260° to 263° 20′ of the ecliptic rules over France. For the present, let us first observe that it captures very well the general characteristics of the French people. Poorvashadha falls in Sagittarius ruled by Jupiter. The star itself is ruled by Venus. The third pada of Poorvashadha coincides with the seventh Navamsa of Sagittarius and is ruled by Venus again.

Under the Fifth Republic Constitution adopted in 1958, the executive powers are divided between the prime minister and the president. The latter has immense powers–the like of which are not enjoyed by any western president, not even the US president (see also K. N. Malik). Under Mr. De Gaulle, Mr. d'Estaing and the first five years of Mr. Mitterrandt, the president exercised powers without any opposition from the elected members of parliament or their chosen prime minister because the presidents and prime ministers belonged to the same party. It is for the first time that a socialist president who has another two years to go will work with the right wing prime minister.

The horoscope cast for the time of sunrise at Paris on April 26, 1981 is shown in Chart 1. President Mitterrandt was elected in the election held on that day. Sayana (*i.e.*, tropical) positions of planets have been adopted for this and other charts in this article. I am of the opinion that the Tropical School suits Mundane astrology better than the Sidereal school.

		Mars Merc. Sun Venus	
Ketu	Chart 1		
	RASI		
Moon			Rahu
Nep. (R)	Uran.	Jupiter Sat. (R) Pluto	

Uran.	Venus Pluto	Rahu	
Sun Merc.			Moon
	NAVAMSA		
	Mars Sat. Nep. Ketu	Jupit.	

Neptune was retrograde in the fourth pada of Poorvashadha. Going by the general rule that a retrograde planet may be assumed to be effectively present in the preceding nakshatra pada, this again confirms that France is governed by the third quarter of Poorvashadha nakshatra. Taking Sagittarius as the Lagna for France, then, Neptune, the lord of the fourth house Pisces, signifies the opposition party to the government. Neptune rules over socialism and as such signified victory for Mr. Mitterrandt who was then the leader of the socialist party which was then in the opposition. *"Neptune planet of chaos, and dissolution which precedes the emergence of a new order, appears in shaping the history of nations especially when aspected by Saturn." Notice in the chart under consideration Neptune is fully aspected by an exalted Saturn. The victory of Mr. Mitterrandt in that election and his installation as the first socialist president in France after the adoption of the Fifth Republic Constitution heralding the emergence of a new order would have been no surprise to an astrologer if he had chosen to work with Sayana positions and had taken the third quarter of Poorvashadha nakshatra as the ruling sign of France.

At this point it is of some value to point out that the first letter of France, *viz.*, 'Fa' is ruled by the third quarter of Poorvashadha according to 'Avakahada Chakra'. The Avakahada Chakra is very well known and is widely used by Indian astrologers to establish correspondence between names and nakshatra padas. This method of fixing the Lagna can be very useful in Mundane astrology especially in situations where the time of a significant event at the beginning of a phase in the history of a country, place or an institution is not known precisely.

Let us now examine the horoscope cast for the time of sunrise on March 16, 1986 at Paris—the day of the recent elections to the national assembly in France. Chart 2 shows the Sayana positions of the planets.

Merc. Sun Jupit.	Venus	Rahu Moon	
	Chart 2 RASI		
Nep.			
Mars Uran. Sat.	Pluto Ketu		

			Sat.
Merc. Sun Nep.	NAVAMSA		Jupit. Venus Ketu
Rahu			
			Moon Pluto

Significantly enough, the planet Uranus, harbinger of destruction and change, was transiting the third pada of Poorvashadha in Sagittarius. Furthermore, Uranus is involved in a Papakartari Yoga by being sandwitched in between the malefics Saturn and Mars. It is, therefore, not at all surprising to a student of astrology that the RPR–UDF coalition of opposition parties led by Chirac and d'Estaing has come out victorious in the March 1986 elections and has been installed in power. The socialist national assembly elected in June 1981 has thus been dissolved.

The March 1986 elections have been regarded by the political observers to be crucial not only for the French Socialist Party, which came to power in 1981 after 23 years in political wilderness, but also for the entire French political system, based since 1958, the year De Gaulle installed the Fifth Republic, on a left/right polarisation of political forces (see Jyotsna Saksena)[3].

The years of the Fourth Republic in France (1945–58) were characterised by chronic political instability when fluctuating and fragile coalition governments rose and fell with astounding rapidity. The two major innovations of the Fifth Republic, introduced in 1958 by De Gaulle—the election of a president for a seven-year term through direct universal suffrage and the introduction of a complicated electoral system for legislative and local elections based on the absolute majority principle and two rounds of voting—were to remedy this basic weakness of an unstable system. This bipolar system functions smoothly largely because of the uninterrupted right wing victories during 1958–81, in the presidential as well as legislative elections. This identical voting pattern in both levels of election continued in 1981, when Francois Mitterrandt's victory was followed by the dissolution of the conservative national assembly elected in 1978 and a landslide victory for the socialist party. Thus, for the first time in the Fifth Republic, we have a socialist president and a right wing prime minister.

We have observed earlier that Saturn, the premier planet for democracy, was transiting the third pada of Poorvashadha during the year 1958. In fact, Saturn traversed this part of the

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Ibid, p. 11.

ecliptic thrice that year. Sayana Saturn entered the third pada of Poorvashadha on January 2, 1958 in its forward journey and was transiting it till mid-February. Again, during its retrograde motion Saturn was transiting that region during mid-May to mid-July. Finally, Saturn covered the third pada of Poorvashadha during October and the first half of November 1958. Saturn signifies building for future or permanence. It thus stands to sound astrological reason that De Gaulle introduced that year the Fifth Republic with the primary objective of bringing in stability.

The situation today in France is pregnant with many possibilities. Confrontation between Mr. Mitterrandt and Mr. Chirac is unavoidable even though they have announced their intention of planning some way of working together. This becomes crystal clear if we examine the corresponding significators. The third pada of Poorvashadha coincides with the seventh Navamsa of Sagittarius and is ruled by Venus. At the time of April 1981 elections, when President Mitterrandt was elected, Venus was in its own Rasi Taurus (Chart 1) and therefore becomes the significator of Mr. Mitterrandt. At the time of the recent March 1986 elections, however, Venus was in Aries (Chart 2), and thus its despositor, Mars, becomes the significator of Chirac. Mars being *naisargika satru* of Venus, there will be no *camradeiri* between the two leaders. Mr. Chirac will most certainly try to push through the legislature the Centre-Right election manifesto which would include denationalisation of banks, insurance and big industry and liberalisation of laws which hinder industrialists to get rid of redundant labour or make massive cuts in public spending and cut taxes for the highest income groups. This will, of course, run counter to the radical socialist policies pursued by Mitterrandt under whom France has enjoyed unprecedented economic upsurge during the last few years. The two interesting questions for the future of France are, therefore, (*a*) Will President Mitterrandt be able to complete his seven-year term of office (the next elections are due in 1988), and (*b*) Will there be stability or will the French political system of the Fifth Republic be subject to hitherto unforeseen type of tensions which may lead to a return to the chaotic conditions of the Fourth Republic?

Looking at the ephemeris for the coming year, we find that Saturn (Sayana) will be transiting the Lagna for France during March-May 1987. Saturn will go into retrogression while in the star Poorvashadha itself. It will continue its retrograde movement till September 1987 after which it will be direct and will transit the third quarter of Poorvashadha again during November–December 1987. The planet Uranus will also be transiting the region again during August–September 1987 while in its retrograde motion. Uranus will become direct, significantly enough, in September 1987 while in the seventh Navamsa of Sagittarius. Thereafter it will go ahead and will not return to this part of the ecliptic for many years. What do these transits have in store for the French political system?

President Mitterrandt had played the card of left unity throughout the seventies but, of late, he has been talking of 'cohabitation' between socialists and the rightists. The strategy is to woo certain factions of the rightists. Changes in the electoral law are also being contemplated so as to base elections once again on full proportional repesentation. These developments are likely to take place in March 1987 when Saturn will be in retrogression in the third quarter of Poorvashadha and Neptune will be in Capricorn ruled by Saturn.

The French constitution does not give the president the power to dismiss the chosen prime minister. However, in the event of a stalemate the president can dissolve the assembly and call for new elections which become more or less a referendum for the president himself. Such a development appears quite likely around September 1987 when Uranus, the planet of dissipation and sudden change, will be turning direct in the third quarter of Poorvashadha.

The elections to the new assembly might take place in November–Deeember 1987 when Saturn will be finally transiting the third quarter of

(Continued on page 667)

Points to Ponder—IV*

H. R. SHANKAR, B.A.

IN THE course of delineation of horoscopes, some Nadi works have attributed marital discord and unhappiness to the presence of Jupiter and Mars in mutual opposition in the horoscope. In usage, many practitioners have come to rely on this clue in interpreting horoscopes realistically and successfully. In their exposition of basic symbology, the founding fathers like Garga and Parasara have held that Jupiter is the best of benefic *grahas* and its association or aspect would suffice to remove *doshas* of other planets. By logical inference, the disposition of Jupiter and Mars in opposite signs should remove the *dosha* of Mars. But the rule states differently. There is apparent contradiction between Law and Rules. The contradiction gets compounded as another rule on similar lines states that the presence of Jupiter and Mars in *Putra Bhava* or their aspects jointly on this Bhava would result in experience of sorrow on account of progeny. Since the rules have stood the test of verification in actual practice and as the basic concepts expounded by the *Rishis* constitute the Fundamental Truth on which astrology is founded, the contradiction noted could only have crept in during the deductive process of arriving at down-to-earth predictions as experience from the abstract symbology.

We often use the same term to mean opposite things and yet create no confusion in conveying the implied meaning, because of familiarity with the usage of the term. For instance, we use the term *economy* to convey the larger sizes in the context of tooth-pastes or detergent packing. An *economy-car* however is always understood as the small car and there is no confusion whatsoever. Although reference in both instances is to the size, the implied meaning happens to be the overall savings in expenditure and has nothing to do with the physical dimensions. When the *Rishis* state that Jupiter is benefic, the implication is to its contribution to the progress of the soul in its evolution, and not necessarily material comfort and the granting of one's desires. The difference is much the same as meaning tasty dishes and sweets by the term of good-food or to understand it as that food as contributing to the growth and health of the body. The contridiction, thus, arises out of differences in the implied meaning of benefic the sages had in mind and the meaning we happen to attribute to it in present-day usage.

On reflection of what the great sages have said and taught, it is seen that they viewed the present life as a stage in the continuous process of evolution of the soul. The net effect of the deeds from past lives brought by the soul with its entry into this life is invested to work out in this life and the appreciated gain is carried over to the next life. The reference is not to the material gains but obviously to the spiritual progress. All activities in the present life that contributed in any manner to appreciation of spiritual value were seen as benefic and such activities that caused impediments or proved to be retrograde were considered as malefic. In a horoscope, the first six houses from Lagna symbolise the man within, what the soul has brought with it from past lives. This is hidden and dormant within. The first six houses constitute the invisible half symbolic of its hidden contents. In *Kalapurusha Chakra*, we find that the Sun exalts in the first house—Aries. The Sun is symbolic of *self* or soul. It denotes Father, the seed from which the life sprouts. More than that, it indicates the status the soul has taken in this life. We may even call it the *Pedigree of the Soul*. Accordingly, the position of the Sun in a horoscope is the pivotal point. We may recall that the Lagna or the Ascendant is the Diurnal Position of the Sun, *i.e.*, exact position of the Sun at the moment of birth

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*Part III of the article has appeared in the *A.M.*, July 1986.

with reference to the place of birth. Hence the kind of contribution each planet makes with reference to the Lagna or the soul determines whether it is *benefic* or *malefic* depending upon the manner in which it helps the soul to achieve its objective.

The Moon gets exalted in the 2nd house namely Taurus. The Moon stands for the mind in symbology. Basic passions flow and work through the mind. The raw passions pickled in time covering past lives would be in different stages of seasoning and maturity in each individual. The placement of the Moon in a horoscope throws light on the cultural status already attained by the mind at birth; which in turn would be a pointer to the outlook in the present life and the values that individual attaches to different aspects of life. Next we have Jupiter attaining exaltation in the 4th house in Cancer. Jupiter is symbolic of the sum-total of all past experiences of the soul and what has been learnt so far from such experiences. It is this knowledge and experience that serve as *Divine Light* in this life to reveal the right path one should take and leads one safely and surely towards the final destination. A well-placed Jupiter in a horoscope is thus viewed as an asset and as a benefactor. It paves the way towards spiritual progress in a big measure. In the last house of the first half of *Kalapurusha Chakra* we find Mercury getting exalted, *i.e.*, in Virgo. Mercury symbolises the intellect; as we know, the intellect is the culminating point of a judicious blend of knowledge, experience, maturity of mind and calibre of ego. In other words, Mercury is the apex of the pyramid structure made up of Jupiter, the Moon and the Sun. In astrological symbology, the invisible half of the heaven holds clues to reveal the *inner man* whose composition and structure are hidden within. The determinant factors that have moulded the inner man are the *grahas* Jupiter, the Moon, Mercury and the Sun. Hence we would do well to direct the spotlight in this direction to know all about destiny and about the inner man who has carried this destiny with him to invest in the present life. This forms the input.

The visible half of the heavens, making the 7th to the 12th houses in the horoscope reveals the activities of man in the present life; how he conducts himself, his struggle, success and failures and the kind of efforts he puts in and the strategies he adopts. This is the arena in which the inner man projects himself and comes into contact with others. To borrow from the language of sports, the inner man is the batting talent and his innings depends upon how he comes into grip with the kind of pitch on which he is called upon to bat and the field set for him. In the same way, success or failure in the present life depends to a large extent on how the inner potential of man could be put to effective use in coping with outer opportunities and impediments that come in his way in life.

In the visible half of the *Kalapurusha*, the very first planet to get exalted is Saturn in the first house of the 2nd half, *i.e.*, the 7th sign Libra. Saturn is symbolic of the struggle of man in the present life; from the very first breath on coming out of the mother's protective womb, it is struggle for existence, struggle to maintain one's place in this world and struggle to gain superiority. Every single action of man, accordingly, contributes to either success or to failure in this eternal struggle. To be successful, it is imperative that the pros and cons of every action are weighed judiciously before initiating action. Saturn symbolises slow-motion. There is no room for haste, as every action needs to be weighed. The sign Libra in which Saturn gets exalted is in itself symbolic of this condition. It stands for the *Balance*. On one side of the balance are the assets man has brought with him into this life; on the other side are liabilities he has to discharge in the present life in the form of activities. Judicious balancing of both results is *Gracious Living*, the Way of Life, attainment of which was the objective of ancient sages.

Next after Saturn, the planet to get exalted is Mars, in the 10th house in Capricorn. Mars is symbolic of energy that is the driving force of all activities in this life. Without this energy, the individual would not be able to maintain himself in the face of pressures from his environment. Mars is symbolic of men's preparedness to fight, if necessary, to maintain his position. The culminating point of all the struggle and fight in this life is attainment of comfort and pleasures. Venus symbolises the comforts and pleasures of life ; it also stands for wealth, which is the reward of efforts and means of comforts and pleasures. Venus exalts in Pisces, the last house of *Kalapurusha*. Accordingly, it is the visible half of the heavens and the symbolic forces of Saturn, Mars and and Venus that hold vital clues to reveal the achievements of man in the present life in materialistic terms. We would do well to direct our studies to placement of these planets while delineating horoscope to evaluate how man fares in this life.

Astrological rules are inferences drawn from these basic ideas of symbology through deductive logic. Jupiter is symbolic of divinity, knowledge and the right path. Mars is symbolic of energy which is the driving force behind human activity. When Jupiter is associated with Mars or aspects Mars, it gives direction to the flow of energy along the right path. In this context, Jupiter–Mars combination proves beneficial and Jupiter removes the *dosha* or wastage of energy ; Mars' force is harnessed by Jupiter's association. Like a castrated bull, harnessed energy serves the needs better and could be put to wider use. But in the context of mating. it becomes a serious handicap. Similarly, Mars under the control of Jupiter contributes in a big measure to creating a condition for spiritual progress by keeping the flow of passions well under control ; or by directing one's energies to righteous activities. But in the context of promoting companionship and sensuous satisfaction between man and woman, a mellowed Mars is least desirable. Nuptials in a Pooja-room can hardly be exciting. It is in this light, that the rule states that Jupiter–Mars in mutual aspect do not contribute to marital happiness. Jupiter removes the *dosha* of Mars too effectively ; even gold needs some alloy to be made into ornaments. Thus we can see that the astrological rule is not in contradiction to the basic concepts expounded by the *Rishis* Garga and others. It is adapted to arrive at down-to earth predictions as actually experienced by man in materialistic terms. That Jupiter and Mars exalt in opposite signs in the *Kalapurusha Chakra* is symbolic of their inter-action in predictive astrology. It is equally meaningful that Venus and Mercury exalt in opposite signs. That both cannot obtain exaltation simultaneously underlines the condition that intellectual transcendence and sensuous pleasures and comforts are two parallel things that cannot meet under any circumstance. They remain apart always.

That Saturn and the Sun in mutual opposition denote rise in life only to fall is again a rule derived from the basic idea of symbology. The Sun stands for the ego and when the ego influences judgement on the course of action to be taken, it is bound to be self-centred and lop-sided and not judiciously balanced. A self-centred approach would initially yield desired result, but would make one rough-shod his way through without weighing the pros and cons of one's actions, resulting in fall. Life being a continuous struggle and Saturn as a symbol of this struggle, the position of Saturn in the horoscope holds the most vital clue to revealing the overall achievement of the individual in this life. We will now take up some astrological rules spun around the kind of inter-relation between Saturn and the Sun that pinpoint the results directly and succinctly.

With a view to bringing out the implication and significance of the kind of inter-relationship between planets and with reference to Lagna at a glance, we would do well to recast the horoscope by aligning the positions of the planets to the *Kalapurasha Chakra* by equating the Lagna point with the first point of Aries. This can be achieved by deducting the longitude of Lagna from the longitudes of each of the planets individually. If Lagna is 294 degrees, for instance, and Venus is 50 degrees, then the position of Venus in *Kalapurusha Chakra* would be 50 degrees minus 294 degrees which comes to 116 degrees. Accordingly we place Venus in Cancer 26 degrees. The recast chart would take the place of Bhava Kundali for purposes of our study and delineation. Herein, the planets are depicted in exact location they are placed in the heavens as observed from the place of birth at the exact moment of birth. Accordingly each chart would differ from any other, however minutely, and would be true and valid for that particular birth only.

In our recast Bhava chart, if the Sun, the Moon, Jupiter or Mercury happen to be placed in the visible half from Libra to Pisces, then they are put to test. Likewise, if Saturn, Mars and Venus were to be in the signs from Aries to Virgo they would come under restrain. In fact, it is this basic idea that has gone into the rule on Graha Bala. The strength of a planet is said to be in direct proportion to its distance from its exaltation point. At a glance we can visualise their respective strengths under this scheme. The Moon in the 2nd house to Lagna is viewed as exalted on the same lines that the Moon in the 7th house from the Sun is a *Poornima* (Full Moon).—59.86.

Divine Obligation and Marriage*

K. N. RAO, I.A.A.S.

I AM putting to test in a brief article, a principle, of timing marriage with the help of Jupiter, my late mother insisted on doing always.

Marriage, a sacred institution, imposes a moral and religious duty on the married couple. Witness, she told me, on the day of marriage Jupiter would be aspecting the 10th house or the 10th lord from the Moon or Lagna generally (besides covering the 1/7 axis, the 5th house, 5th lord and Venus which are time-tested principles).

1. Rigid Application

I examined, in many horoscopes, this principle and found it correct in more than 70% cases. Then I decided to apply a rigid test thus: *On the day the marriage is performed Jupiter should cover anyone of the following six rules in direct motion only:*

(*a*) 10th house and 10th lord from Lagna or
(*b*) 10th house and 10th lord from the Moon or
(*c*) the 10th from Lagna, the 10th lord from the Moon or
(*d*) the 10th house from the Moon and the 10th lord from Lagna or
(*e*) The 10th lords from both Lagna and the Moon or
(*f*) The 10th house from both Lagna and the Moon.

In the forty horoscopes of twenty couples given in the first part of "Broad Timing of Marriage" if this rigid test is applied, the results are:

Males out of 20 = 9 45%
Females out of 20 = 8 40%.

2. Flexible Application

If I apply the rule as my mother did by taking any out of the 10th houses from Lagna or the Moon or the 10th lords from Lagna or the Moon the addition would be

Males 8
Females 8

It would take the total to 17 out of 20 in the case of males giving 85% and 16 out of 20 in the case of females giving 80% results.

3. Retrogression

If I take retrogression of Jupiter on the day of marriage into account, which I should normally do, the remaining males are also covered bringing it to 100%.

4. Concessional Application

If I take transits of Jupiter in Navamsa on the day of marriage and apply it to the Navamsa Lagna the results are:

Females 8+8+4=20 out of 20 giving 100%.
Males 9+8+1= 18 out of 20 giving 90%.

The tabulated results are —

	Rigid Progressive	Flexible Progessive	Retrogression Progressive	Navamsa Progressive
Males	9 45%	8 85%	2 95%	1 100%
Female	8 40%	8 80%	- 80%	4 100%

By applying the rigid test the percentage varies between 50% and 70% if in the set of 20 horoscopes used by our team-research.

If I apply the flexible rule it is between 70% and 85%. Add to it retrogression and the percentage increases.

Yet some cases remain uncovered as, say, in the case of Mrs. Gandhi. *But they get covered in Navamsa transits.* Let me illustrate.

When Mrs. Gandhi got married on 26-3-1942, Jupiter was at 21° 59′ in direct motion in Taurus from where he aspected the Lagna lord in her 7th house excellently. But he was neither in the 10th house from Lagna nor on the 10th lord (Mars in Leo); nor was he in the 10th house from the Moon or aspecting the 10th lord (Venus in Sagittarius) from the

(*Continued on page 658*)

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*This article is in continuation of the article "Indirect Method of Timing Marriage" that appeared in the *A.M.*, May 1986.

Predicting Specific Events by Means of Transits—II*

W. J. TUCKER, D.Sc., Ph.D.

As a result of requests from readers, your Editor has kindly invited me to contribute a series of articles on the subject of predicting by means of transits. Inasmuch as my researches into the predictive side of astrology have now been completed, I am happy to respond to the invitation which affords opportunity to present readers of THE ASTROLOGICAL MAGAZINE with detailed particulars of a method for predicting future events with the certainty that they will be fulfilled on the stipulated dates.

The method itself is fashioned from clear-cut scientific principles from the basement upwards and will be found to withstand any critical test that may be applied to it. But before I can even begin to present it, it is imperative to clear up first of all a number of vastly important fundamental points which are vital to a successful application of the method. The first of these is:

The Type of Frame to be Employed for the Horoscope

First and foremost, scientific application demands consistency. There must no longer be any ringing of the changes beloved of astrologers who find it necessary to resort to the method in order to "explain" awkward events in the light of the horoscope after the events. The principles employed must be clear-cut throughout and must be capable of only one interpretation.

This statement applies to the vital frame of the horoscope itself. What we imperatively need is a frame for our horoscopes capable of guaranteeing permanency of place-position so that there may always be a perfect correspondence between designated points on the Ecliptic Sphere and terrestrial place-positions. And that in an uncomplicated form that will enable a vast range of horoscopes to be rapidly compared and repetitive significant configurations in identical house-positions picked out and noted. A requirement which automatically eliminated all-house division systems which introduce "intercepted signs" as containing futile and unnecessary complications and anachronisms.

No doubt you are wondering what I think is wrong with the house division systems of Placidus, Regiomontanus, Campanus, etc. Well, let me try to explain it to you this way:

Astronomers have the responsibility of predicting accurately the positions which the Sun, the Moon, planets and stars will individually occupy at any given time on any future date, by recording the positions in terms of two coordinates which will allow other astronomers equipped with the necessary instruments to check up the accuracy of the predictions physically when the moment arrives for their fulfilment. These astronomical predictions are published in a volume called *The Nautical Almanac*, and each volume contains the full range of calculations covering the whole of the particular year for which it has been compiled.

However, the positions recorded in the *Nautical Almanac* can only be measured upon the *Celestial Sphere*, a sphere which is defined by the position of the plane of the Celestial Equator which divides it into two hemispheres, and by the plane of the great circle defining the Prime Meridian which passes through the celestial poles (the north one of which coincides with *Polaris*) and which cuts the Celestial Equator at right angles, thus dividing the *Celestial Sphere* into four great quadrants.

In order to locate the position of any given celestial body on the *Celestial Sphere* it is necessary to know the values of the body's two coordinates: Right Ascension and Declination (or, if the alt-azimuth system of coordinates is being used instead, then its altitude and azimuth).

Astrologers ought, by rights, to employ precisely the same system in their work. Instead, they choose to make their measurements upon a

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*Part I of the article has appeared in the *A.M.* June 1986.

totally different celestial sphere which I shall call the *Ecliptic Sphere*. This sphere is defined by the plane of the Ecliptic Circle which divides into two hemispheres, and by the plane of a great circle which divides the hemispheres into four great quadrants by passing through the ecliptic poles and the Zenith-Nadir of the Ecliptic Circle.

It must now be stressed that the north pole of the *Ecliptic Sphere* does not coincide with the position of Polaris. If we want to designate its position on the *Celestial Sphere* we say that the position of the north pole of the *Ecliptic Sphere* is located at Right Ascension 18 hours, Declination +66° 33′. That the ecliptic south pole is located at Right Ascension 6 hours, Declination −66° 33′.

In fact, the *only* coordinates which may be used for measurements on the *Ecliptic Sphere* are Celestial Longitude (*i.e.*, zodiacal degree measurement based upon the division of the Ecliptic Circle into 360 equal degrees), and Celestial Latitude. Thus astrologers may NOT ring the changes by attempting to measure declination on this sphere. Unfortunately it is true that hitherto astrologers have been in the habit of making unscrupulous use of all worlds so to speak, by persisting in mixing totally irreconcilable coordinates. They do so, for instance, when they employ the medieval house division systems.

For example, let us consider the *Campanus* system. Mr. E. H. Bailey says that this system consists of "the trisection of the quadrants formed between the Prime Vertical and Meridian, by great circles cutting the north and south points of the horizon circle, the points on the ecliptic midway between the defining circles becoming the cusps of the houses".

If Mr. Bailey's definition is correct it is perfectly easy to see what is implied. The "north and south points of the horizon circle" do NOT mean the celestial poles. What is implied is that these points are the actual poles of *Prime Vertical*, and these must necessarily be located in the heavens at the north and south points of the horizon circle absolutely. But……both the *Prime Veritical* and the *Poles* vary with each slight step of terrestrial latitude! The plane of the *Prime Veritical* forms an angle with the plane of the *Celestial Equator* narrower by one degree for every degree of terrestrial latitude measured from the north pole to the equator. So that what is in fact achieved by the Campanus method is the creation of the unending succession of new celestial spheres, each replete with its own unrelated poles which are varying in position constantly. And the astrologer using the method is seeking to superimpose that outrageous system of coordinates, on to his *Ecliptic Sphere*.

The *Regiomontanus* system may at first sight appear more logical to some, as it trisects the arcs of the equator between meridian and the horizon circle. But it is exposed to precisely the same objection as for the Campanus system in that it produces an endless succession of new unrelated "celestial spheres" on account of the fact that the poles of the system likewise travel with the north and south points of the horizon circle and therefore vary everywhere with the latitude of the place.

I advise the resolute scrapping of all these systems in favour of a perfectly rigid frame that will fit the *Ecliptic Sphere* unerringly, and which will enable measurements made upon that sphere to register accurately over radical positions in order that events produced by salient celestial phenomena may be fulfilled both as to time and nature. For it will be realised that it is hopeless to expect transits to register accurately over radical positions to produce effects in the form of specified events of definite character at the predicted dates and times if one cannot rely upon the accuracy of the frame itself. It is certainly impossible if one persists in using coordinates which are invalid for the *Ecliptic Sphere* upon which it is proposed to make the measurements.

That was why, some thirty years ago I set about developing the *Zenith System of House Division* which I myself have since employed consistently throughout my lifetime in the prosecution of my researches. Therefore, if astrologers expect to obtain the same precision in the prediction of events which I myself obtain, they must necessarily employ the frame of this system for the erection of their horoscopes.

It is simplicity itself to divide up the *Ecliptic Sphere* into twelve equal segments called houses. As already explained, the plane of the Ecliptic circle divides the sphere into two hemispheres. Then the plane of a great circle passing through the ecliptic poles and through the point of bisection of the 180° arc of the ecliptic which at any given instant in time is always spanning the horizon circle (*i.e.*, the zenith of the ecliptic circle), will divide the *Ecliptic Sphere* itself into four great quadrants. It is then only necessary to trisect each of these four quadrants by means of great circles spaced 30° apart on the Ecliptic Circle but which converge together on passing through the ecliptic poles.

The Point Ascendant of a *Zenith Horoscope* is always located by measuring 90° from the ecliptic *Zenith* along the ecliptic circle in the natural run of the signs. Alternatively, the position of the *Zenith* of the Ecliptic Circle can always be located by measuring 90° from the Point Ascendant against the natural run of the signs (or shall we say in a clockwise direction). The houses of a *Zenith Horoscope* are automatically equal. Each cusp subtends the perimeter of the Ecliptic Circle at a point exactly 30° from the next. It is therefore an equal-house division system.

Nevertheless it has been alleged by a German astrologer that my *Zenith System of House Division* is not an original idea but is really the oldest system of them all, in that it is identifiable with the system named after the god *Hermes Trismegistos* which divided the heavens into four quadrants that were afterwards trisected to form twelve equal houses. This German astrologer therefore places the origin of my system in the fourth century before Christ. In this allegation, he is completely mistaken. What he has omitted to take into account (beside other matters) is the fact that astrological houses themselves are *mundane*. They have to be related to the Earth as centre, and the planes of the great circles which divide the *Ecliptic Sphere* into twelve equal sectors have to intersect precisely at the very centre of the Earth. Therefore these earliest systems were decidedly *not* the same as my *Zenith System of House Division* for the simple reason that the ideas of the men of those early times were in the process of crystallising into a theory known to us later as the *Ptolemaic system*. The men of the fourth century B.C. believed the heavens to consist of ten concentric transparent spheres which had the duty of revolving at the rate of revolution appointed to each, around the earth which was stationary and immobile at the centre. One sphere had the duty of carrying the Sun around with it, a second one performed a similar duty for the Moon, five others performed similar functions for Mercury, Venus, Mars, Jupiter and Saturn. Another sphere held all the fixed stars in their proper relative places. And yet another was the *Primum Mobile* which controlled the speeds of the other spheres in rotating once in every 24 hours.

Aristotle (384–322 B.C.), for instance, in his book *On the Heavens*, made the following observations:

"Let us first state whether the earth is in motion or at rest. Some, as we have said, make it one of the stars, whereas others put it at the centre but describe it as winding and moving about the pole as its axis. But the impossibiiity of these explanations is clear if we start from this, that if the earth moves, whether at the centre or at a distance from it, its movement must be enforced: it is not the motion of the earth itself, for otherwise each of its parts would have the same motion; but as it is their motion is invariably in a straight line towards the centre. The motion, therefore, being enforced and unnatural, could not be eternal; but the order of the world is eternal.

"Secondly, all the bodies which move with the circular movement are observed to lag behind and to move with more than one motion with the exception of the primary sphere; the earth therefore must have a similar double motion, whether it moved around the centre or as situated at it. But if this were so, there would have to be passings and turnings of the fixed stars. Yet these are not observed to take place: the same stars always rise and set at the same place on the earth.

"Thirdly, the natural motion of the earth as a whole, like that of its parts, is towards the centre of the Universe: that is the reason why it is now lying at the centre. It might be asked since the centre of both is the same point, in which capacity the natural motion of heavy bodies, or parts of the earth, is directed towards it; whether as centre of the Universe or of the earth. But it must be towards the centre of the Universe that they move, seeing the light bodies like fire, whose motion is contrary to that of the heavy, move to the extremity of the region which surrounds the centre. It so happens that the earth and the Universe have the same centre, for the heavy bodies do move also towards the centre of the earth yet only incidentally, because it has its centre at the centre of the Universe. As evidence that they move also towards the centre of the earth, we see that weights moving towards the earth do not move in parallel lines but always at the same angles to it* therefore they are moving towards the same centre, namely that of the earth. It is now clear that the earth must be at the centre and immobile. To our previous reasons we may add that heavy objects, if thrown forcibly upwards in a straight line, come back to their starting point, even if the force hurls them to an unlimited distance."

"From these considerations it is clear that the earth does not move, neither does it lie anywhere but at the centre. In addition, the reason for its immobility is clear from discussions....Its shape must be spherical.

In order that the student may realise exactly what is involved, let him take an orange as a model of the earth, and the point where stalk joins the orange as the terrestrial north pole. By opening the orange he can divide it into twelve equal segments that will correspond to the divisions to be obtained by dividing the world into twelve segments by means of lines of longitude spaced 30 degrees apart at the equator, all of which converge at the poles. For that is how the Hour Circles will divide up the earth into twelve segments to 30 degrees apart at the equator.

However, the *Zenith System of House Division* cannot divide the earth in the same fashion as the Hour Circles do. To prove this, let the student first draw a reference circle through one north and south poles around his orange to represent the 90th degree of longitude on the side of the orange and the 270th degree of longitude on the other side.

Starting from the north pole of the orange, let him now measure 23° 27′ along the line representing the 270th degree of longitude, and mark that point which will become the location of the north ecliptic pole (to be seen in the heavens at the zenith of an observer stationed at the corresponding point of the Earth's surface at 18 hours S.T.) and which will coincide with the *Arctic Circle*. Similarly, from the south pole of his orange let him measure 23° 27′ along the line of the 90th degree of longitude and so mark the south pole of the ecliptic (which will coincide with the *Antarctic Circle* on the Earth itself).

The student will now draw on the surface of his orange a series of equally-spaced circles made to converge at the two new points (the new poles) in order to mark out exactly where to cut in order to divide the orange into twelve equal segments. When he actually cuts the orange, the passage of the knife on each occasion will define the plane of each intersecting circle. But the student will find that the division of his orange into twelve segments will be entirely different to those obtained from the natural division of the orange, even though the segments themselves will be of the same size.

It is this new mode of dividing the orange which is presented cosmologically by the *Zenith System of House Division* in so far as its *Terrestrial* sub-divisions are concerned.

To produce the required horoscopical frame by employing the *Zenith system* is a matter of the utmost simplicity. All that has to be done

(*Continued on page 658*)

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*i.e., at right angles to a tangen t.

Horoscope of Chancellor Helmut Khol

ARGUS

INDIA has always been beholden to Germany for many things. More than others, it was her scholars who discovered the greatness and resuscitated Sanskrit from oblivion in the country of her birth, blazoning it to the world as the language *par excellence* and treasure of thoughts. But for her, the Vedas, Upanishads and even secular works like those of Kalidasa would not have become the literature of the world.

Even today West German Universities like that of Heidleberg prize Sanskrit and have faculties for advanced teaching of Sanskrit. Heard of Max Mueller Bhavans ?

No wonder therefore that the recent visit of her present Chancellor Helmut Khol has evoked more than casual interest in this country, indeed much beyond the frontiers of politics and economics.

Tall, bespectacled, debonair Khol is every inch a politlcian who, as we could easily see, means business. Besides his pretty wife the powerful team of officials, bankers and industrialists who accompanied him pulled off a meaningful budget of collaboration between the two countries. We can surely look forward to a substantial increase in the volume and calibre of trade and industry in the years to come. Can we hopefully tag it with greater cultural in and outflow ?

The Federal Republic of Germany is a postwar economic prodigy and today she is the second largest trading country in the world. She could become one by her currency reform of 1948 and the financial wizards who later managed her fiscal policies.

We had occasion to notice earlier the horoscope of the brilliant Willy Brandt, an earlier Chancellor, in these pages who, unfortunately, had to abandon his horse midstream because of a mistake of his secretary, but really because of the havoc played by Saturn in his horoscope !

If follows logically that we should examine the horoscope of the present Chancellor too, if only out of curiosity.

Helmut Khol was born of parents Hans and Cecile on April 3, 1930 at Ludwigshafen (40° N 3′ ; 8° E 27′). He joined the Christian Democratic Union in 1947.

A product of the Universities of Frankfurt and Heidleberg, he studied law, social sciences, government and history and obtained his Ph.D. in 1958.

He headed an industrial union from 1959 to 1969 and graduated from provincial politics to become a candidate for Chancellorship in 1976, when he became the Leader of the Opposition in the Bundestag, *i.e.*, the German Parliament. He was installed Chancellor on October 2,1982.

He is married to Hannelore (nee Rennev) (1960) and the couple have two sons.

I shall now erect his horoscope from the known facts of his life in my favourite *nashtajataka* way *via* the western method and convert the chart to the Indian style.

Chancellorship	1982–10–2
(minus) Born	1930–4–3
	52–6–0 (about)

At the rate of one degree per year of progression it becomes $52\frac{1}{2}^\circ$.

Let X° be his real M.C.

Then, by progressing it to conjunct the natal position of the Sun on the day of his birth, when we normally expect the greatest event of his political life, namely Chancellorship to happen, we get $X+52\frac{1}{2}^\circ =$ Aries 13° 6′ being the Sun's *Sayana* longitude on the date of his birth.

$\therefore X =$ Aries 13° 6′ minus $52\frac{1}{2}^\circ$

$$\begin{array}{r} 373^\circ\ 06' \\ -\ \ 52^\circ\ 30' \\ \hline 320^\circ\ 36' \end{array}$$

M.C. = Aquarius 20° 36′.

(Continued on page 660)

Orissa and Its Chief Ministers—An Astrological Analysis

DUKHISYAMA PATTANAYAK

Horoscope of Orissa

ORISSA came into being as a separate province on 1st April 1936, when the Moon was in Cancer, Jupiter and Rahu were in Sagittarius, Saturn and Venus in Aquarius, the Sun and Mercury in Pisces and Mars in Aries (Chart 1).

Sun Mercury	Mars		Lagna Ketu
Saturn Venus	Chart 1 1-4-1936		Moon
Rahu Jupiter			

The fixation of Lagna of Orissa was approved by my illustrious guru late Pandit Baikali Jyotisha Visarada. But according to *Avakahada Chakra* the initial letter 'O' indicates the first quarter of Rohini in Taurus. In fact the Rasi is got either from name or from birth-sign. But the sign got from the initial letter of a name is more important than the sign arrived at from the position of the Moon at the time of birth. It is, therefore, said :

देशे ग्रामे गृहे युद्धे सेवायां व्यवहारके ।
नामराशेः प्रधानत्वं जन्मराशिं न चिन्तयेत् ॥
लाभलाभेषु संग्रामे व्यापारे राजसेवने ।
नामराशेः प्रधातत्वं जन्मराशिं न चिन्तयेत् ॥

Varahamihira in his *Brihat Samhita* (Chap. XIV, Slokas 6–8) assigns on the basis of *Kurmachakra* three nakshatras from Aridra, *i.e*,, (6) Aridra, (7) Punarvasu and (8) Pushya to the states including ODRA (Orissa of present day) and UTKAL (northern Orissa) situated in the eastern direction and then assigns three nakshatras from Aslesha, *i.e.*, (9) Aslesha, (10) Makha, (11) Poorvaphalguni to the states including Kalinga (southern Orissa) situated in south-east direction. But Varahamihira has not mentioned which state is to be assigned which nakshatra. Moreover, the geographical boundaries of the Odra, Utkal and Kalinga of those days are not the same today. Political Orissa within the geographical boundary of the above three states coming under the nakshatra from Aridra (6) to Poorvaphalguni (11) falling under signs Gemini and Cancer. The birth-star Pushya (8) of the present-day Orissa formed politically on 1st April 1936 as having sanction of Varahamihira may be accepted as the birth-sign said to be Cancer. The *Nama-Rasi* or the sign got from the initial letter of the present-day name 'Orissa' may, however, be accepted where necessary as Taurus contains the Nakshatra Rohini (4–2).

K. C. Gajapati—the Prime Founder of the State

Orissa had for her the first ministry in 1937 under the Prime Ministership of the late Krushna Chandra Gajapati, the Maharaja of Paralakhemundi, who was born in the sign of Aries on 26th April, 1892. Aries is the 10th house from the birth-sign of Orissa and its lord Mars as a *Kshatriya* by caste had a *Kshatriya* of a high order, the Maharaja Krushna Chandra Gajapati, as the first Prime Minister of Orissa. This martian Prime Minister was deputcd by the Government of Bihar and Orissa to represent the Oriyas in the First Round Table Conference at London in 1931 to marshall the cause of Oriyas in having a separate province for them.

The Maharaja formed the first ministry ever in Orissa under the British on 1st April 1937, Thursday, when the Moon was in Scorpio being in the 8th from his birth-sign Aries. It, therefore, collapsed on 13th July 1937 consequent upon his resignation due to inevitable circumstances. He died on 25th May 1974 when the Moon was in his *Vedha*-star Punarvasu.

Biswanath Das—the Puritan

Next, the late Biswanath Das became the second Prime Minister of Orissa in July 1937 under the British. He was born on 4/5th April 1890, Friday, with a balance of 5 years, 11 months and 23 days of the Moon's major period at birth :

Sun Merc.	Venus		Rahu
	RASI		
Ascdt. Jupit.			Sat. (R)
Ketu	Mars		Moon

		Moon Venus Saturn Jupiter Ketu	
	NAVAMSA		
Ascdt. Sun			
Mars Merc.	Rahu		

It may be seen how Saturn in the 8th allowed him to live long, *i.e.*, for more than ninety years. Saturn, the lord of the Lagna, became a king-maker for the native in the beginning of his Dasa. Venus is the *yogakaraka* for the native and Saturn is found to be in the Navamsa of Venus with Venus and three other planets. He is also in the 9th from Lagna in Navamsa. Mercury, lord of fortune, being in *sadhana-nakshatra* made him Governor of Uttar Pradesh later on and also Chief Minister of Orissa from April 1971 to June 1972. He succeeded Lal Bahudur Shastri in becoming the Chairman of the Lok Sevak Mandal of which Lala Lajpat Rai was the first chairman. He was highly religious and led a life of simple living and high thinking in a Gandhian manner due to Jupiter's full aspect on the 9th from Lagna.

If we consider the birth chart of Orissa from Chandra Lagna, Cancer, we find Jupiter the 9th lord occupying the Lagna of the late Biswanath Das, the Sun and Mercury being in Pisces in both the horoscopes.

The Congress-ministry headed by Biswanath Das resigned on the direction of the high command as per the resolution of the party and Orissa came under President's rule from November 1939 to November 1941 when Saturn was transiting Aries the 10th.

Then Pandit Godavarish Mishra with some other followers resigned from the Congress and formed a coalition ministry on 3rd November 1941 with Maharaja Krushna Chandra Gajapati as Prime Minister for the second time in the ministry formed for the third time. The Maharaja's proposal to establish a university did not materialise during his short-term from April to July of 1937, although the idea germinated then since Jupiter had direct aspect on Leo (2nd), indicating the academic education of the state. The Maharaja assumed charge when Jupiter was transiting his 2nd place and accomplished the job of establishing the Utkal University when Jupiter was transiting the second place of the state in 1944. The ministry formed in the wake of the Second World War could not do anything more as real power was concentrated in the hands of permanent officials of the Government at the Centre. Towards the close of June 1944 Maharaja Krushna Chandra Gajapati resigned from the office of Prime Ministership and the Governor of Orissa took charge of the administration under Section 93 of the Government of India Act of 1935. Then Saturn in Taurus was in direct aspect of the Lagna and the house of longevity in the chart of Orissa. This was also not good for the Maharaja too.

Dr. H. K. Mahatab—The Crooked Politician

Dr. Harekrushna Mahatab, now an octogenarian, won the second election with a thumping majority and became Prime Minister of the fourth ministry on 13th April 1946 when the Moon was transiting favourably the 3rd but in the *Pratyak*-star which was a fly in the ointment to the native. It may be noted that Orissa's Janma Rasi Cancer and *Nama-Rasi* Taurus both are in 2/12 relation to the Gemini Rasi of the native. This astrological uncongenial relationship is always considered to be against the interests of the state although he headed the ministry three times.

Dr. Mahatab was born on 21–11–1899 with balance of 5 years, 5 months and 23 days of Jupiter Dasa at birth.

Rasi: Leo—Ascendant 21-10; Scorpio—Jupiter 0-02, the Sun, 6-44, Mars 20-21, Venus 22-54, Mercury 26-12, and Rahu 28-58.

Although he did not take oath on an auspicious day, the period he was running at that time was quite favourable. Saturn Bhukti in Ketu Dasa was running when Dr. Mahatab became Prime Minister on 13-4-1946. His Ketu in *Rajya-sthana* (the 10th) and in a *Mitra* (friendly) Nakshatra Mrigasira ruled by yogakaraka Mars conferred on him the Prime Ministership. Saturn the political planet in *Kshema*-star Moola ruled by Ketu also paved the way by eliminating his political enemies as evident from the 6th lord being in the 5th, *i.e.*, 12th from the 6th thus causing *Vyaya* or loss to enemies. But this ministry formed on a day ruled by a *Pratyak*-star created enemies for him in the cabinet and two of his ministers resigning brought about the downfall of the ministry. Again Dr. Mahatab formed the fifth ministry as the Dasa of the 10th lord Venus in *Sampat*-star was about to start. During this period Orissa lost Saraikala and Kharasuan to Bihar as Saturn in Leo was transiting not only the Ascendant of Dr. Mahatab, but also aspecting the 10th, the field of work, Taurus—the *Nama-Rasi* of the state. Saturn was not favourable to Orissa as it was transiting the 2nd from the Moon-sign and in the 4th from the *Nama-Rasi*. However this was favourable to Dr. Mahatab as Saturn was transiting the 3rd from his birth-sign and was in the 10th from the 10th lord. Hence in 1950 he joined the Central cabinet. Later on, he was made Governor of undivided Bombay Province. But his 10th lord Venus, 9th lord Mars, Lagna-lord Sun along with Jupiter in the 4th, the house of happiness, inclined him to active politics for good. He made the political situation so intolerable that the Chief Minister Naba Krushna Choudhury was bound to resign in the circumstances prevailing then to dedicate himself to the work of Bhoodan. Dr. Mahatab then resigned from Governorship and came to head the ministry in Orissa in 1956. Then Saturn in Scorpio was favourably in the 6th from the birth-sign but was aspecting the 10th by transiting the 4th house. Hence the ministry did not last long. General Elections were held again in 1957, in which the Congress became a single majority party with 56 members and formed a ministry with the support of others. The Ganatantra Party with 51 members was the major opposition party. Dr. Mahatab headed the ministry against all odds for about two years after which he found it difficult to meet the increasing demands of the supporting members belonging to different parties. He then negotiated with the major opposition party, *i.e.*, Ganatantra Party and formed a coalition ministry in 1959 when Saturn was transiting the 7th sign from the Moon unfavourably, and was aspecting his 7th house indicating partnership as lord of the 7th occupying the 5th—the house of intelligence and discretion. Saturn was also not favourable in transit to the other partner the late Maharaja R. N. Singhdeo, the leader of the Ganatantra Party. But Dr. Mahatab was running Jupiter Bhukti, Venus Dasa. Both planets counsellors of two opposite parties (the *devas* and the *danavas*) camped in the 4th house, were indicative of partnership, *i.e.*, the 7th from the 10th (Rajya and Karma). This ministry worked only for about a year and then President's rule was declared on 25th February 1961 when Saturn was transiting the 7th from Cancer, the birth-sign of Orissa. Dr. Mahatab was running then Saturn Bhukti in Venus Dasa, both being posited in 2/12th relation to each other and unfavourable. This fall of the coalition ministry was consequent upon the election of aspiring Biju Patnaik as President of the Utkal Pradesh Congress Committee on 13th February 1961. Thereafter Dr. Mahatab could not regian power directly although he remained a pivotal point in the making and breaking of the ministries that have come thereafter.

His horoscope with six planets in the 4th house is an interesting piece to be studied. There are Ruchaka, Raja, Sat-graha, Lakshadhipa, Bhagya, Tamograha, Raja-priya, Gruha, Kshetra, Grantha-karta, Aitihasika, Sulekhaka, Kshetra-simhasana yogas found in the horoscope. The position of Saturn, a dire malefic in the 5th house, has made the native not only issueless but also its aspect on the 7th with Mars has made him a widower. He is an eminent historian, a famous journalist as founder and editor of two leading dailies, one in Oriya and the other in English, a novelist-dramatist of repute and has got the Central Academy award for his 'GAM-MAJAIS' (on current and contemporary events). An octagenerian leader he is verily an incarnation of Kautilya Chanakya whose *Kutilata* or crookedness in politics is quite in conormity with the *Artha Sastra*. He is now passing throuuh the main period of the Moon, the lord of the 12th house of loss.

(To be continued)

My First Prediction

M. P. RADHAKRISHNAN NAIR, M.A.

IT was a Sunday morning in summer. There appeared three people at my gate. I opened the gate for them and greeted them.

Among the three, one was my cousin. He said that they had come to know something important through a *prasna*. I put on an indelible smile around my lips hiding the fear of the thought of conducting a *prasna* for the first time, all by myself.

At the very outset I felt somewhat uneasy to notice that they were three in number. It was not considered a good number when going for a *prasna*. But, however, accepting their request, I began to erect a horary chart for the particular number, uttered almost abruptly on demand by the female stranger for that particular time. As I was only a novice in the art, it took some time to finish the mathematical work of the horary chart.

The querent appeared to be restive and she was anxiously waiting for the result. Her husband, the second stranger, was inquisitively following my computation of the chart. My cousin also evinced much interest in the process.

The chart was as follows:

	Ascdt. Merc.	Ketu Vnnus Sun	
			Moon
Jupit. (R)	Rahu	Mandi Mars (R) Saturn (R)	

Sat. Mars	Rahu	Venus	Sun Mandi
			Moon Ascdt.
Merc.		Ketu	Jupit.

As the reason for the *prasna* was to be stated based primarily on the position of the Moon in the chart, I studied the Moon for a short while. It was in the 4th Bhava in Cancer. According to the concept of 'Kalapurusha', as enshrined in 'Hora', the sign Aries stands for the head of the native or querent as the case may be, Taurus for the face, Gemini for the chest, Cancer for the heart and so on until it reaches Pisces for the feet.

Here, in the chart, the Moon was in Cancer, the place of the heart! The Moon was aspected by Saturn. It was in the star of Saturn too. The Moon was also in its own Rasi. The Navamsa of the Moon was in the very beginning of the next Bhava, almost in "Vargottamam".

'Something is wrong with the heart,' I guessed. I could not hide the expression on my face then. I saw anxiety growing on the face of the querent. I looked at the Ascendant in the chart. It was distorted by the disposition of the 6th lord there, besides the aspect of Saturn and Mandi. Also Rahu had its Navamsa there. The Arcendant was fully afflicted. I waited no longer. Gathering courage and wiih an appeal to Lord Siva, I boldly said that the querent was suffering from heart disease and that she was undergoing treatment for the same.

I watched the three faces around me for a while. They sparkled for a moment. They admitted that it was true. My joy knew no bounds. My first prediction had come correct! It may be a small prediction for mankind; but it was a giant leap for me. I thanked Astrology and Lord Siva. I was in a state of bliss for a moment.

Breaking the silence the querent asked eagerly whether she would recover from the disease soon and what had to be done by way of propitiation for cure.

It was now my turn to enlighten and comfort her. Remedies were also to be suggested. I said that life was not an accident, our present life was only an effect of the past life, it will all predestined, a forehand knowledge would enable one to avoid certain minor difficulties and would make life more meaningful. I added

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Combinations for Foreign Travel

S. SAXENA

ANCIENT writers on Astrology have laid down several guidelines for prediction which have been tested successfully in thousands of cases and which have obtained the status of fundamental truths.

I have examined scores of horoscopes on foreign travel and have come up with certain basic combinations for it.

Foreign travel is ruled by the 9th and 4th houses. The signs and lords of these houses become important. Again as the strong disposition of the Ascendant is a powerful factor contributing to the overall welfare of the person all the combinations are to be interpreted in the light of the strength of the Ascendant. One more factor which has emerged as a significant factor in my study is the 12th house and its conjunction with Jupiter. The 12th house which is generally considered as the house of confinement, sin, enemies, expenditure, etc., can also indicate foreign travel if aspected by benefics.

If the lord of the 9th house be in Lagna and the Lagna lord be in the 9th house, the native will live in a foreign country, be virtuously disposed and be honoured by the sovereign. For Cancer Ascendant, for example, the exchange between the Moon and Jupiter, and Jupiter aspecting the Moon is a strong combination for foreign travel. Again if the Lagna be a movable Rasi and the lord thereof be similarly placed in a moveable sign, the native will have good chances of going abroad and making his fortune there. A strong and powerful Saturn or Jupiter in the 4th house can also make the native travel abroad and gain through it. Jupiter which is considered to be the only planet which can steadily lift a man is also called *Jiva* or the one who gives life when sufficiently strong in a horoscope. Jupiter's placement in the 4th, the 6th, the 8th or the 12th house makes the native go abroad. From this it can be inferred that as Jupiter aspects the 12th house from the 4th, the 6th and the 8th houses it is a fairly good combination for going abroad if the horoscope is not otherwise crippled by Kemadruma, Kalasarpa or Khala Yoga. It should be remembered here that according to Hindu Astrology if benefics, especially Jupiter and Venus, occupy the 8th house, Asura Yoga is formed which makes the native a tyrant, taking pleasure in the sufferings of others and always intent on securing his own interests but because from the 8th house Jupiter aspects the 12th house, it gives the native good chances of going abroad also.

Typical Combinations for Different Ascendants

For Aries Ascendant, Jupiter aspecting Lagna from the 9th house, Mars–Jupiter conjunction or Moon–Jupiter conjunction with Saturn either in the 6th or the 10th house and Venus in the 12th house can make one go abroad.

For Taurus Ascendant Saturn being the lord of the 9th and the 10th houses as a yogakaraka planet in the 9th house with Jupiter in the 4th house and Venus aspecting Saturn is a good combination which is further strengthened if Mars is in the 6th house.

For Gemini Lagna, the Moon in exaltation in the 12th house with Lagna lord Mercury in the 9th house and Jupiter, Saturn in the 4th house can make one go abroad.

For Cancer Ascendant, the Lagna lord Moon well aspected by the 9th lord Jupiter and favourably placed Mars in the 2nd, the 4th, the 5th or the 10th house can give travel abroad.

For Leo Ascendant, the Moon in his own Rasi aspected by Jupiter from the 4th, 6th or 8th houses can make the native settle in foreign lands. The indications further are supplemented if a Sun–Mars–Mercury association is found.

For Virgo Ascendant even the neechabhanga Venus (as the lord of 9th house) in the Lagna suggests foreign travel. Again if the Sun, the

12th lord in the 12th is aspected by Jupiter and a powerful Saturn is found in the 5th, the 7th or the 9th Bhavas, the combination is further strengthened.

For Libra Ascendant, Venus and Mars combination in the 9th or the 4th house or the exchange of houses in the 1st and the 7th makes the chances of travel overseas bright. Even though Jupiter owning two *upachaya* houses is considered as a functional malefic its aspect on the Moon forming a Gajakesari Yoga is nevertheless indicative of travel abroad.

For Scorpio Lagna, Venus in his own house in the 12th, Saturn in his own house in the 4th and the association or exchange of houses between Jupiter and the Moon can take a person overseas.

For Sagittarius Lagna, Saturn either in the 5th or the 11th house, Jupiter neechabhanga (cancellation of debility) with the Moon in the 8th house and Venus-Sun conjunction in the 9th or the Lagna will make one go abroad.

For Capriocrn Lagna, association of Saturn, Venus and Mercury or Venus, Mercury and Jupiter respectively in the 10th, 11th, 12th houses and the exalted Moon in the 5th with a strongly placed Saturn or Yogakaraka Venus neechabhanga in the 9th house with Mercury and Saturn in a kendra can make a person travel abroad.

For Aquarius Lagna, Venus either in the 12th house or the Lagna, Mars-Mercury association with the Sun and Saturn placement either in 1, 4, 6, 7 or the 9th house can make a person go abroad.

For Pisces Lagna, Mars-Mercury exchange of houses with Venus in the 12th house and well-placed Jupiter in a kendra gets further strengthened by the presence of Gajakesari Yoga.

Although these combinations are mostly with reference to the Lagna chart, the Navamsa chart has also to be considered before coming to a conclusion. The Lagna lord and lords of the 4th and the 10th houses should be well placed in Navamsa also while the benefic aspect on the 12th house can never be overlooked.

—43/86.

MY FIRST PREDICTION

(Continued from page 645)

that abundance and adversity, happiness and hardship, death and deformity were all determined for each soul at birth through the deeds done in previous births.

I then analysed the various Bhavas one by one and said something in general. I also pointed out to them the star lord of the 5th being Ketu might aggravate the disease and since the 6th lord was in Lagna, Ketu in the 8th and the 12th lord was aspecting Lagna, there was every chance of hospitalization. I showed them Jupiter positioned as the cuspal sub-lord of the 5th and 11th Bhavas and assured them that she would be discharged soon from the hospital, freed of the illness. She was running Saturn Dasa, Saturn Bhukti and the Moon Antara, according to the horary chart.

I advised them to have a 'Mrithyunjaya homa' in her name for Lord Siva for Ayurdosha and a 'Neeranjana' for 'Saneeswara' for Dasa Dosha. They went away very much pleased. I came to know after a week that she was in the I.C. unit for three days and was discharged with the advice to take rest for a few days. No doubt, Astrology is a divine science. 'Only correct calculations' and conscientious *upasana* can enrich this Vedic Science is my experience.

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Hindu Rekha Sastra—III*

ROMESH K. SASTRY

[Note: As the rekhas are described here alphabetically, their natural order in the texts has to be disturbed. That is made up for in the translation.]

Kanishtha

आत्मरेखा सन्निधौ या अङ्गुष्ठस्यन्तरुचिता ।
भातृसङरव्या मितास्तास्तु भ्रातृणां स्मारयन्ति वै ।

ON the side of A*tmarekda* at the foot of the thumb, *i.e.*,at Bhratrusthana, appear *Kanishtha*. The number of lines in this group indicates the number of co-borns. Those that flow towards the index finger are only to be taken. Others that flow towards the thumb should be left out. Thinner ones denote females. Should these lines be indistinct but the colouration is there, one must see close relatives like cousin in them.

Kandali

कन्दली मुकुटस्थाने तस्यैव स्फुटकाशिनी ।
फलं तु चक्रवर्तित्वं पुरुषाणां स्त्रियां रतिः ।।

Kandali appears clearly at the crest of the right thumb. An unblemished time makes men emperors or extremely fortunate. In the case of women, it offers good love-life, beautiful ornaments and excellent service and comfort in the shape of pre- and post-natal care.

In the Narada school, it is identified as indicating the planet Venus and its effect is identical. In general it is achievement of desire. The name is derived thus: कं = head; दळयति = adorns.

Kamatha-Dhwastika

या तत्रैवोत्तरांशाय: स्थिता परुषदर्शना ।
सा मता कमठध्वस्तिः फलं कठिनता नृणाम् ।।

This line is to be found on the top phalange of the right little finger, tending to go below. It will be thick to look at. The person who has this will be harsh towards his people. Unapproachability, invincibility and indivisibility are other characteristics. The word कमठ means the tortoise, indicating the hardness of the outer shell and foolhardiness.

Kamavalli

तत्र मध्यस्थिता वक्राकृतिरिष्टा पुनः ।
सर्वासां वश्यता साक्षात् सुखसिद्धिर्गरीयसी ।।

Kamavalli will be seen at the middle phalange of the thumb above Kapila. It will be a little crooked. One having it will be the friend of scholars. Other texts indicate great wealth. In the hands of women, it endows them with great powers of attraction. Their happiness will be immense. They will get all they want as the name itself indicates.

This *rekha* when well formed means that in the horoscope Venus will be exalted, according to the Narada school.

Kamahasthi

करमध्यादुपरि या तत्प्रदेशोज्वलप्रभे ।
प्रदेशे वर्तमाना सा कथ्यते कामहस्तिका ।।

Above the *bandha rekhas* (Line of Heart) she appears vertically between the foot of the ring and middle fingers. She looks bright. Women having it will be blessed with good children, wealth and happiness. The effects are indicated in the name.

Narada system points this *rekha* as showing the position of the Moon in the horoscope. The commentary reads as follows :

मणिबन्धादारभ्य ऊर्ध्वदेशप्रवुता अनामिकामध्यमयोः ।
मध्यपर्वपर्यन्त गामीनी कामहस्तीत्युच्यते । तत्फलं ।
स्वस्त्रीपुत्रसौभाग्यं इष्टार्थप्रदताच्च अन्वर्थसंज्ञा
भवति ।।

Thus it appears this *rekha* starts right from the *Manibandha*, but perhaps lies dormant till it appears between the Mounts of the Sun and Saturn.

Kalahrut

स्यात्कालहृत् सुकपिला तर्जन्यूर्ध्वप्रवर्तिता ।
तया सुखं दुःखभिन्नमनुभुंक्ते स मानवः ।।

Kalahrut appears on the top phalange of the index finger. She is black. Her effects are

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*Part II has appeared in the ***A.M.***, June 1986.

unmixed happiness, *i.e.*, happiness that lasts, till late in life without being disturbed by sorrow. Time is spent happily is the meaning of the word.

Kritaa

क्रुतात्वड.गुष्ठ मूले स्याद् रक्तवर्णा स्फुटाकृतिः ।
तया प्रवृत्तिसंरंभः स्त्रीणां यूनामपि स्फुटम् ।।

Kritaa appears vertical at the foot of the thumb. She will be red and clear. Its effects are to make men and women enthusiastic in all their undertakings. From the name, it is clear their effort will fructify.

This *rekha* when appears without defects will show that Mars in the horoscope will be exalted or in power.

Klesa

क्लेशस्तु तर्जनी मध्यमामध्ये सा प्रतिष्ठिता ।
तर्जंनीसन्निधिश्चेत् स्यात्तत्फलं समुदीरयेत् ।

Klesa flows down from between the middle and index fingers ; it brings about a lot of worries, should it be more to the index finger, it will be more so.

The appearance of this *rekha* too shows exalted or powerful Mars in the horoscope.

Gurvini

तं परीवृत्य यावर्तं पातमेव फलंस्फरेत् ।

That line which encircles the cavitous position at the foot of the second phalange of the right index finger is known as *Gurvini*. It makes men obese and they are apt to meet with accidents while walking along mountain stretches or bathing ghats in rivers. For women it bestows high fertility.

Gulmini

तर्जनीमध्यपर्वस्था गुल्मिनी वृत्तवर्तिनी ।
तस्याः फलं तु दुष्ठं तद् यश। आयुः श्रुयं तथा ।।

Gulmini Rekha is circular in shape. It appears on the middle phalange of the index finger. (Sometimes it may be a little lower too.) It tends to reduce fame as well as longevity. Should however it appear above the mid-part, its effects are the reverse, namely it increases fame and longevity.

In the Narada system, the central position indicates exalted Mars in the horoscope.

Kelika

मध्यमा पूर्णमध्याङ्गो रेखाभिश्चेत् कश्चिद् भवेत् ।
तदा तत्रोर्ध्वपर्वस्थापींशघः स्था तु केलिका ।
यथेष्टकरणेतस्य नास्ति यान्ता नृपः स्वयम् ।
किमुतान्ये न च पुनः कामदेवः स्वयं प्रभुः ।।

On the middle phalange of the middle finger, there will be a group of vertical lines. Of them *Kelika* will appear clearly a little above them (and below the top phalange). He is a law unto himself. He is the lord of love, *i.e.*, possesses great powers of attraction. As the name suggests, he is sporting in spirit.

Goghni

तदर्ध्ववर्तिनी निम्नपदव्यात्मा च स मता ।
गोघ्नी सर्वं प्रवर्तनां प्रमाणानां च हानिकृत् ।।

Goghni is found in the bottom phalange of the ring finger. It is deep and appears to be an extension of the modern Line of Apollo. It is destructive of knowledge, wealth, cattle and even happy events. The name suggests it.

Goda

वाम भागादुपक्रम्य गच्छन्ती तु कनिष्ठिकाम् ।
आत्मनः प्रसृतां तु गोदामाहस्तु तत्प्रदाम् ।।

Goda branches off *Atmarekha* to the left and courses towards the little finger without break. It endows on the owner wealth, property and cattle.

In the Narada school, it is one of the *rekhas* indicating a good position for Saturn in the horoscope.

Gopi

मूलदेशादुपारभ्य यस्याः संसृतिरिष्यते ।
अनामिकामूलदेशं यावद् गोपी विशिष्टदा ।।

Gopi starts from the foot of the palm, almost from *Manibandha* and is trained along the palmar surface towards the foot of the right finger. Other texts put it as between the Mounts of Mercury and the Sun. Its effects are: achievement of desires; freedom from fear of kings or law; offering protection to those who seek it.

Narada school says, an unblemished *Gopi* indicates exaltation of Jupiter in the horoscope.

Gomati

अनामिका मध्यपर्वंगामिनी मध्यवेदिनी ।
अयुक्ता सन्विगतया शब्दक्तिवं ददाति सा ।।

Gomati starts from the stem of *Rohini*, courses above and reaches upto the middle phalange of the ring finger. She is without blemish and not touched by off-shoots of *Sandhi-rekhas* (those dividing phalanges). It confers knowledge, wealth, prosperity and the gift of the gab. One obtains all objects one desires. Some call it *Vidya Rekha*.

In the Narada system, a perfect line indicates exaltation for Mercury in the horoscope.

Gow

गोः पृथुः प्रथिता रेखा धवलाङ्गी मृदुः शुभा ।
तर्जनी मूलपर्वस्था नीलाभा स्याद् यशस्करी ॥

On the base phalange of the index finger shines *Gow*. She is thick, white in colour and soft to the touch. She confers (cattle) wealth on the owner. In the case of women, she fetches fame even as Mahalakshmi.

Satahrada

अनामिकामूलपर्वं प्रतितिष्ठति नित्यदा ।
आवृणोति च सा नित्यं वैरमेव प्रदास्यति ॥

Satahrada appears at the base phalange of the ring finger. She encircles a pit as it were in that area. The owner's friendship is never steady; it fluctuates often.

Charushni

अङ्गुष्ठान्तर्गता गत्या मध्यसम्बन्ध वर्जिता ।
बहुरेखा समावेश सङ्गता शूलरोगकृत् ॥

Charushni appears on the thumb as a bunch untouched by the *sandhi-rekha*; one who has it is wrongly blamed. He suffers from *soola roga*, *i.e.*, colic pain.

Jaaya

तदन्तिकस्था निम्नाङ्गी या वा हृद्गतसत्वदा ।
तया जायामवाप्नोति तावत्यश्च प्रियाः पुनः ॥

Jaaya appears at the foot of little finger above *Bandha* (Line of Heart). She is deep and oblique; one has as many wives (legal or illegal) as there are *Jaaya* lines. The same is also called *Hridgata Satvada*. Besides wifely comfort, she confers children too.

This is a Sun-rekha according to the Narada school, indicating a good placement for the Sun in the horoscope.

Dhanvini

धन्विनी तर्जनीपार्श्वे पर्वत्रयसमागता ।
धाष्टर्यं माशास्य माशास्ते न प्रागल्भ्यं कथंचन ॥

Dhanvini runs on the side of the index finger covering all the three phalanges. It gives one a lot of bravado and empty pride, but essentially poverty and poor longevity. *(To be continued)*

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Letters to the Editor

Timing of Marriage

I

Sir,—This refers to the research paper on the above subject in the June 1986 issue of the *A.M.*

In the maze of statistical data therein, I feel I might have missed the operative part of the method of working to obtain broad timing of marriage, Because, the results obtained by me are too broad as it almost covers the entire cycle of Saturn, except for short gaps in between. Hence, I am submitting my working and request the team of scholars to put me right where I might have gone wrong in understanding the technique.

As I understand, the researchers have determined a parameter for checking the transit of Saturn. Saturn should have aspected 'A' (Lagna or Lagna lord) and also 'B' (7th house or 7th lord) any time before two and half years of marriage.

They have provided that the aspect need not be simultaneous, as long as it is within the validity period (example—Pt. Nehru's chart). Similarly, there is special provision for retrograde planets. We need to consider not only its aspect from the sign of transit but also from the sign preceding that where it is placed.

Assuming that my understanding of the rules is in order, let us track the transit of Saturn with reference to the illustrated chart of Maneka Gandhi. 'A' herein covers two signs—Capricorn and Scorpio; 'B' covers Cancer and Aries. Saturn should aspect one of the signs in each group.

In March 1961 Saturn entered Capricorn. Upto the end of January 1964 both A and B came under its aspect.

From February 1964 upto April 1966 Saturn stayed in Aquarius aspecting A (Scorpio) and also B (Aries). The rule provides a validity period of two and a half years from the last aspect by Saturn of A and B. Accordingly, validity could be in force and the native could get married any time upto November 1968.

In August 1968 Saturn entered Aries bestowing its aspect on Aries (B) and Capricorn (A) and thereby giving the green signal for the marriage in the next two and a half years, which takes us upto February 1971. In February 1971, Saturn was still in Aries with its aspect both on A and B. When it shifted to Taurus in May 1971, Saturn was aspecting Cancer (B) and Scorpio (A). Upto June 1973 Saturn was in Taurus when it shifted to Gemini.

Saturn was neither aspecting A nor B during its transit of Gemini from June 1973 upto July 1975. In fact, it was during this period when the aspect of Saturn was totally missing on both A and B that marriage took place. But, the special provision that gives effect to aspect from the previous sign of its occupation, however, gave lease to the validity covering this period.

With the entry of Saturn into Cancer in August 1975, the next two and a half years of its stay in Cancer became valid as Saturn was aspecting both A and B.

It emerges from the working, that marriage could well have taken place any time during the long stretch of 20 years from 1960 to 1980 and it would have duly satisfied the conditions stipulated in the rule. Consequently, the technique opts itself out of the range of predictive tools for timing an event.

The team has observed that the percentage of successful cases drops with reduction in the period of validity provided for under the rules. The percentage would slide down to below 20% if the verification is restricted to double transit aspects only at the time of marriage.

The picture that emerges from a similar study of Jupiter's transit is no different. In a cycle of 12 years, except for a gap of one to one and a half years, the rest of the period would comply with the conditions of the rule. It is observed that even in that short gap that misses Jupiter's aspects, marriages have taken place. I may cite a case in this context:

Birth 2nd February 1923—Aquarius Lagna with Saturn in Virgo and the Sun in Capricorn. Marriage on 4th February 1949.

From the end of 1947 upto February 1949, Jupiter was transiting the signs Scorpio and Sagittarius. Thus the aspect of Jupiter on both A and B was totally missing during the stretch of one and a half years prior to the marriage date. Jupiter was however aspecting the 7th house at the time of marriage.

The purpose of this letter is to seek clarification and to ascertain the correct method of application of the rules. No challenge is intended nor are the research findings questioned. If there is an error in my understanding, I stand to benefit from a clarification from the scholars. Should they feel that there is some lacuna in their present approach, my doubts would help them plug them effectively.

Calcutta. *H. R. Shankar.*

II

Sir,—The June 1986 issue of *A.M.* gives a thought-provoking article on "Timing of Marriage" by a devoted team of astrologers. The article is well written except for a tiny drop of poison afflicting the whole pot of nectar. I am referring here to the challenge made in the article. The creator Lord Brahma might have hesitated to throw up such a challenge, that the galaxy of intellectuals has boldly chosen to indulge in. To invite people for an open dialogue or discussion is different from challenging them.

In recent times men like late S. Rajagopala Iyer, attempted new horizons to improvise the predictive field. The grounds gained and advanced by their theories and impact on predictive field over these years are not clearly discernible.

A humble word of advice. However much we are convinced of the correctness of our hypothesis let us not bring, in the least, any element of challenge into the divine science of Astrology with a view to preserve its pristine purity.

Coimbatore. *K. B. K. Rao.*

III

Sir,—Timing of Marriage by the team of researchers led by Mr. K. N. Rao is an interesting piece of pains-taking analysis. Let me extend my congratulations to the team.

I checked up the rules in a few horoscopes with me and found a good degree of tallying.

I am curious to know why the researchers had excluded from their study the all-important 'Indu Lagna' (the Moon-sign) and also Venus' sign. They could have possibly obtained a higher percentage of accuracy with their inclusion, with perhaps greater narrowing down of the period for the event. If they have already done it, they may be published, because the study would have brought out the strongest of the three signs, *viz.*, Lagna, Moon's sign and Venus' sign.

To analyse and work out aspects/directions for any given past event like marriage is one thing. To predict the event from appropriate aspects or directions is quite different. The former is easy, but for the latter, deep knowledge, judicious evaluation, intuition and experience are necessary. The sets of aspects outlined in the article, it may be appreciated, would also occur on many occasions, individually or severally, before or after marriage. What then, are the guidelines for predicting marriage in terms of a specific time profile in the conglomerates? I hope the researchers will take up this point in succeeding papers. I wish them all success.

New Delhi. *R. Tyagaraja Sastri.*

Astrology to the Aid of Science

Sir,—We hear a lot about scientists (big and small) who disparage astrology but little of those who appreciate it. John Gribbin, an astrophysicist, belongs to the latter category, who in his book *The Strangest Star* has narrated an interesting event.

In 1940, Dr. John Nelson, who was working with R.C.A. Corporation in England, had the task of forecasting 'radio weather', *i.e.*, atmospheric conditions with respect to radio communication. This was of vital importance during the war-time. Nelson had achieved some success in his forecasts using factors like solar flares, sunspots, etc., which were known to disturb radio communication. Trying to improve the accuracy of his forecasts he followed up the suggestions contained in some publications that planets influenced the Sun. Nelson compared the positions of planets on occasions when the Sun produced nasty flares that disturbed radio communications heavily, and found that on many such occasions Earth, Venus, Mars, Jupiter and Saturn were arranged so that they made 90° and 180° alignment with the Sun. On occasions when the planets made 60° or 120° angles, conditions were fairly good. With this 'astrological technique' Nelson improved the accuracy of his forecast to 85% !

Gribbin has not minced words in condemning the scientists who had tried to hide the contribution of astrology to Nelson's success. "Although R.C.A. announced Nelson's work in 1951, and continued to use the 'astrological' technique successfully throughout the subsequent decades, it made no splash in scientific circles, where it has remained virtually ignored to this day. Why should this be?

"Chiefly prejudice—for if you talk to an astrologer, one of the first things you learn is that angles of 60° and 120° are good while right angles and 180° alignments are basically 'bad' in a horoscope. Johannes Kepler would have accepted Nelson's results without question. Mid-twentieth century astronomy 'knew' that everything in astrology was wrong, so 'knew' that Nelson's work, with its astrological overtones, could be ignored. Even so, the R.C.A. Corporation, hardly a gullible organisation, continued to use this 'impossible' technique for one simple reason—it worked and saved them money."

It is interesting to note in this case, that although Nelson had used the heliocentric positions of planets, the results of aspects were similar to those for geocentric positions!

Pune. *T. R. Natarajan.*

[We had an occassion in 1971 to discuss this subject with Dr. Nelson when we shared the same platform at a New York conference. He frankly admitted that he was using only astrological methods, which even enabled him to predict the cyclones in Bangladesh. Subsequently we have had some correspondence on the same subject. He died about a year ago.—Ed., *A.M.*]

"Is Medical Palmistry a Fraud?"

Sir,—Given below is a letter to the editor appearing under the above caption in the *Hindustan Times* of 17th May 1986.

The writer Dr. B. M. Pal (D32, I A R I, Pusa Institute Campus, New Delhi) is an eminent scientist and great innovator of in rose breeding apart from his other accomplishments.

"Medical Palmistry is irrefutably a science which can be of immense help in not only diagnosing most of the chronic diseases, but also leading a pointer to future human derangements much before these actually manifest as serious diseases. My clinical findings for the last two decades, as a homoeopathic physician, confirm this view. Dr. D. V. Nadkarni, Director of Medical Services in Mysore, in a preface to a book on medical astrology by Dr. Jagannath Rao, remarks:

'I have absolutely no hesitation in holding that astrology is as dependable as—perhaps more dependable than—the medical science. Medical astrology is a very important branch of this vital science which requires the rare combination of an astrologer and a physician.'

"Noel Jaquin, the world-renowned palmist, after 20 years' research and after analysing 25,000 imprints of human hands, came to the conclusion 'that the human hand betrays both intimate psychological processes and also the presence of disease in active or semi-active states. This view was accepted by the medical profession as new method of scientific diagnosis'.

"Dr. Mark H. Swarts of Mount Sinal Hospital, New York, has discovered that 'a study of fingerprints helps doctors to spot persons with mitral valve prolapse'. There are numerous other research studies which could be quoted. As regards the predictive part of palmistry, I am already hearing the roars of contempt from 'the enlightened' persons like Kushwant Singh who only dreams of an India where palmistry and astrology are banned.

"I happened to attend Dr. B. V. RAMAN's lecture on *Medical Astrology* on October 7 last at the All India Institute of Medical Sciences, New Delhi. After his brilliant discourse, I rose up and asked Dr. RAMAN what he thought of 'medical palmistry' as he had all through been talking of 'medical astrology'. He smiled and said he had no doubt that 'medical palmistry is a real science'.

"Your esteemed readers may come to my rescue, share their experiences and save this 'Indian baby'—palmistry—who was given birth in India and nursed by great Rishis with rare foresight?".

The above letter is self-explanatory.

New Delhi. *Bepin Behari.*

Lunar Year Kshaya

I

Sir,—Dr. P. S. Sastri has written about the extent of inauspiciousness of the lunar year *Kshaya* (*A.M.*, June 1986). In many almanacs and in the *Rashtriya panchanga*, it is stated that to the south of the Vindhyas it is the 60th year *Kshaya* while to the north of the Vindhyas it is the 13th year called *Pramathi*. Would Dr. Sastri kindly throw more light on this point?

Bangalore. *P. K. Ramakrishnan.*

II

Sir,—This year beginning from *Chaitra masa* is named as *Akshaya* in your magazine, while the same in other almanacs is named as *Kshaya*.

The two words have completely opposite meanings. Kindly explain.

Indore, M.P. *M. J. Kayarkar.*

A Great Loss

Sir,—With profound grief, I learnt about the sad demise of the erudite scholar Mr. Cyrus D. F. Abayakoon.

In his passing away, we have lost one more veteran scholar of astrology. His writings in the *A.M.* will always bespeak of his profound background of the subject.

We have suffered very heavily in recent times due to the passing away of champion writers.

May his soul rest in peace and may the Almighty give sufficient courage to the bereaved family to bear the loss.

Nadiad. *R. A. Parmar.*

"Anarchy in Astrology"

I

Sir,—The basic drawback with us is that we have framed in our minds an idea about the general nature of planets, combinations and of particular positions. This idea is so deep in our minds that we are not ready to accept any revised version of it. Ekalavya's comments *vide* "Anarchy in Astrology" (*A.M.*, May 1986) are unfair and unwarranted.

I have found that Jupiter's aspect or association with Mars does not cancel Kuja Dosha, on the contrary it enhances the evil nature of Mars. I must make it clear to Ekalavya that my opinion is based on my research on the *Brihat Jataka* and *Saravali*.

In brief I would like to draw the attention of readers to the following stanzas of *Saravali* which show the nature of the relationship between Mars and Jupiter. Stanzas 9, 17, 18, 23, 24 of Chap. 25; 1, 2, 16, 27, 28 of Chap. 27 and a sloka in Chap. 18 of *Brihat Jataka*.

It may be noted, in addition, that Jupiter gets exalted in Cancer where Mars gets debilitated. Mars gets exalted in Capricorn where Jupiter gets debilitated.

Various examples can be given to support my findings. I have said nothing, except that the relationship between Jupiter and Mars, as given in *Saravali*, was studied against more than a hundred cases.

Lucknow. *Mridula Trivedi.*

II

Sir,—I appreciate the apt comments of Ekalavya (*A.M.*, May 1986) on an article on Kuja Dosha and its author's stance that Jupiter only enhances it—published in another journal.

The author of the said article has maligned the most benefic planet Jupiter which pinched me so much that I wrote a letter to the editor of the astrological journal to caution him not to publish such misguided principles of astrology.

I am also a student of astrology and have read many authoritative books on the subject. Everywhere I find that Jupiter and his aspect are always a relieving factor. But the author of the article presented Jupiter as a malefic planet. Examples quoted by the author carry other distinct malefic yogas which caused the marital problems.

Kanpur. *P. N. Mehrotra.*

Indu Lagna

Sir,—This has reference to "A Simple Method to Judge Finances" (*A.M.*, May 1986).

Please refer to *Uttara Kalamrita* under Koteeswara Yoga. The method given in the Tamil text under Indu Lagna and the method given for Koteeswara Yoga are one and the same.

I have already applied this method and found it satisfactory. If the Rasi is occupied by a debilitated benefic, the wealth will be in thousands.

Tirunelveli. *L. Ramakrishnan.*

A Suggestion

Sir,—Recently, I happened to read the book *Mars In Astrology*, a beautiful compilation of articles on Mars written by erudite scholars in THE ASTROLOGICAL MAGAZINE at different times. It was really thrilling to read different articles on Mars in one book giving a complete detailed background of Mars.

It would be a good idea to compile such books on different topics by bringing together articles from the *A.M.*, on each subject in one volume.

I request our Editor to take concrete steps in this regard.

Nadiad. *R. A. Parmar (B.A., M. Com.).*

An Appreciation

Sir,—I have been reading your esteemed magazine for the last 27 years with ever increasing interest and pleasure. In the past, as soon as I got a copy of the new magazine each month, I would go through your editorial first and the article by eminent Mr. R. Lakshmanan who is, of course, no more with us.

But now after going through the editorial, I look eagerly for the articles of Mr. H. R. Shankar which not only make interesting reading but generally contain some new and useful points to ponder over.

I am prompted to write this to you after going through his recent articles "Points to Ponder" which are, as usual, a class by themselves.

Asansol. *P. N. Rao.*

Only a Meeting

Sir,—The holding of a summit on 20-11-1985 by the two Presidents has nothing to do with the averting of war. It was a meeting for the sake of meeting only. Authors should be careful in writing such predictions. My aim was to remind Mr. Luthra to be restrained and vigilant in writing on international issues. I hope he will take it in a sportive spirit.

Jalandhar. *S. N. Kalia.*

Halley's Comet

Sir,—My attention was drawn to the remarks of Ekalavya (page 4, *A.M.*, May 1986). It is to be remembered that Varahamihira specifically mentions on the authority of ancient sages like Garga that the rising and setting of comets cannot be ascertained by mathematical calculations. Perhaps in those days it was not possible to do so. Hence their rising and setting were taken to be beyond computation. Halley's comet and others discovered recently were unknown in those days as were the trans-saturnine planets. So the Acharya and his predecessors could not have written about them. One should not try to measure ancient things with a modern yard-stick.

In the light of verse 2 my note is just and appropriate and so, not at all "misleading, to say the least" as Ekalavya chooses to say. Merely on the basis of mathematical calculations, etc., one is not justified in jumping to the conclusion that one knows A to Z about the comets that are mysterious objects. If one knows beforehand that an inauspicious thing or being will appear at a certain time and place, people who have faith in astrology (and so in omens) will try to avoid it by all means as they do certain baneful asterisms like Bharani and Krittika for a journey or auspicious ceremony. This also shows that despite the knowledge of the Nakshatras got from calculations their effects being unknown could be treated on par with those of omens.

Such omens or *Dutalakshanas* play an important role in Ayurveda and horary astrology. Again I affirm that even Halley's comet and others of the type which come under the class of *Portentious comets* or *Dhuma ketus*, have a large number of unforeseeable elements in them such as what kind of disasters will befall the world, when they will afflict living beings or food crops, in which parts of the world sufferings would be the worst, how long they would last, whether the effects would be mild, moderate or very severe. Whoever on earth could answer all such taxing questions? Moreover people all over the world, barring a few, develop a fear psychosis about their dreadful consequences, when they hear in advance about the advent of a *Dhumaketu* and then resolve to take remedial measures through *Japa*, *Homa* and *Dana*, because the very report of its future appearance is a bad omen for them.

Hence my firm conviction is that owing to their mysterious nature, especially with regard to their harmful effects, these *Dhumaketus* too become presages. This leads me to refer to the two-fold aspects of these comets, *viz.*, the astronomical aspect and the astrological aspect, the former being important only to some extent, while the latter is more so on account of its effect on the psycho-somatic conditions of a vast majority of human beings.

Ekalavya's charge that my interpretation (note) becomes a convenient stick to beat astrology with is without substance, like the statements of some rationalists to the effect that since men have landed on the Moon, hereafter astrology will lose its validity. To such people we can only say, let the dog bark, the caravan will pass on.

Again, Ekalavya has misunderstood my statement that a portent is a sudden occurrence that augurs well or ill.... For, nowhere have I said that *Dhumaketu* or

(Continued on page 660)

Your Technical Difficulties Solved

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE.**—*Ed., A.M.]*

Q. 1. Jupiter the Dhanakaraka is exalted in the 7th. The 2nd lord Saturn is exalted in the 10th. The lord of the 9th is in the 2nd. How is it that the boy is not faring well financialiy? Will Mars give income and land as he is the lord of the 4th and 11th aspected by Jupiter? Currently the Dasa of the Moon is on. Rasi: *Capricorn—Ascendant and the Sun; Aquarius—Mercury; Pisces—Mars; Gemini—Ketu; Cancer—Jupiter; Leo—the Moon; Libra—Saturn; and Sagittarius—Venus and Rahu.*

Mahabir Prasad, Dibrugarh.

Ans. Treat Dhana-bhava as Lagna. Mercury, who occupies it, is the 8th lord from it, which is not quite flattering. Again, the Moon whose Dasa is current is the 6th lord from it occupying the 7th which is Marakasthana. However Saturn is exalted in the 9th and hence luck is there. Next Dasa-lord Mars occupies the 2nd (from the 2nd) which is favourable and aspected by Saturn. Hence Mars Dasa can be expected to help him financially.

Q. 2. Rasi: *Capricorn—Lagna 10–18–35; Aquarius—Saturn (R) 33–55–35; Taurus—Rahu 9–02–14 and Jupiter 23–02–14; Gemini—the Sun 17–12–19; Cancer—Mercury 8–17–55 and Venus 9–48–39; Leo—the Moon 5–15–45; Virgo—Mars 9–32–15; and Scorpio—Ketu 19–02–14. Does the chart indicate Alpayu since the Moon is in the 8th and the 8th lord occupies a dusthana?*

K. V. S. Shastry, Bombay.

Ans. No; the significators for this problem are the 3rd, the 8th, the 1st houses and their lords, besides karaka Saturn. The 3rd lord aspects the 3rd. Saturn who is also Lagna lord aspects the 8th house; he occupies Moolatrikona. Finally the 8th lord occupies the 6th which constitutes Vipareeta Raja Yoga.

Q. 3. Rasi: *Born 15–5–1964, 21 hrs. Bombay. Scorpio—Ascendant; Sagittarius—Ketu; Aquarius—Saturn; Aries—Mars, Jupiter and Mercury; Taurus—the Sun; Gemini—the Moon, Rahu and Venus.* (a) *Will the situation of the 4th lord in the 4th strong with digbala, unafflicted help the native get higher education?* (b) *What does the association of Rahu, Venus and the Moon portend in relation to longevity of the native?*

Sub. No. 11854.

Ans. (*a*) The 4th lord in the 4th does contribute to success in academic education; but karaka Mercury in occupation of the 6th is not so good, unless it is related in some way to the medical or para-medical—which is recommended, in view of the strength of the 6th and 8th houses. (*b*) Longevity is strengthened by the presence of two natural benefics the Moon and Venus; Rahu too is good in Gemini.

Q. 4. Rasi: *Libra—Ascendant,; the Sun, Mars, Mercury and Rahu in the 2nd; the Moon and Venus in the 3rd; Jupiter in the 5th; Ketu in the 8th; and Saturn (R) in the 9th.* Navamsa: *Taurus—Ascendant; Ketu in the 2nd; Venus in the 3rd; Mars in the 5th; the Moon in the 7th; Rahu in the 8th; and the Sun, Saturn and Mercury in the 11th. Certain astrologers predict Alpayu for the native and say that Mars Mahadasa will kill him; others hold the opposite view. Kindly enlighten me with your valuable expertise.*

R. P. Singh, Dist. Burdwan.

Ans. The 3rd house is strong by occupation by benefics the Moon and Venus whose dispositor aspects Lagna. Karaka Saturn in strength aspects the 3rd. Ketu in the 8th gets his debilitation cancelled by the aspect of Mars, his exaltation lord. And Ketu is only reflecting Venus. These do not show *alpayus*.

Q. 5. Rasi: *Sagittarius—Ascendant, the Sun, Saturn and Jupiter; Capricorn—Mercury; Aquarius—Ketu and Venus; Gemini—Mars; Leo—Rahu; and Libra—ihe Moon.* (a) *Will cinema direction suit the native?* (b) *If not, what line of business will he adopt?* (c) *Is there any chance for gains through lottery?*

Mrs. Ann Verghese, Trivandrum.

Ans. (*a*) Lagna contains three important planets two of which are possibly combust and they involve money and fame. Naturally these are apt to elude the native. There may be some artistic taste which is not sufficient to make a success in a cinema career. (*b*) Salesmanship is suggested. (*c*) Pretty little for second lord is suspect.

Q. 6. *It is said that of the various sources of strengths for a planet, Pakshabala is most important as far as the Moon is concerned. Take the case of a birth on 14–9–1985 with the Sun's longitude 4–27–35 and the Moon's longitude 4–18–6. As per* Graha and Bhava Balas *the Pakshabala would be:* Art. 54: *the Moon—the Sun = 11–20–31,* i.e., *birth in Krishnapaksha;* Art. 55 — *Subtract the Sun from the Moon = 11.20.31; subract remainder from 360° = 0–9–39 or 9° 65′; divide by 3 = 3.22. Pakshabala of Subhas.* Art. 53: *the Moon is a malefic here—his Pakshabala is 56.78 × 2 = 113.56;* On Amavasya *tithi; where is the fallacy in my understanding of the position? It seems that when the Moon is far away from the Sun, as a benefic and on account of the distance he gets greater Pakshabala. When he comes nearer the Sun, he still seems to get greater Pakshabala, for though the distance is small, as a malefic he gets the compliment. As his Paksha bala is always doubled it appears he can never get a Pakshabala of less than 60 shastiamsas?* *G. K. Raman, Bombay.*

Ans. The principle behind Pakshabala is that, the latter is proportionate to tithis over/to come in a Paksha 815 days. The maximum is 1 rupa. Naturally they can only be fractions 1, their benefic and malefic contents being complementary. The doubling of the Moon's Pakshabala advocated appears to be optional and the best interpretation one can give is the need to double the effects in view of the Moon's special position in respect of Paksha, as otherwise it is apt to exceed one rupa or 60 virupas which is contra.

Q. 7. Rasi: *Taurus—Lagna 29–49 and Rahu 23–29; Cancer—Saturn 10–21 and Mercury 29–44; Leo—the Sun 13–42; Virgo—Mars 20–25 and Venus 20–40: Libra—Jupiter 01–59 and the Moon 01–25; and Scorpio—Ketu 23–29.* (a) *The 9th lord (Dasa lord) in Cancer, in association wlth Mercury, and the 9th house itself being movable sign Capricorn. can we predict foreign travel?* (b) *Is there any effect (adverse) due to Kalasarpa Yoga or the Navamsa position of Saturn or Mercury?* (c) *From the radical Moon also, the 9th house lord is Mercury posited in Cancer and so, will it be correct to say that the native's reason to go abroad will be professional or due to employment?*

R. L. Narasimhan, Secunderabad.

Ans. (*a*) Yes: there are chances of going overseas. (*b*) Kalasarpa is supposed to become inoperative after 33 years of age. Saturn's debilitation in Navamsa gets cancelled by Venus' vargottama Navamsa. Hence they cannot adversely affect. In fact they contribute Rajayoga with respect to the radical Moon in Rasi. (*c*) Of course for employment.

Q. 8. Rasi: *(Sayana, born 2nd December 1938, Rome). Cancer—Ascendant; Virgo—Mars; Libra—Rahu; Scorpio—Venus; Sagittarius—the Sun and Mercury; Aquarius—Jupiter; Aries—the Moon and Saturn; and Taurus—Ketu. I had two, perhaps three abortions, but I am still able to beget children (women in our family have been exceptionally fertile and staying young very long) and anyway would I at last adopt a child? My question is: Are Anapatya Yoga or Sarpasapa Yoga or (as Raman says, "Nature is full of anomalies") or Bahuputra Yoga present? I would like to have a large number of children. Is especially Dattaputra Yoga present? I am considering more and more the idea of adopting one, perhaps two children, foreign children since in Italy it is very difficult.*

Luciana Marianangeti, London.

Ans. I wish I had known the time of birth when I could have converted this Sayana chart into Nirayana chart. I can do is, examine the chart from the Bhava angle. Thee 9th is the house of children; its lord Jupiter who is also karaka occupies evil 8th house. The 9th and its lord receive the evil aspect of Mars. It also occupies the 8th house from Jupiter accounting for abortion. But Venus occupies the 5th and Jupiter's dispositor Saturn occupies the 10th (Karma) in the company of Lagna lord which suggests success in adoption and propency from it. Incidentally the Rahu–Ketu position is an anomaly because of the Sayana zodiac—or is it a typographical error?

Q. 9. Rasi: *Ascendant 143–26; the Sun 334–17; the Moon 162–24; Mars 84–28; Mercury (R) 346–37; Venus 345–15; Saturn (R) 84–57; Rahu 62–27; Ketu 242–27; and Jupiter (R) 182–29. Saturn Dasa will commence from 24-5-1995. I have read that Dasa of retrograde Saturn is fraught with danger. Also Saturn Dasa will be the 5th Dasa which is supposed to be Pratyakdasa. Moreover Saturn is dusthana lord (6th lord)* and maraka *(7th lord). Also he is associated with his enemy Mars who though yogakaraka is also a* badhaka *for Leo Lagna. Taking all these factors into consideration I fear that Saturn Dasa forebodes great evil. Please let me know the exact outcome of Saturn Dasa in such a situation.* *S. M. Bhatt, Bangalore.*

Ans. The rule is: as yogakaraka he abjures his *bhadaka* role. By association, he makes Saturn too a yogakaraka and Jupiter aspects this combine. Hence Saturn Dasa is not likely to prove harmful.

Q. 10. Date of birth: 7/8th December 1954. IST of birth: 4–50 a.m. Place of birth: Dehra Dun (U.P.). Rasi: *Libra—Ascendant, Saturn 22–35 and Venus 15–51; Scorpio—the Sun 21–41 and Mercury 13–35; Sagittarius—Rahu 13–51; Aquarius—Mars 8–22; Aries—the Moon 23–25; Gemini—Ketu; and Cancer—Jupiter 6–55. In spite of some good yogas like Sasa, Hamsa, Malavya, Gajakesari, Chandradhi and Budhaditya, etc., why is the native passing through depressed conditions? Unmarried, professionally unsatisfied, unhappy.*

A. Kumar, Dehra Dun.

Ans. The basic defect in this chart is: Yogakaraka Saturn is debilitated in Navamsa, and hence he has to be written off. Sasa falls through his aspect to the 7th house, delays marriage and to the 10th is unsatisfactory. The Sun is *badhaka* occupying the 2nd in the company of the depleting 12th lord. Jupiter, a functional malefic, occupies the 10th. With this background, one can expect the year 1986 to improve matters from the Gochara point of view. Pancha Maha Purusha yogas work under specific limitations in view of their commonsense.

Q. 11. Rasi: *Virgo—Ascendant, Mars and Saturn; Libra—Jupiter; Sagittarius—Ketu; Aquarius—Venus; Pisces—the Moon; Aries—the Sun and Mercury; and Gemini—Rahu and Gulika.* Navamsa: *Taurus—Ascendant and Rahu; Gemini—the Sun; Leo—Saturn; Libra—Mercury; Scorpio—Ketu; Sagittarius—the Moon and Gulika; Capricorn—Jupiter; Pisces—Mars; and Aries—Venus. Balance of Mercury Dasa is 12 years, 11 months and 1 day. Does the presence of malefics in quadrants denote death in childhood?* *P. G. Shivdas, Bangalore.*

Ans. Lagna and the Moon are severely afflicted by Mars and Saturn. Lagna lord occupies the 8th along with lord and is combust. When the 8th lord is more powerful than Lagna lord, longevity is endangered.

Q. 12. Rasi: *Ascendant and Jupiter; Taurus—Venus, Rahu and the Sun; Gemini—Mercury; Virgo—the Moon; Scorpio—Saturn (R) and Ketu; and Pisces—Mars. Present Dasa—Jupiter in Saturn.* Navamsa: *Gemini—Ascendant, the Sun, Jupiter and Rahu; Virgo—the Moon; Sagittarius—Mars, Mercury and Ketu; Aquarius—Saturn; and Pisces—Venus.* (a) *Despite Jupiter in Ascendant and Saturn (R) aspecting its own house of profession and benefic aspect of the 5th lord the Sun, the native had to leave service in 1977 on a point of prestige.* (b) *With a stronger Navamsa chart—Jupiter in Ascendant, Vargottama Moon, exalted Venus in the 10th, Moolatrikona Saturn in the 9th and Ascendant lord Mercury aspecting Lagna—the native is living a life of pecuniary difficulties and oblivion. What are the compelling planetary situations responsible?* *Dr. A. P. Sinha, Hardoi.*

Ans. (*a*) Saturn's association with the 10th house always carries with it the hazard mentioned by you. Even Willy Brandt, the former German Chancellor, had to abdicate. (*b*) Navamsa charts are not treated in the means of Rasi chart in Parasari. It is restricted to measure the strength of planets. Now, Vargottama Moon wastes itself in the 6th house. So does Venus' exaltation Navamsa. Possibly he is combust. There is Sakata Yoga. What more do you want?

DIVINE OBLIGATION AND MARRIAGE

(Continued from page 636)

Moon. But then see Jupiter in Cancer Navamsa was aspecting the 10th house from the Moon on the day of her marriage (26-3-1942).

This principle of Jupiter imposing a divine obligation and duty seems to apply so clearly, generally to most of the horoscopes.

Ascendant		Jupiter	
Moon	Mrs. Gandhi'	Navamsa	Rahu
Saturn Ketu			Mars Sun
		Venus Mercury	

(*a*) In February 1916 Jupiter from Pisces was aspecting Pt. Nehru's 10th lord when he got married.

(*b*) Jupiter was in Leo, on the 10th lord of Rajiv Gandhi, on the day of his marriage.

(*c*) Jupiter in Aquarius was on the 10th lord (Mars) of Mrs. Menaka Gandhi and was aspecting the 10th lord of Sanjay Gandhi (Venus in Libra).

(*d*) In the horoscope of Mr. Chopra's daughter (refer "Indirect Method of Timing Marriage", *A.M.*, May 1986) Jupiter from Capricorn was aspecting Taurus, the 10th from her natal Moon.

(*e*) On 29-7-1981 when Prince Charles got married, Jupiter from Virgo was aspecting the 10th house from his Moon in Aries.

[The next five examples are from "Close Timing of Marriage" (to appear).]

(*f*) On 5-2-1975 Jupiter in Aquarius was aspecting the 10th lord (Mars) in the example given (*A.M.*, December 1977) in Mrs. Gayatri Devi's Miscellany.

(*g*) Next is the case of two marriages (*A.M.*, December 1980) again from the Miscellany.

(1) During the first marriage (December 1970) Jupiter was aspecting the 10th lord (Jupiter) in Aquarius.

(2) During the second marriage (December 1975) Jupiter was in the 10th house.

(*h*) The 2nd is the interesting case of a widow remarriage discussed by Mr. P. N. P. Gupta (*A.M.*, February 1978).

(1) During the first marriage (July 1949) Jupiter from Capricorn was aspecting the natal 10th lord (Venus) in Virgo.

(2) During the second marriage Jupiter in Cancer (October 1956) was aspecting the 10th house from the natal Moon in Gemini.

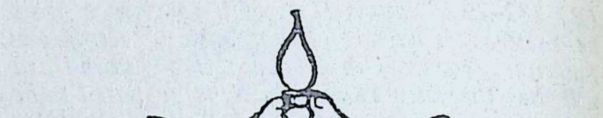
This may be a good principle for timing marriage.—751.86.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—II

(Continued from page 640)

is to establish the sidereal time of the birth. Then the point Ascendant of the Zenith Horoscope can be obtained from *any* table of houses compiled for the latitude of the birth-place.

Then the successive signs in their proper order, each bearing the same degree-number as the point Ascendant, are written around the chart, thus defining the twelve cusps.



(FIG. 1)

By way of an example to demonstrate this, let us consider the birth of a female occurring at 2-45 a.m., G.M.T., June 3, 1915. The time corresponds to 19h. 27m. 18s. sidereal time, and a table of houses for London gives the Point Ascendant as Taurus 17° (see Fig. 1 for the completed horoscope). *(To be continued)*

"The Astrological Magazine" Ephemeris

FOR AUGUST 1986

NIRAYANA POSITIONS OF PLANETS at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Ura nus	♆ Nep.
		H M S	° ″	° ′ ″	° ′	° ′	°	′ ′	° ′	° ′	° ′	° ′
1	Friday	8 38 19	106 14 24	52 53 27	260 05	93 43	330 02	150 24	220 52	2 22	236 26	251 19
2	Satur.	8 42 16	107 11 49	64 45 41	259 56	93 34	329 51	151 29	220 52	2 19	236 24	251 18
3	Sunday	8 46 13	108 09 16	76 44 12	259 48	93 30	329 54	152 34	220 51	2 16	236 23	251 17
4	Monday	8 50 09	109 06 43	88 51 33	259 41	93 33	329 50	153 38	220 51	2 13	236 22	251 15
5	Tues.	8 54 06	110 06 11	101 09 20	259 34	93 43	329 46	154 43	220 51	2 10	236 21	251 14
6	Wed.	8 58 02	111 01 40	113 38 25	259 28	93 59	329 41	155 47	220 50	2 06	236 20	251 13
7	Thurs.	9 01 59	111 59 10	126 18 59	259 24	94 21	329 37	156 51	220 50	2 03	236 19	251 12
8	Friday	9 05 55	112 56 41	139 10 58	259 19	94 50	329 32	157 55	220 50	2 00	236 18	251 11
9	Satur.	9 09 52	113 54 13	152 14 17	259 16	95 26	329 27	158 59	220 50	1 57	236 17	251 10
10	Sunday	9 13 48	114 51 46	165 29 01	259 14	96 09	329 22	160 02	220 51	1 54	236 16	251 09
11	Monday	9 17 45	115 49 19	178 55 41	259 12	96 58	329 17	161 05	220 51	1 51	236 15	251 08
12	Tues.	9 21 42	116 46 54	192 34 58	259 12	97 53	329 11	162 08	220 51	1 47	236 14	251 07
13	Wed	9 25 38	117 44 30	206 27 35	259 12	98 55	329 06	163 11	220 52	1 44	236 14	251 06
14	Thurs.	9 29 35	118 42 06	220 33 52	259 13	100 03	329 00	164 13	220 53	1 41	236 13	251 05
15	Friday	9 33 31	119 39 43	234 52 50	259 15	101 16	328 54	165 15	220 53	1 38	236 12	251 04
16	Satur.	9 37 28	120 37 21	249 22 04	259 17	102 36	328 48	166 17	220 54	1 35	236 12	251 03
17	Sunday	9 41 24	121 35 01	263 57 18	259 21	104 00	328 42	167 18	220 55	1 32	236 11	251 02
18	Monday	9 45 21	122 32 41	278 32 35	259 25	105 30	328 35	168 20	220 56	1 28	236 10	251 01
19	Tues.	9 49 17	123 30 23	293 01 03	259 30	107 04	328 29	169 21	220 57	1 25	236 10	251 00
20	Wed.	9 53 14	124 28 06	307 15 58	259 36	108 42	328 23	170 21	220 58	1 22	236 10	250 59
21	Thurs.	9 57 11	125 25 50	321 11 50	259 43	110 25	328 16	171 21	221 00	1 19	236 09	250 59
22	Friday	10 01 07	126 23 35	334 45 05	259 50	112 10	328 09	172 21	221 01	1 16	236 09	250 58
23	Satur.	10 05 04	127 21 22	347 54 33	259 59	113 59	328 02	173 21	221 02	1 12	236 39	250 57
24	Sunday	10 09 00	128 19 11	0 41 08	260 08	115 50	327 55	174 20	221 04	1 09	236 08	250 56
25	Monday	10 12 57	129 17 01	13 07 34	260 18	117 44	-327 48	175 19	221 06	1 06	236 08	250 56
26	Tues.	10 16 53	130 14 53	25 17 49	260 28	119 39	327 41	176 17	221 07	1 03	236 08	250 55
27	Wed.	10 20 50	131 12 48	37 16 39	260 39	121 35	327 34	177 15	221 09	1 00	236 08	250 55
28	Thurs.	10 24 46	132 10 44	49 09 08	260 51	123 33	327 26	178 13	221 11	0 57	236 08	250 54
29	Friday	10 28 43	133 08 40	61 00 21	261 04	125 31	327 19	179 10	221 13	0 53	236 08	250 53
30	Satur.	10 32 40	134 06 40	72 54 06	261 18	127 29	327 11	180 07	221 15	0 50	236 08	250 53
31	Sunday	10 36 36	135 04 41	84 57 37	261 32	129 28	327 04	181 03	221 18	0 47	236 08	250 52

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of an place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-8-1986 is 22° 13′ 28″.

HOROSCOPE OF CHANCELLOR HELMUT KHOL

(*Continued from page 641*)

For this M.C. at the latitude of his birth we get by reference to the Tables of Houses, the *Nirayana* Lagna of about Gemini 1°.

We now have the chart raised for this data, Lagna longitude and latitude of birth :

Sun Merc. Uran.	Venus Rahu	Moon Jupit.	Lagna Pluto
Mars	RASI		
			Nept.
Sat.		Ketu	

Moon	Mars	Venus Pluto	Jupit. Uran.
	NAVAMSA		Rahu
Merc. Ketu			
Sun Uran.		Lagna	Sat.

Lagna 61° 06′ ; the Sun 349° 59′ ; the Moon 39° 42′ ; Mars 320° 30′ ; Mercury 351° 55′ ; Jupiter 49° 14′ ; Venus 3° 42′ ; Saturn 258° 42′; Rahu 11° 10′ ; Uranus 348° 33′ ; Neptune (R) 128° 18′ ; Pluto (R) 85° 370′ ; Ayanamsa 22° 53′.

How far does this chart answer the man we shall presently examine.

Gemini Lagna typifies the intellectual who is versatile, adaptable and busy at that.

Pluto there shows a flair for big business. It adds dynamism to personality. His fortunes are inextricably tied up with the masses. Life has distinct phases, the early part of which has been difficult.

Neptune in the 3rd makes one intuitive and imaginative.

The most striking feature of the chart is the occupation of the 10th house—job or profession—by Lagna lord Mercury, the Sun and Uranus. Many politicians have the Sun in the 10th, which shows managerial ability too. Uranus here produces leaders ; it gives a strong will and driving ambition, but along with them changes in fortune too. The rapt conjunction between the Sun and Uranus makes one act powerfully and suddenly. Indeed, it makes one a genius. There are Budha-Aditya and Kesari Yoga too. Above all, the 10th house carries 38 *bindus*, the maximum in the chart, in Sarvashtakavarga, showing how powerful is the 10th and its lord Jupiter.

On the day he officially became Chancellor the Sun, Saturn and Mercury transited Virgo and aspected the10th house while the Moon transited the 10th house itself and Jupiter aspected Lagna from the 5th house. Dasawise Saturn–Saturn was operating and friendly Venus is Saturn's star lord. Saturn means responsibility ; he is *jeevankaraka*.

During the early part of 1960 when he married, Jupiter was transiting Sagittarius the 7th, aspecting Lagna, Dasa–Bhukti being Rahu major, Venus minor—the karaka. These fairly fit in with the chart.

What however is disturbing is that Lagna lord Mercury obtains Navamsa in the 8th house from Lagna which threatens end to life in tragic circumstances. One only hopes and prays that this Lagna is not the correct one.

—54.86.

LETTERS TO THE EDITOR

(*Continued from page 654*)

portentous comets are harmless. Unfortunately for him, he has not cared to read the distinction I have drawn between *Ketus* or comets and *Dhumaketus* or portentous comets, the latter being always harmful.

For Ekalavya's information I may refer him to the Acharya's own statement in verse 8, where it is explained that under certain conditions a Ketu becomes *subhiksha–saukhyavahah*, *i e.*, it promotes growth of crops and happiness. In the next verse he speaks of *Dhumaketu* and not mere *Ketu*. Among the millions of fiery wanderers in the solar system how can one know these or say dogmatically that they are not chameleons? There is every possibility of there being at least some Ketus that exhibit chameleonic traits.

While explaining the locale of atmospheric *Ketus*, Ekalavya says that they are " immediately below that region (of stars) " which is not the meaning according to the Acharya's words in verse 4 as follows : " Those that are sighted on flagstaffs, weapons, buildings, trees, horses, elephants, etc., are atmospheric ones. " Hence they cannot be very far above the earth, not immediately below that region (of stars).

Vittal, S. Kanara. —— *Prof. M. R. Bhat.*

Book Reviews

Legal and Constitutional History of India, Volume I: Ancient Legal, Judicial and Constitutional System and Volume II: Modern Legal, Judicial and Constitutional System. By M. Rama Jois, B.Sc., B.L., Judge, High Court of Karnataka. (N. M. Tripathi Private Limited, Bombay. Volume I—Pages xxxvi+724. Rs. 32.50. Volume II—Pages xxii+388. Rs. 21.00.)

I had the pleasure of meeting the learned author Hon'ble Justice Rama Jois on a few occasions and it is not an overstatement to say that he is one of the independent, impartial and eminent judges of the Karnataka High Court, possessing befittingly all the qualities of a judge as prescribed in the *Smritis* by Manu, Narada and Katyayana as well as in the *Mahabharata*—the said qualities being extracted by author himself in his book.

The first volume of the book deals elaborately with the Legal, Judicial and Constitutional systems (*Vyavahara Dharmv* and *Raja Dharma*) of ancient India. It covers topics like the concept of Law (*Dharma*) and its supremacy, Substantive and Procedural Laws, Rules of Interpretation (*Mimamsa*) and Law of Evidence as incorporated in the *Smritis*, *Dharma Sastras*, *Arthasastra* of Kautilya and authoritative commentaries of endurlng value. Original Sanskrit texts are given wherever necessary with English rendering. The objectives prescribed and the purposes intended to be achieved by the State (*Rajya*), the duties and responsibilities of the Council of Ministers, Taxation, Foreign Policy and the Organisation and Administration of Government Departments, have also been dealt with adequately.

Topics of the Legal, Historical and Constitutional systems during the Moghul and British Rule as well as the present systems covering the Constitution of India upto 45th amendment, the salient features and the history thereof and the judicial system thereunder are dealt with in the second volume.

The book under review is one of those which we come across seldom and is the product of deep erudition and scholarly research of the learned author. From the collections of ancient scriptures, the author has picked and prepared methodically the tenets of *Dharma* with reference to every topic and has given a comparative study of these ancient legal literature laid down by the ancient Indian Jurists with that of the modern legal literature by various legislations through Parliament and Legislatures. A note at the end of each chapter in both volumes refers to the corresponding provisions of modern legislation.

Dharma is a Hindu concept which is *sui generis*. It embraces rules covering every aspect of life essential for the inculcation of righteous conduct in individuals and ensuring the welfare of society. By following *Dharma*, those who believe in Heaven and God will attain eternal bliss. As defined in *Nyaya Sastra*

Yato abhyudaya nisreyasa siddhi sadharmaha

that from which arises our material and spiritual welfare is *Dharma*. *Dharma* was found to be the solution for the problems eternally confronting the human race, and having their origin in the natural instincts of human beings.

The action of human beings is not infrequently influenced by impulses such as anger, passion, greed, infatuation and enmity, and such action causes injury to others. *Dharma* is the corrective measure for such action. That is why *Dharma* is to be cherished for the welfare of society. '*Dharmo rakshati rakshitaha*' meaning Dharma protects, being protected. The utmost importance and significance of the principles in this saying is well laid down by the learned author under the chapter of concept of *Dharma*.

A king should decide cases according to the *Dharma Sastras*. In the absence of provisions in the texts, he should follow custom and usage. He should never act according to his own wish and pleasure or whims and fancies. Such an action on the part of the King (State) causes danger to him and ruins the people. The *Vedas*, the *Smritis* and good conduct which is agreeable to conscience proceeding from good intention, are the sources of law. According to Manu, *Vedas* are the source of *Dharma* —*'Vedhokilo dharma moolam'*.

In the very early periods of civilization in India, the importance attached to *Dharma* was so high that it needed no imposition by external authority. So long as everyone was acting according to *Dharma*, there was no need for any authority to compel obedience to the laws. The existence of such an ideal society is described by Bhishma in the *Mahabharata*. But this did not last long. As said by Narada

> *Nashte dharmam manushyanam vyavaharah pravartate,*

when Dharma failed among mankind, law was promulgated.

The emphasis of Hindu *Dharma* is more on duties than on rights. Life is to be devoted for giving the best in oneself to society, to take the minimum from society and to give the maximum to it and to realise that each is living for the humanity and not for his own ends. Men have to live with contentment, partaking of what they get with their fellow-beings. Says the *Rig Veda* in *Mandala* 10, *Sukta* 117: 'The Gods have not created hunger as the only way to Death. Deaths of various types also await the satiated man. The riches of the donor do not get exhausted, and the miser finds no one to pity him. In vain does the fool receive food. I swear; it is an order of death for him, he who eats all alone commits sin. He cultivates not a benefactor, nor a friend. He who gives is above one who gives not. Two hands, though equal, work not equally. Two cows of the same mother yield not equal milk. Twins possess not equal strength. Two men, though kinsmen. give not equally.'

Charity is the bed-rock of Hindu society. Food, clothing, dwelling, medicines, etc., were free in *Mutts*, *Vaidyasalas*, *Dharmasalas*, etc., to the poor. Pilgrimage to the holy places was a must for every Hindu, and the holy priests in the towns and villages gave all help free to the poor. Now, this state of affairs has changed due to modern materialism and craze of the younger generation for western civilization.

The legal literature of ancient India is very vast and exhaustive including, as it does, the *Vedas*, the *Smritis*, *Dharma Sastras* and commentaries, *Mimamsa*, *i.e.*, the Law of Interpretation and Digests of Law called *Nibandhas*, some of which were authored by women Jurists of Mithila, like Queen Lakshmidevi and Mahadevi Dhiramati. Many dissertations on the Law of Inheritance and Partition are also available. Specialised works on the Law of Adoption were also written. The Hindu Law never remained static. Many changes in customary law were incorporated in the later commentaries and digests. After the advent of British Rule, the growth of the Hindu Law was brought about by Judicial Interpretation and by Legislative process. After independence of India, a large part of the Hindu Law has been codified; but even with all these changes on topics such as the joint family, some parts of the old laws continue to operate.

All these aspects aforesaid have been elaborately dealt with by the learned author with authorities in appropriate places befittingly, *i.e.*, from scriptures to case-laws, in a lucid manner and in an inimitable style of his own.

The learned author has *interalia* dealt with the topics of Law-Suits (*Vyavahara*) enumerated in the Hindu Law; such as Law of payment of debts, deposits, sale without ownership, partnership, resumption of gift, payment of wages, guilds and corporations, sale and purchase, master and servant, boundary disputes, partition, betting and gambling, marriage and duties of spouses, etc., and also the topics in the field of criminal law such as defamation, assault, theft, offence by violence, adultery, etc.

It is worthy of note from the author's work that in all disputes regarding boundaries, the decision used to rest with the neighbours, or with the inhabitants of the same villsge. The dispute between husband and wife used to be settled by the assembly of either relatives or elderly members of the caste. Most of the disputes of this kind are handled by the *Lok Adalata* which are becoming popular today.

(Continued on page 667)

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st August 1986

Grahas (Planets)		Sphuta (Long.)	Dhruva (R.A.)	Vikshepa (Lat.)	Kranti (Declin.)
		° ′	° ′	° ′	° ′
Ravi	☉	128 28	130 54	0 00	18 N 09
Chandra	☽	75 07	73 21	3 N 54	26 N 30
Kuja	♂	282 18	283 59	5 S 52	28 S 43
Budha	☿	115 56	117 09	4 S 02	16 N 59
Guru	♃	352 16	353 26	1 S 23	4 S 21
Sukra	♀	172 37	173 22	0 N 20	3 N 14
Sani	♄	243 06	241 26	1 N 51	18 S 58
Rahu	☊	24 36			

THE SUN

Starting from 16° Cancer the Sun moves ahead in this month to 16° Leo at the end, entering Leo on 15th. The north declination of the Sun decreases further from 18° 09′ to 8° 28′ at the end.

THE MOON

Starting from 23° Taurus the Moon makes one complete circuit of the Zodiac and ends at 7° Cancer. The north declination of the Moon increases from 26° 30′, reaches a maximum of 28° 06′ on 2nd; then the north declination decreases till the Moon crosses the Equator to the south on 9th. Then the south declination of the Moon increases attaining a maximum of 28° 11′ on 16th; the south declination then decreases till the Moon crosses the Equator to the north on 22nd. Afterwards the north declination of the Moon increases attaining a maximum of 28° 16′ on 29th. The north declination of the Moon then decreases to 25° 15′ at the end.

MARS

Mars continues to move in Sagittarius with retrograde motion from 20° till it becomes direct at same 20° on 12th. Then Mars moves forward to 22° Sagittarius at the end. The south declination of Mars continues to decrease from 28° 43′ to 27° 32′ at the end.

MERCURY

Mercury moves forward from 4° Cancer to 11° Leo entering Leo on 27th. The north declination of Mercury increases to 16° 59′ till it becomes a maximum of 19° 00′ on 13th. Then the north declination decreases to 11° 49′ at the end.

JUPITER

Continuing its retrograde motion Jupiter starts from 0° Pisces, enters (in retrograde motion) Aquarius and ends at 27° Aquarius. The south declination of Jupiter increases from 4° 21′ to 5° 40′ at the end.

VENUS

Venus moves ahead from 0° Virgo to 2° Libra entering Libra on 29th. The north declination of Venus decreases from 3° 14′ till Venus crosses the Equator to the south on 7th. Then the south declination increases to 11° 47′ at the end.

SATURN

Continuing its retrograde motion from 11° Scorpio Saturn becomes direct on 7th at the same 11°. Then Saturn moves ahead to 11° 25′ at the end. The south declination of Saturn increases from 18° 58′ to 19° 10′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 2° 22′ to 0° 44′ at the end.

Uranus continues to be retrograde from 236° 26′ till it becomes direct on 27th at 236° 08′. Then Uranus moves forward to the same 236° 08′ at the end.

Neptune also continues to be retrograde from 251° 19′ to 250° 52′ at the end.

Pluto moves ahead from 192° 23′ to 192° 57′ at the end.

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*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-8-1986 is 22° 13′ 28″.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted:

Mercury at 14h. 48m. on 4th; the Sun at 24h. 06m. on 5th; Venus at 18h. 49m. on 9th; Pluto at 29h. 25m. on 11th; Saturn at 6h. 01m. on 14th; Uranus at 7h. 42m. on 15th; Neptune at 8h. 16m. on 16th; Mars at 21h. 53m. on .... Jupiter at 17h. 49m. on 21st.

PLANETARY ASPECTS

THE SUN: Parallel Mercury 3rd; conjunction the Moon 5th; parallel the Moon 6th, 24th; trine Uranus 11th, 23rd; square the Moon 13th, 28th; trine the Moon 16th, 24th; opposition the Moon 19th; trine Neptune 26th; square Saturn 26th; parallel Venus 27th.

MARS: Opposition the Moon 3rd, 30th; square the Moon 10th, 23rd; trine the Moon 8th, 25th; conjunction the Moon 16th; square Venus 19th; parallel the Moon 28th.

MERCURY: Parallel the Sun 3rd: conjunction the Moon 4th; parallel the Moon 5th, 25th; square the Moon 11th, 26th; trine the Moon 13th, 23rd; trine Saturn 14th; Square Pluto 16th; opposition the Moon 18th; trine Uranus 24th; trine Pluto 31st; square Saturn 31st.

JUPITER: Square the Moon 1st, 15th, 28th; trine the Moon 4th, 13th, 31st; opposition the Moon 9th; parallel the Moon 10th; parallel Venus 17th; conjunction the Moon 22nd.

VENUS: Square the Moon 1st, 16th, 31st; parallel Pluto 2nd; parallel the Moon 9th, 21st, 23rd; conjunction the Moon 9th; square Neptune 11th; trine the Moon 18th, 28th; square Mars 19th; parallel the Sun 27th; opposition the Moon 23rd.

SATURN: Trine the Moon 4th, 22nd; parallel the Moon 12th, 19th, 25th; square the Moon 7th, 20th; conjunction the Moon 14th; trine Mercury 14th; square the Sun 26th; opposition the Moon 27th; square Mercury 31st.

URANUS: Opposition the Moon 1st, 28th; trine the Moon 6th, 23rd; square the Moon 8th, 21st; trine the Sun 11th, 23rd; parallel the Moon 13th, 18th, 26th; conjunction the Moon 15th; trine Mercury 24th.

NEPTUNE: Opposition the Moon 2nd, 29th; trine the Moon 9th, 24th; square the Moon 9th, 22nd; square Venus 11th; parallel the Moon 13th, 18th, 26th; conjunction the Moon 16th; square Mercury 16th; trine the Sun 26th; trine Mercury 21st.

PLUTO; Pparallel Venus 2nd; trine the Moon 2nd, 20th, 29th; square the Moon 5th, 18th; parallel the Moon 9th, 10th, 22nd: conjunction the Moon 11th; square Mercury 16th; opposition the Moon 24th; trine Mercury 31st.

I. Amavasya (New Moon) :—Sukla Paksha (bright fortnight) commences at 24h. 06m. on 5th for all places on the earth.

Nirayana Longitudes of Planets :—The Sun 109° 51′; the Moon 109° 51′; Mars 259° 29′; Mercury 93° 57′; Jupiter 329° 42′; Venus 155° 30′; Saturn 220° 50′; Rahu 2° 07′; Uranus 236° 20′; Neptune 251° 13′; Pluto 192° 27′.

Cusps (mid-points) of Houses for New Delhi: The 1st 30° 53′; the 2nd 55° 45′; the 3rd 80° 37′; the 4th 105° 29′; the 5th 140° 37′; the 6th 175° 45′; the 7th 210° 53′; the 8th 235° 45′; the 9th 260° 37′; the 10th 285° 29′; the 11th 320° 27′; the 12th 355° 45′.

II. Poornima (Full Moon) :—Krishna Paksha (dark fortnight) begins at 24h. 24m. on 19th for all places on the earth.

Nirayana Longitudes of Planets ;—The Sun 124° 16′; the Moon 304° 16′; Mars 259° 35′; Mercury 108° 21′; Jupiter 328° 24′; Venus 170° 08′; Saturn 220° 58′; Rahu 1° 23′; Uranus 236° 10′; Neptune 250° 59′; Pluto 192° 40′.

Cusps (mid-points) of Houses for New Delhi: The 1st 50° 45′; the 2nd 75° 11′; the 3rd 99° 37′; the 4th 124° 03′; the 5th 159° 37′; the 6th 195° 11′; the 7th 230° 45′; the 8th 255° 11′; the 9th 279° 37′; the 10th 300° 03′; the 11th 339° 37′; the 12th 15° 11′.

Farmers' Guide for August 1986

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. After 6h. 23m. good for buying oxen and sheep, for sowing, for storing paddy, wheat, corn, etc., for harvesting, for fixing pumpsets, for digging or deepening wells.

2. Good for storing wheat, paddy, corn etc., for testing instruments.

3. Till 11h, 59m. good for storing wheat, paddy, corn, etc., for testing instruments, for deepening wells; after 11h. 59m. good for buying buffaloes and sheep, for testing instruments, for fixing pumpsets.

4. Routine work only.

5. This day also only routine work.

6. Good for borrowing.

7. Till 18h. 38m. good for buying buffaloes and sheep, for sowing, for storing paddy, wheat, corn, etc., for borrowing, tor testing instruments, for purchasing wheat, paddy, corn, etc., for disposing off agricultural products.

8. Upto 19h. 18m. good for buying oxen sheep, for borrowing, for digging or deepening wells.

9. Routine work only.

10. Till 19h. 34m. good for buying oxen and sheep, for disposing off agricultural products, for ploughing, for sowing, for purchasing and storing paddy, wheat, corn, etc., for fixing pumpsets, for digging or deepening wells.

11. Routine work only.

12. Till 18h. 22m. good for fixing pumpsets.

13. Only routine work.

14. Upto 15h. 46m. good for repaying loans, for testing instruments.

15. After 14h. 00m. good for buying oxen and sheep, for borrowing, for writing accounts, for deepening wells.

16. Till 12h. 02m. good for disposing off agricultural products, for deepening wells.

17. Upto 9h. 57m. good for buying oxen and sheep, for borrowing, for testing instruments; after 9h. 57m. good for manurlng, for ploughing, for sowing, for digging or deepening wells, for erecting sheds, for harvesting.

18. Only routine work.

19. Good for erecting sheds.

20. Routine work only.

21. Good for buying oxen and sheep, for borrowing, for fixing pumpsets, for digging or deepening wells, for writing accounts.

22. Good for ploughing, for sowing, for repaying debts, for deepening wells, for erecting sheds.

23. Only routine work.

24. Good for buying oxen and sheep, for sowing, for purchasing and storing paddy, wheat, corn, etc., for fixing pumpsets, for disposing off agricultural products.

25. Good for buying oxen and sheep, for storing wheat, paddy, corn, etc,, for borrowing, for digging or deepening wells.

26. Good for borrowing, for testing instruments.

27. Routinc work only.

28. This day also only routine work.

29. Good for buying oxen and sheep, for deepening wells, for sowing.

30. Good for testing instruments, for storing paddy, wheat, corn, etc., for erecting sheds.

31. Good for buying oxen and sheep, for ploughing, for manuring, for testing instruments, for fixing pumpsets, for purchasing paddy, wheat, corn, etc.

By oneself evil is done; by oneself one suffers. By oneself evil is left undone ; by oneself is one purified. Purity and impurity belong to oneself. No one can purify another.

—*Dhammapada.*

Travel Guide for August 1986

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha,** *i.e., exactly at the moment the Sun is at the local meridian point. —Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas **are to be avoided. Those days are marked with a star.**

1. After 6h. 23m. good for travel avoiding upto 17h. 17m. west and north and after 17h. 17m. avoiding west, north-west and north-east.

2. Fairly good for journey upto 9h. 00m. avoiding north-west, north-east and east.

3. Between 11h. 59m. and 21h. 29m. fair for travel avoiding west, north-east and south-east.

4. Tithi inauspicious for travel.

5. Postpone journey.

6. Tithi not suitable for travel.

7. Nakshatra inauspicious for journey.

8. After 19h. 18m. good for travel avoiding south-east, south-west and west.

*9. Inauspicious tithi aed Marana Yoga. Postpone journey.

10. Upto 19h. 31m. fair for travel avoiding south and west.

*11. Nakshatra not suitable for journey.

*12. First inauspicious Nakshatra and then Marana Yoga. Avoid travel.

13. Tithi inauspicious for journey.

14. First inauspicious tithi, then bad Nakshatra. Avoid travel.

*15. After 14h. 01m. good for journey avoiding east, south and west.

16. Fairly good for travel upto 12h. 02m. avoiding upto 11h. 14m. south and east and between 11h. 14m. and 2h. 02m. avoiding north and east.

17. After 9h. 57m. fair for travel avoiding south-east, south-west and west.

18. Tithi inauspicious for journey.

*19. Fair for travel avoiding north, south and east.

20. Tithi not suitable for journey.

21. Nakshatra inauspicious for travel.

22. Good for journey upto 20h. 27m. avoiding north-east, south-east and west.

*23. Prabalarishta Yoga. Postpone travel.

24. Fair for journey avoiding upto 21h. 24m. west and sea voyage and afterwards avoiding east and south.

25. Nakshatra inauspicious for travel.

26. This day also Nakshatra not suitable for journey.

27. Tithi not suitable for travel.

*28. Inauspicious tithi and Marana Yoga. Postpone journey.

29. Good for travel upto 16h. 56m. avoiding south and west.

30. After 19h. 39m. fairly good for journey avoiding west and north.

31. Fair for travel avoiding upto 10h. 03m. west and north and after 10h. 03m. avoiding west, north-west and north-east.

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RELIABLE PREDICTIONS

Personal and Business. Enquire with a self-addressed stamped envelope.

B. CHANDRASHEKAR, M.B.A.
Director, Astrological Research Centre.
12/1, New Palasia, Indore–452001 (M.P.)

OUTLOOK FOR FRANCE

(Continued from page 632)

Poorvashadha in its direct journey. At that time Neptune, the significator of socialism, will be in the third Navamsa of Capricorn, ruled by Neptune itself. It is, therefore, quite likely that the socialists, strengthened with their new allies, will be returned victorius. Those 1987 elections are also likely to end the spell of instability produced by the crossing and recrossing of the third quarter of Poorvashadha by Uranus, Neptune and Saturn in frequent succession in recent years. These planets will leave this part of the ecliptic for the time being and return to it only after many years in their next round.

Summing up, we see changes in the electoral law in March 1987, dismissal of the assembly in September 1987 and return of the socialists to power in December 1987 and finally, a long spell of stability thereafter.—50.86.

BOOK REVIEWS

(Continued from page 662)

Kautilya, in his famous *Arthasastra*, laid down the Laws of *Raja Dharma* or the Constitutional Law in detail. The duties of the King, the Council of Ministers, Administrative Divisions of a State, War Regulations, practical working of the Constitutional Law, Administration of Justice, etc., are all elaborately described by the learned author.

The author has referred to the source materials and to the authoritative and exhaustive volumes of Dr. P. V. Kane on the *History of Dharma Sastra*. The full text of the judgement delivered in Sanskrit by a Mithila Hindu Court on the 10th day of June 1794, that is in the eighteenth century, and reported in the *Calcutta Weekly Notes*, Volume 24, 1919-20 journal, is quoted *in extenso* in Appendix I. Indeed this is in conformity with the ancient Indian substantive and procedural law. The said judgement quoted by the author tempts me to mention here the news reported in *The Hindu* dated May 22, 1986 that a case was argued very recently in Sanskrit by an advocate Mr. Harihar Prasad Tripathi without using a single Hindi or English word and by giving clarifications too sought for on the points of law by Mr. Justice Banwarilal Yadav who also put several questions and passed the Order in the same language admitting the Writ Petition in the Allahabad High Court for the first time in its history. I, however, understand that the said judge of the same High Court has delivered in the same sacred language two judgements during last year. This clearly establishes the fullness of that language even in this twentieth century, from which the learned author of this book has unearthed a treasure by tracing out the route and the root of law. The full text of a Royal charter issued in 592 A.D. by King Vishnu Sena of the Lohata Dynasty in Gujarat at Kathiawar, translated into English, is given in Appendix II. In fact this charter has been written conforming with the rules laid down for preparing royal edicts in the *Arthasastra* of Kautilya.

The book is a valuable contribution to our legal literature and is most useful to students of law, practising lawyers and laymen too. We get a clear picture of the immense contribution made by the great seers and sages, who were the ancient Jurists of our sacred country Bharat as rightly named in the Constitution of India too, to the jurisprudential thought and the concept of Rule of Law from the earliest point of time known to the history of man upto the present day. These things show and impart the responsibilities and obligations of man to mankind and of the Government to man and mankind. The author has dealt with the subject in such a way that it awakens the inquisitiveness and kindles eagerness among the readers to be acquainted with more of such information.

Even a cursory glance of the table of contents will X-ray the essence of the book to the mind of the reader. The methodical arrangement of general index and the table of cases will easily take the reader and fix his eyes direct to the point he desires to know. For an in-depth study and research, the bibliography given in the book serves as a ready-reckoner. Such is the strenuous effort of the author who has also taken enormous pains to trace to the core each topic enlightening the readers. Both volumes of the book, run totally to 1210 pages and cost only Rs. 53.50 in all. Not only the contents therein but also its price at the subsidised low cost especially in the present day of escalating prices perhaps fixed to reach the hands of even the common man, are commendable.

Indeed there is no hesitation to emphasise that this book must adorn the library of one and all as a thorough reading of it is indispensable, not because of the position held by the author but particularly because of the exceptional quality of its contents.

—*Dr. Devanathan, Ph.D.*

How is This Month (August 1986) For You ?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]*

MAJOR TRANSITS: The Sun transits Cancer till 15th and then enters Leo. Retrograde Mars resumes direct motion on 13th and continues his progress in Sagittarius. Retrograde Mercury resumes direct motion on 4th and continnes his motion in Cancer till 26th when he enters Leo. Retrograde Jupiter in Pisces enters Aquarius on 2nd. Venus transits Virgo till 29th and then enters Libra. Retrograde Saturn resumes direct motion on 9th and continues his progress in Scorpio. Rahu and Ketu continue their counter-clockwise motions in Aries and Libra respectively.

1. MESHA (ARIES) : General.—The Sun in the adverse 4th and 5th is under check from 15th to 29th. Mars in the 9th, Venus in the 6th and 7th and Saturn in the 8th are all unfavourable; Mars and Saturn are under check throughout and Venus during the first two days. Mercury in the favourable 4th till 26th transits the unfavourable 5th thereafter with check. Jupiter in the unfavourable 12th during the two days transits thereafter the favourable 11th first with vedha. The result is that the evil influences will be more in evidence. You should develop extra will-power to counteract the evil and maintain an even tempo in all your activities, without attempting any short-cut methods. Jupiter will be of great assistance to you in this connection. Krittika is better than Aswini and Bharani.

Health and Domestic.—Health troubles in one form or the other will be present throughout. Chronic patients should take care to avoid an aggravation in their ailments. Children's success in the examinations will be a source of joy to you. Domestic life will be anything but peaceful.

Finance and Speculation.—Financial affairs will be more or less satisfactory throughout. The old dues which you had written off are likely to be recovered. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—The position relating to real property matters is not likely to be satisfactory. The yield and rentals are likely to go down. Labour problems are likely to be resolved to the satisfaction of all concerned. The month shows some promise for the services. Professions and businesses may not find the month unsatisfactory.

Women.—You should refrain from love affairs during the month as these are likely to result in disappointment. Employed girls are likely to find the month quite trying. You will, however, be able to maintain your popularity in social life.

Students.—You will make good progress in studies. You will be successful in tests and interviews. You will get acquainted with scholars of fame and reputation and such contacts will be of great help to you in your career. It is advisable to go slow in extra-curricular activities.

Fortunate Dates.—Personal and domestic—1 10 21. Money dealings and enterprises—3 12 22. Journeys—5 17 24. Real property matters and educational activities—7 19 29. Children and speculation—8 21 30. Services—10 22 31. Partnership—5 19 31. Insurance—3 17 30. Profession and business—7 17 30.

Inauspicious Dates.—Personal and domestic—2 13 18. Money dealings and enterprises—4 14 20. Journeys—6 15 23. Real property matters and educational activities—9 16 25. Children and speculation—11 18 26. Services—6 18 27. Partnership—4 15 28. Insurance—9 18 28. Profession and business—4 15 25.

Chandrashtama occurs from 10-21 a.m. on 13th to 01-30 p.m. on 15th.

2. *VRISHABHA (TAURUS): General.*—The Sun in the favourable 3rd till 15th transits thereafter the unfavourable 4th with check till 26th. Mars in the 8th and Saturn in the 7th are both adverse but under check. Mercury in the unfavourable 3rd till 26th with check from 15th transits thereafter the favourable 4th. Jupiter in the favourable 11th during the first two days with vedha transits the unfavourable 10th afterwards. Venus in the favourable 5th till 25th transits the unfavourable 6th during the last two days. In a month of mixed results the evil influences will be predominant. You should resist temptations which are likely to make you fall from right conduct. Mrigasira is better than Krittika and Rohini.

Health and Domestic.—Bilious and windy complaints are indicated by the adverse transits. As the planetary influences indicate an aggravation of the present ailments, chronic sufferers should resort to prophylactic methods. Domestic life will be peaceful and harmonious.

Finance and Speculation.—While there is likely to be a cut in regular income, [expenses will increase considerably. Losses may also occur in enterprises during the second half through deceitful friends. This is not a month for speculative transactions.

Real Property, Services, Profession, etc.—While the first half is likely to prove better than the second half, the month cannot be said to be satisfactory for real property matters. Damage to crops through pests is likely during the second half. There may also be difficulties in dealing with tenants and workers. Conditions of work and remuneration are not likely to be encouraging for the services. Professions and businesses are likely to have a lean month.

Women.—The emphasis is on expenditure which, if not controlled, is likely to land you into a financial mess. You may be entrusted with greater responsibillties in the social field which you will be able to discharge to the satisfaction of every one concerned. Employed girls may not find the month unsatisfactory.

Students.—The month cannot be said to be favourablc for students. Monetary difficulties may worry you. Extra-curricular activities should be cut down as much as possible. You should watch your manners, speech and conduct most carefully.

Fortunate Dates.—Personal and domestic—8 21 31. Money dealings and enterprises—7 19 30. Journeys—5 12 29. Real property matters and educational activities—3 12 24. Children and speculation—3 10 24. Services—1 12 22. Partnership—1 12 21. Insurance—3 10 19. Profession and business—1 12 19.

Inauspicious Dates.—Personal and domestic—6 17 23. Money dealings and enterprises—9 18 27. Journeys—4 20 27. Real property matters and educational activities—2 11 17. Children and speculation—2 13 20. Services—2 14 23. Partnership—6 15 25. Insurance—6 15 26. Profession and business—6 18 28.

Chandrashtama occurs from 01-30 p.m. on 15th to 02-55 p.m. on 17th.

3. *MITHUNA (GEMINI): General.*—The The Sun in the unfavourable 2nd till 15th with check transits the favourable 3rd thereafter. Mars in the 7th is under check. Mercury in the favourable 2nd till 26th with vedha transits the unfavourable 3rd afterwards. Jupiter in the unfavourable 2nd during the first two days transits thereafter the favourable 9th. Venus in the favourable 4th and 5th yields to vedha till 20th. Saturn in the 6th is fully favourable. The favourable influences will be more in evidence. Business and professional advancement, good speech, auspicious celebrations in the family, destruction of enemies and prosperity are all likely. Aridra, Mrigasira and Punarvasu will have equal share of the good and the bad.

Health and Domestic.—You will enjoy good health throughout the month. Chronic patients should take advantatages of the favourable vibrations to get their diseases cured. Children's performance in schools and colleges will make you happy. With some effort on your part you will be able to save domestic peace and harmony.

Finance and Speculation.—The month will prove favourable for money dealings. Amounts due will be realised. An unexpectedly large number of blue-chip equity shares is likely to be allotted to you during this month. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka, the month will be satisfactory for all real property matters. Purchase of new property is likely during the second half. Professions, businesses and services will find the month extremely satisfactory. Unexpected promotions are likely to the services.

Women.—Courtships are likely to blossom into happy wedding during the second half. Film artistes are likely to receive very attractive offers from leading producers. Social climbers will relaise their ambition. Employed girls are likely to be transferred to places of their choice.

Students.—You will make excellent progress in studies. You are likely to be successful in tests and interviews. Medical students are particularly favoured. Those interested in fine arts will find the month quite fruitful.

Fortunate Dates.—Personal and domestic—1 12 21. Money dealings and enterprises—3 21 31. Journeys—1 8 30. Real property matters and educational activities—3 12 29. Children and speculation—5 10 29. Services—5 12 24. Partnership—7 21 31. Insurance—7 12 21. Profession and business—1 12 31.

Inauspicious Dates.—Personal and domestic—2 11 17. Money dealings and enterprises—4 13 18. Journeys—6 14 19. Real property matters and educational activities—9 15 20. Children and speculation—6 15 23. Services—4 16 25. Partnership—4 18 26. Insurance—6 16 27. Profession and business—6 18 28.

Chandrashtama occurs from 02-55 p.m. on 17th to 04-47 p.m. on 19th.

4. KATAKA (CANCER) : General.—The Sun in the adverse 1st and 2nd is under check throughout except between 15th and 26th. Mars in the favourable 6th yields to vedha. Mercury in the unfavourable 1st till 26th with check from 15th transits thereafter the favourable 2nd with vedha. Jupiter in the favourable 9th with vedha during the first three days transits the unfavourable 8th afterwards. Venus in the favourable 3rd and 4th yields to vedha throughout. Saturn in the adverse 5th is under check. In a month of mixed results the bad influences will be more in evidence. As criminal proceedings are likely to be initiated against you, you should follow the laws of the land scrupulously both in letter and spirit. Punarvasu may fare slightly better than Pushyami and Aslesha.

Health and Domestic.—Stomach and rectal complaints are denoted by the adverse transits. Those suffering from diseases pertaining to the stomach should take extra care, Relatives outside the family circle are likely to prove troublesome. With tact and patience you could save domestic peace and harmony.

Finance and Speculation.—Financial affairs are not likely to be satisfactory. Pressure from creditors is likely to be somewhat severe. Every item of expenditure should be scrutinised carefully before parting with money. Speculation should be avoided.

Real Property, Services, Profession, etc.—The conditions pertaining to real property are not likely to be satisfactory. Labour problems may worry agriculturists considerably. Yield and rentals are likely to go down. Setbacks are unavoidable for the services. Business and professions may have to face obstacleses during the month.

Women.—It is mainly in respect of their functional health that women should be careful. Social climbers should reduce the tempo of their activities. Employed girls are not likely to find the month quite satisfactory.

Students.—As quarrels are indicated by more than one transit it is advisable to avoid unnecessary talk. Your tendency towards listlessness should be fully curbed and you should concentrate on studies. You should watch your food habits carefully.

Fortunate Dates.—Personal and domestic—1 8 12. Money dealings and enterprises—1 10 17. Journeys—1 12 22. Real property matters and educational activities—3 10 24. Children and speculation—3 10 29. Services—5 12 30. Partnership—5 12 31. Insurance—8 22 31. Profession and business—8 22 30.

Inauspicious Dates.—Personal and domestic—2 14 19. Money dealings and enterprises—2 15 20. Journeys—2 16 21. Real property matters and educational activities—4 15 23. Children and speculation—4 16 25. Services—6 18 26. Partnership—6 16 27. Insurance—6 18 28. Profession and business—4 18 28.

Chandrashtama occurs from 04-47 p.m. on 19th to 11-15 p.m. on 21st.

5. *SIMHA (LEO) : General.*—The Sun in the adverse 12th and 1st is under check during the last four days. Mars in the 5th, Mercury in the 12th and 1st and Saturn in the 4th are all adverse but Mars is under check. Jupiter in the adverse 8th during the first three days with check transits thereafter the favourable 7th with vedha. Venus in the favourable 2nd and 3rd yields to vedha during the last four days. The bad side will be more in evidence during the month. Uttaraphalguni is better than Makha and Poorvaphalguni.

Health and Domestic.—Urino-genital troubles are likely to worry you during the month. Those suffering from chronic diseases should take extra care of their health. Health or affairs of the spouse may cause annoyance. Domestic life will be peaceful and harmonious.

Finance and Speculation.—The redeeming feature of the month is that you will find the month more or less satisfactory as far as finances are concerned. Expenditure will be reasonable and on approved lines. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc.—Matters pertaining to real estate are not likely to prove satisfactory. You may have to incur exhorbitant expenditure for the improvement of buildings. Services may not find the month unsatisfactory. Businesses and professions are likely to meet with obstacles.

Women.—The month will be more or less satisfactory for fair sex. Depending upon the natal chart proposals of marriage are likely to fructify into wedding during this month. You are likely to achieve success through social contacts. Employed girls will find the month satisfactory.

Students.—Notwithstanding the adverse posture of Vidyakaraka you will be able to concentrate on studies. You are likely to come into contact with scholars of fame and reputation and such contacts will assist you greatly in your career later. Those interested in fine arts will find the month fruitful.

Fortunate Dates.—Personal and domestic—1 8 17. Money dealings and enterprises—3 10 19. Journeys—5 12 21. Real property matters and educational activities—7 17 29. Children and speculation—8 19 30. Services—8 19 31. Partnership—3 12 29. Insurance—1 10 21. Profession and business—3 10 21.

Inauspicious Dates.—Personal and domestic—2 13 22. Money dealings and enterprises—4 14 23. Journeys—6 15 24. Real property matters and educational activities—9 16 25. Children and speculation—11 18 26. Services—9 18 28. Partnership—9 16 27. Insurance—4 15 25. Profession and business—2 14 24.

Chandrashtama occurs from 11-15 p.m. on 21st to 04-03 a.m. on 24th.

6. *KANYA (VIRGO) : General.*—The Sun in the favourable 11th till 15th transits thereafter the unfavorable 12th with check till 26th. Mars in the unfavourable 4th is under check. Mercury in the favourable 11th till 26th with vedha from 15th transits thereafter the unfavourable 12th. Jupiter in the favourable 7th during the first three days with vedha transits thereafter the unfavourable 6th. Venus in the favourable 1st and 2nd yields to vedha throughout. Saturn in the favourable 3rd yields to vedha during the last five days. The general results are of a mixed nature with good effects having an edge over the evil ones. The first half of the month will be more satisfactory than the second half in many a respect. You should curb your tendency to roam about aimlessly. Uttaraphalguni is better than Hasta and Chitta

Health and Domestic.—Though this is not a bad month for health, weakness and general debility may worry you off and on. The period may give some small relief to chronic patients. Domestic life will be more or less peaceful.

Finance and Speculation.—Financial affairs will not be unsatisfactory. Investments in public issues are not recommended during this month. Speculative transactions are likely to prove quite satisfactory except during the last weak.

Real Property, Services, Profession, etc.—Major property deals should be postponed to more favourable periods. All labour problems are likely to be resolved to the satisfaction of all concerned. Services are not likely to find the month quite smooth. The first half of the month will be quite satisfactory for businesses and professions.

Women.—The month may not be unsatisfactory. Now contacts will enhance social life. Social workers may be asked to shoulder greater resposibilities which they will discharge to the satisfaction of all concerned. Employed girls will find the month more or less satisfactory.

Students.—You will make rapid progress in studies. You will shine extremely well in sports and athletics. The chances of your being included in the state or national teams are quite bright.

Fortunate Dates.—Personal and domestic—1 10 19. Money dealings and enterprises—1 12 21. Journeys—1 17 22. Real property matters and educational activities—3 12 22. Children and speculation—3 12 29. Services—5 17 29. Partnership—5 17 30. Insurance—7 19 31. Profession and business—7 19 30.

Inauspicious Dates.—Personal and domestic—4 14 24. Money dealings and enterprises—13 18 28. Journeys—2 11 16. Real property matters and educational activities—6 15 25. Children and speculation—9 20 28. Services—4 15 26. Partnership—2 13 18. Insurance—6 20 28. Profession and business—2 15 28.

Chandrashtama occurs from 04-03 a.m. on 24th to 02-54 p.m. on 26th.

7. *THULA (LIBRA): General.*—The Sun transits the favourable 10th and 11th. Mars in the 3rd, Mercury in the 10th and the 11th and Venus in the 12th and the 1st are all favourable; Mars yields to vedha practically throughout till 29th, Mercury also practically throughout except between 15th and 26th and Venus also practically throughout till 29th. Jupiter in the adverse 6th for only two days at the biginning transits the favourable 7th for the rest of the month. Saturn in the 2nd is unfavourable. The month has an accumulation of favourable influences. Gains and rewards are indicated. You will be successful in you undertakings. Swati is better than Chitta and Visakha.

Health and Domestic.—Barring minor complaints for a day or two, you will enjoy good health throughout. Chronic sufferers will have relief during the period. Mischief by relatives of your spouse is likely to lead to some misunderstanding in the domestic field. With tact and patience you could save the situation.

Finance and Speculation.—The financial position will be more or less satisfactory. You will be able to settle your past financial commitments on favourable terms. Speculation is not recommended during the month.

Real Property, Services, Profession, etc.—You will have a field day practically throughout in matters pertaining to real estate. You will acquire new property. Investments will yield excellent dividends within a very short time. Services, business and professions will find the month quite satisfactory.

Women.—Career girls will find the month quite propitious. Film artistes are particularly favoured. You will be the most sought-after person in social gatherings. Love affairs will blossom into weddings. Employed girls are likely to be promoted.

Students.—This is an excellent month for you. You will make very good progress in studies. Those who have appeared before the Services Selection Board are likely to be selected as Officer Cadets for training in the Officers' Training Schools in the country's defence department.

Fortunate Dates.—Personal and domestic—3 8 17. Money dealings and enterprises—5 10 19. Journeys—7 12 21. Real property matters and educational activities—8 17 22. Children and speculation—8 17 24. Services—8 19 30. Partnership—8 19 30. Insurance—7 17 31. Profession and business—7 17 31.

Inauspicious Dates.—Personal and domestic—1 13 20. Money dealings and enterprises—2 14 23. Journeys—6 15 25. Real property matters and educational activities—9 16 26. Children and speculation—9 18 27. Services—9 18 28. Partnership—6 18 28. Insurance—2 15 26. Profession and business—1 14 25.

Chandrashtama occurs from the beginning to 08-53 p.m. on 1st and again from 02-54 p.m. on 26th to 03-23 a.m. on 29th.

8. *VRISCHIKA (SCORPIO) : General.*—The Sun in the unfavourable 9th till 15th transits thereafter the favourable 10th. Mars in the 2nd and Saturn in janma are both inimical but the former is under check. Mercury in the adverse 9th till 26th transits thereafter the favourable 10th with vedha. Jupiter in the favourable 5th during the first two days transits thereafter the adverse 4th. Venus in the favourable 11th and 12th yields to vedha during the last three days. The month cannot be said to be satisfactory. You will be engaged in fruitless travels. You are likely to be subjected to humiliation. Bodily injury also is likely. Visakha is better than Anuradha and Jyeshta.

Health and Domestic.—Persistent headache should be attended to promptly. Chronic patients should be extremely careful. Your son's health is likely to cause mild concern. You will, however, be blessed with domestic bliss of a high order practically throughout.

Finance] and Speculation.—There are no indications for a satisfactory financial position. Expenditure will increase considerably while income will shrink. You should scrutinise every item of expenditure. Speculation should be avoided.

Real Property, Services, Profession, etc.—The planetary transits do not indicate a favourable position for real estate matters. All decisions on major property deals should be postponed. Those in the services are likely to be victimised. This is not an encouraging month for businesses and professions.

Women.—Social contacts are not likely to be of much assistance. You are advised to go slow on love affairs, romances and courtships. Employed girls are likely to find the month trying.

Students.—You should avoid sports and athletics in view of your proneness to physical injuries. As you are likely to incur the displeasure of your relatives, you will do well to be very careful in your manners and speech.

Fortunate Dates.—Personal and domestic—5 8 12. Money dealings and enterprises—5 10 17. Journeys—5 12 19. Real property matters and educational activities—5 12 21. Children and speculation—7 12 21. Services—7 12 22. Partnership—7 17 24. Insurance—8 17 24. Profession and business—8 19 24.

Inauspicious Dates.—Personal and domestic—1 10 18. Money dealings and enterprises—2 15 23. Journeys—4 14 28. Real property matters and educational activities—6 20 29. Children and speculation—6 23 30. Services—6 25 31. Partnership—2 18 28. Insurance—4 11 25. Profession and business—8 15 27.

Chandrashtama occurs from 08-53 p.m. on 1st to 10-32 a.m. on 4th and again from 03-23 a.m. on 29th to 03-20 p.m. on 31st.

9. *DHANUS (SAGITTARIUS) : General.*—The Sun in the adverse 8th and 9th is under check till 29th. Mars in Janma, Saturn in the 12th and Jupiter in the 4th and the 3rd are all adverse ; Saturn is under check throughout and Jupiter for the two days at the beginning. Mercury in the favourable 8th till 26th with vedha transits the unfavourable 9th thereafter. Venus in the adverse 10th till 29th with check transits favourable 10th only during the last three days. The planets are quite unfavourable during the month. There is likely to be a setback in your undertakings. As you are prone to accidents during this month, you should be extremely careful in your movements. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic.—Liver and kidney troubles of a somewhat serious nature are denoted by the adverse planetary transits. The month is likely to be extremely trying for chronic sufferers. You are not likely to have peace in the domestic sphere.

Finance and Speculation.—Losses are likely to occur in enterprises through your misplaced confidence in persons posing as friends and admirers. Redemption from financial worries is hardly likely during the month. You should refrain completely from speculative transactions.

Real Property, Services, Profession, etc.—Damage to crops is likely during this month. Litigation will cause considerable expenditure. You are, therefore, advised to resort to settlement through compromise. Services are likely to incur the displeasure of their superiors. Professions and businesses are not likely to find the month satisfactory.

Women.—You should be very careful about your functional health. All romances should be stopped during this month as these will lead you to disappointment and frustration. Social activities should be cut down totally if possible. The month is likely to prove quite difficult for employed girls.

Students.—Listlessness and general deperession are denoted by the adverse planetary transits. You are advised to resort to light reading. Extra-curricular activities should be stopped. You should make a determined effort to concentrate on your studies.

Fortunate Dates.—Personal and domestic—1 8 17. Money dealings and enterprises—1 10 19. Journeys—1 12 21. Real property matters and educational activities—3 10 19. Children and speculation—3 12 21. Services—3 17 22. Partnership—7 17 24. Insurance— 7 19 29. Profession and business—7 21 30.

Inauspicious Dates.—Personal and domestic—2 13 23. Money dealings and enterprises—4 15 28. Journeys—5 16 27. Real property matters and educational activities—6 13 20. Children and speculation—6 16 26. Services—6 18 28. Partnership—2 15 26. Insurance—2 15 28. Profession and business—2 16 27.

Chandrashtama occurs from 10-32 a.m. on 4th to 05-25 p.m. on 6th and again from 03-20 p.m. on 31st till the end.

10. *MAKARA (CAPRICORN): General.*—The Sun in the adverse 7th and 8th is under check throughout except between 15th and 26th. Mars in the 12th is unfavourable. Mercury in the adverse 7th till 26th transits the favourable 8th thereafter. Jupiter in the unfavourable 3rd during the first two days transits the favourable 2nd afterwards with vedha. Venus in the favourable 9th with vedha till 29th transits the unfavourable 10th afterwards with check. Saturn in the 11th is fully favourable. The good influences will be more in evidence during the month. Relief from troubles and success over enemies are the likely good results. Official favours are also likely. Sravana is better than Uttarabhadra and Dhanishta.

Health and Domestic.—Health troubles are likely. However, no serious consequences are likely to arise on account of health troubles. Chronic patients will have to exercise more than ordinary care. Domestic life will be more or less peaceful.

Finance and Speculation.—This is a satisfactory month for financial matters. The planetary influences will assist you to exercise judicious fore-thought in the matter of investments. Speculation will yield moderate profits.

Real Property, Services, Profession, etc.—The month cannot be said to be satisfactory for real property matters. It is advisable to postpone decisions on real estate matters to more favourable periods. Labour problems are likely to be severe. The month will be satisfactory for the services, professions and businesses.

Women.—Courtships are likely to blossom into happy wedding during the month. You will be very popular in social life. Employed girls will find the month quite satisfactory.

Students.—You will shine extremely well in sports, games and athletics and you have good chances of being selected for national or state level teams. Even so, you should curb your tendency to neglect studies. You will get acquianted with scholars of fame and reputation.

Fortunate Dates.—Personal and domestic—5 10 17. Money dealings and enterprises—5 12 19. Journeys—5 17 21. Real property matters and educational activities—5 12 22. Children and speculation—3 12 24. Services—3 17 29. Partnership—3 19 30. Insurance—3 19 31. Profession and business—1 17 31.

Inauspicious Dates.—Personal and domestic—7 16 25. Money dealings and enterprises—8 18 28. Journeys—2 13 20. Real property matters and educational activities—9 18 28. Children and speculation—4 15 25. Services—6 16 27. Partnership—6 15 26. Insurance—4 11 18. Profession and business—2 18 26.

Chandrashtama occurs from 05-25 p.m. on 6th to 02-03 a.m. on 9th.

11. KUMBHA (AQUARIUS) : General.—The Sun in the favourable 6th till 15th transits thereafter the unfavourable 7th with check during the last four days. Mars in the 11th and Venus in the 8th and 9th are both favourable making same allowance for the yielding to vedha by Venus during the last two days. Mercury in the favourable 6th till 26th with vedha transits thereafter the adverse 7th. Jupiter in the favourable 2nd during the first two days transits thereafter the unfavourable 1st. Saturn in the 10th is not satisfactory. In a month of mixed results the good effects have an edge over the evil ones. Efforts of your enemies to get the better of you will be thwarted. The first half will be better than the second half. Jupiter tends to create in you a sense of stoicism and resignation which are not undesirable. Satabhisha is better than Dhanishta and Poorvabhadra.

Health and Domestic.—Minor health complaints may worry you off and on. Chronic sufferers will have to adopt prophylactic measures to avoid any exacerbation in their complaints. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—Financial affairs may not be quite satisfactory. With some management however you could avoid embarrassing situations. Your friends will help you to meet your financial obligations. Speculation may yield moderate profits.

Real Property, Services, Profession, etc.—Real estate matters will be quite satisfactory. Yield and rentals will be above average. You will be able to resolve your labour problems satisfactorily. The services may not find the month unsatisfactory. The businesses and professions will find the month fruitful.

Women.—You should go slow on romances and courtships. Affairs of the husband are likely to cause some concern. Employed girls will find the month just average.

Students.—You will make good progress in studies. There are good chances of your being selected for commission in the country's defence forces. An enjoyable and memorable picnic in the company of the opposite sex is likely during the first half.

Fortunate Dates.—Personal and domestic—1 12 19. Money dealings and enterprises—3 17 21. Journeys—5 19 22. Real property matters and educational activities—7 21 24. Children and speculation—8 22 29. Services—8 21 30. Partnership—8 19 31. Insurance—5 21 31. Profession and business—3 19 30.

Inauspicious Dates.—Personal and domestic—2 10 18. Money dealings and enterprises—4 13 20. Journeys—6 14 23. Real property matters and educational activities—9 15 25. Children and speculation—11 16 26. Services—11 16 27. Partnership—11 16 28. Insurance—9 16 28. Profession and business—6 15 27.

Chandrashtama occurs from 02-03 a.m. on 9th to 07-01 a.m. on 11th.

12. MEENA (PISCES) : General.—The Sun in the unfavourable 5th till 15th transits thereafter the favourable 6th. Mars in the 10th, Jupiter in the 1st and the 2nd, and Saturn in the 9th are all unfavourable; Saturn is under check throughout. Mercury in the unfavourable 5th till 26th with check transits the favourable 6th afterwards with vedha. Venus in the adverse 7th till 29th with check transits the favourable 8th during the last two days. The unfavourable elements predominate and may bring in their wake attacks from opponents, losses by theft and deceit, unhappy home life and worried mind. The good effects may materialise in the form of renewal of contacts with old and esteemed friends. Poorvabhadra is better than Uttarabhadra and Revati.

Health and Domestic.—Stomach ulcer if not promptly attended to when it is in acute stage may become chronic and serious later. Chronic patients should be extra careful. Domestic life will be anything but peaceful.

Finance and Speculation.—Unsatisfactory financial position is indicated and there will be considerable medical expenditure. Whatever may be the temptation you are urged not to go after public issues. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—This is not at all a satisfactory month for real estate matters. Expenditure on properties may rise to unexpected levels. Services may have to face penal transfers. Businesses and professions may have to face troubles and losses will be greater than gains.

Women.—The month will be quite unsatisfactory. Romances, love affairs and courtships are likely to lead to frustration and disappointment. This is a thoroughly bad month for employed girls.

Students.—Conflicts with relatives, friends and teachers are likely. Extra-curricular activities should be totally avoided. Association with opposite sex is not to your interests. You are advised to go slow on games and athletics.

Fortunate Dates.—Personal and domestic—1 10 21. Money dealings and enterprises—1 17 22. Journeys—1 19 24. Real property matters and educational activities—3 17 29. Children and speculation—3 17 30. Services—3 17 31. Partnership—5 21 30. Insurance—5 21 31. Profession and business—5 19 31.

Inauspicious Dates.—Personal and domestic—4 12 20. Money dealings and enterprises—9 16 28. Journeys—2 13 23. Real property matters and educational activities—4 18 28. Children and speculation—6 14 20. Services—6 16 27. Partnership—6 16 28. Insurance—9 18 28. Profession and business—9 18 27.

Chandrashtama occurs from 07-01 a.m. on 11th to 10-21 a.m. on 13th.

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Daily Guide for August 1986

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., *A.M.*]

1. *Fri.*—Ekadasi (11th tithi) till 17h. 17m., then Dwadasi (12th tithi). Rohini and Marana Yoga upto 6h. 23m., then Mrigasira and Siddha Yoga. After 6h. 23m. good for wearing new garments and ornaments, for travel, for buying cows and dogs, for taking medicines, for patients to take first bath after recovery from illness, for dealing with members of the opposite sex.

2. *Sat.*—Dwadasi (12th tithi) upto 19h. 33m., then Trayodasi (13th tithi). Mrigasira till 9h. 20m., then Aridra. Siddha Yoga whole day. Good for wearing new ornaments, for disposing off agricultural products, for storing rice, dhall, wheat, etc., for testing instruments, for fixing pumpsets.

3. *Sun.*—Trayodasi (13th tithi) till 21h. 29m., then Chaturdasi (14th tithi). Aridra upto 11h. 59m., then Punarvasu. Siddha Yoga whole day. Till 11h. 59m. good for patients to take first bath after recovery from illness, for storing rice, dhall, wheat, etc., for digging or deepening wells, for writing accounts; then upto 21h. 29m. good for gardening, for taking medicines, for testing instruments, for fixing pumpsets, for buying cows and dogs, for purchasing foodstuffs, for wearing new garments, for purchasing vehicles.

4. *Mon.*—Chaturdasi (14th tithi) upto 23h. 00m., then Amavasya (New Moon). Punarvasu and Amruta Yoga till 14h. 17m., then Pushya and Siddha Yoga. Only routine work.

5. *Tues.*—Amavasya (New Moon) till 24h. 06m., then Prathama (1st tithi). Pushya upto 16h. 09m., then Aslesha. Siddha Yoga whole day. After 16h. 30m. good for borrowing.

6. *Wed.*—Prathama (1st tithi) upto 24h. 45m., then Dwiteeya (2nd tithi). Aslesha till 17h. 35m., then Makha. Siddha Yoga whole day. Upto 17h. 35m. good for borrowing, for buying house.

7. *Thurs.*—Dwiteeya (2nd tithi) till 25h. 01m., then Triteeya (3rd tithi). Makha and Amruta Yoga upto 18h. 38m., then Poorvaphalguni and Siddha Yoga. Till 18h. 38m. good for buying cows and dogs, for driving new vehicles, for gardening, for purchasing and storing foodstuffs, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

8. *Fri.*—Triteeya (3rd tithi) upto 24h. 54m., then Chaturthi (4th tithi). Poorvaphalguni till 19h. 18m., then Uttaraphalguni. Siddha Yoga whole day. Upto 19h. 18m. good for buying cows and dogs, for borrowing, for writing accounts, for dealing with members of the other sex.

9. *Sat.*—Chaturthi (4th tithi) upto 24h. 25m., then Panchami (5th tithi). Uttaraphalguni till 19h. 36m., then Hasta. Marana Yoga whole day. Only routine work.

10. *Sun.*—Panchami (5th tithi) till 23h. 34m., then Shashti (6th tithi). Hasta upto 19h. 34m., then Chitta. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for driving new vehicles, for gardening, for taking medicines, for fixing pumpsets, for digging or deepening wells, for testing instruments.

11. *Mon.*—Shashti (6th tithi) upto 22h. 21m., then Saptami (7th tithi). Chitta and Prabalarishta Yoga till 19h. 02m., then Swati and Amruta Yoga. After 19h. 02m. good for wearing new garments, for taking medicines.

12. *Tues.*—Saptami (7th tithi) till 20h. 47m., then Ashtami (8th tithi). Swati and Siddha Yoga upto 18h. 22m., then Visakha and Marana Yoga. Till 18h. 22m. only routine work.

13. *Wed.*—Ashtami (8th tithi) upto 18h. 51m., then Navami (9th tithi). Visakha till 17h. 15m., then Anuradha. Siddha Yoga whole day. After 17h. 15m. good for repaying loans, for testing instruments.

14. *Thurs.*—Navami (9th tithi) upto 16h. 34m., then Dasami (10th tithi). Anuradha and Siddha Yoga till 15h. 46m., then Jyeshta and Prabalarishta Yoga. Upto 15h. 46m. good for repaying loans, for testing instruments.

15. *Fri.*—Dasami (10th tithi) till 14h. 01m., then Ekadasi (11th tithi). Jyeshta and Marana Yoga upto 14h. 00m., then Moola and Amruta Yoga. After 14h. 01m. good for buying cows and dogs, for travel, for borrowing, for writing accounts, for deepening wells, for dealing with members of the other sex.

16. *Sat.*—Ekadasi (11th tithi) upto 11h. 14m., then Dwadasi (12th tithi). Moola till 12h. 02m., then Poorvashadha. Siddha Yoga whole day. Upto 11h. 14m. good for disposing off agricultural products, for patients to take first bath after recovery from illness, for deepening wells. After 11h. 14m. good for testing instruments.

17. *Sun.*—Dwadasi (12th tithi) till 8h. 22m., then Trayodasi (13th tithi) upto 29h. 30m., afterwards Chaturdasi (14th tithi). Poorvashadha and Siddha Yoga till 9h. 57m., then Uttarashadha and Amruta Yoga. Upto 9h. 57m. good for buying cows and dogs, for patients to take bath after recovery from illness, for borrowing, for writing accounts ; after 9h. 57m. good for gardening, for erecting sheds, for digging or deepening wells, for storing foodstuffs, for wearing new garments.

18. *Mon.*—Chaturdasi (14th tithi) till 26h. 48m., then Poornima (Full Moon). Uttarashadha and Marana Yoga upto 7h. 53m., then Sravana and Amruta Yoga till 30h. 01m., afterwards Dhanishta and Siddha Yoga. Routine work only.

19. *Tues.*—Poornima (Full Moon) upto 24h. 24m., then Prathama (1st tithi). Dhanishta and Siddha Yoga till 28h. 28m., then Satabhisha and Marana Yoga. Good for disposing off agricultural products, for driving new vehicles, for wearing new garments.

20. *Wed.*—Prathama (1st tithi) till 22h. 28m., then Dwiteeya (2nd tithi). Satabhisha and Siddha Yoga upto 27h. 24m., then Poorvabhadrapada and Amruta Yoga. Only routine work.

21. *Thurs.*—Dwiteeya (2nd tithi) upto 21h. 07m., then Triteeya (3rd tithi). Poorvabhadrapada till 26h. 57m., then Uttarabhadrapada. Siddha Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for fixing pumpsets, for digging or deepening wells.

22. *Fri.*—Triteeya (3rd tithi) till 20h. 27m., then Chaturthi (4th tithi). Uttarabhadrapada upto 25h. 11m., then Revati. Siddha Yoga whole day. Till 20h. 27m. good for travel, for driving new vehicles, for gardening, for dealing with members of the opposite sex, for wearing new garments, for taking medicines, for erecting sheds, for digging or deepening wells.

23. *Sat.*—Chaturthi (4th tithi) till 20h. 33m., then Panchami (5th tithi). Revati upto 28h. 05m., then Aswini. Prabalarishta Yoga whole day. Only routine work.

24. *Sun.*—Panchami (5th tithi) upto 21h. 24m., then Shashti (6th tithi). Aswini and Amruta Yoga till 29h. 55m., then Bharani and Siddha Yoga. Upto 21h. 24m. good for buying cows and dogs, for wearing new garments and ornaments, for gardening, for taking medicines, for purchasing foodstuffs, for fixing pumpsets.

25. *Mon.*—Shashti (6th tithi) till 22h. 55m., then Saptami (7th tithi). Bharani and Siddha Yoga whole day. Good for buying cows and dogs, for paitents to take first bath after recovery from illness, for writing accounts, for testing instruments, for digging or deepening wells.

26. *Tues.*—Saptami (7th tithi) upto 24h. 59m., then Ashtami (8th tithi). Bharani till 8h. 13m., then Krittika. Siddha Yoga whole day. Good for patients to take first bath before 8h. 13m. after recovery from recent illness, for borrowing, for testing instruments, for deepening wells.

27. *Wed.*—Ashtami (8th tithi) till 27h. 21m., then Navami (9th tithi). Krittika and Amruta Yoga upto 10h. 59m., then Rohini and Siddha Yoga. Only routine work.

28. *Thurs.*—Navami (9th tithi) upto 29h. 48m., then Dasami (10th tithi). Rohini till 13h. 59m., then Mrigasira. Marana Yoga whole day. Only routine work.

29. *Fri.*—Dasami (10th tithi) whole day. Mrigasira upto 16h. 56m., then Aridra. Siddha Yoga whole day. Till 16h. 56m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for wearing new garments and ornaments, for gardening, for purchasing and storing foodstuffs, for fixing pumpsets, for digging or deepening wells, for dealing with members of the opposite sex.

30. *Sat.*—Dasami (10th tithi) till 8h. 06m., then Ekadasi (11th tithi). Aridra upto 19h. 39m., then Punarvasu. Siddha Yoga whole day. Good for storing foodstuffs, for patients to take first bath after recovery from illness, for fixing pumpsets, for surgical operations, for erecting sheds, for deepening wells.

31. *Sun.*—Ekadasi (11th tithi) upto 10h. 03m., then Dwadasi (12th tithi). Punarvasu till 21h. 59m., then Pushya. Siddha Yoga whole day. Good for buying cows and dogs, for driving new vehicles, for taking medicines, for wearing new garments, for fixing pumpsets, for buying foodstuffs.

NEWS AND VIEWS

(Continued from page 622)

He got the ring valued and in all piety dropped the cash into the Hundi; but when he withdrew his hand he found to his dismay that along with the cash, the 'promised' ring too had slipped into the bag! Crime and punishment?, he wondered. Anyway he felt relieved of his guilt-sense, having paid the penalty.

The Lord now appears to be cut out for a new role—that of a bailiff—if we are to judge by a recent incident.

A resident of Madras had loaned a thousand rupees to his landlord. While vacating the house, he asked for return of the loan. The landlord put him off for one reason or another. When finally confronted with threat of legal action, the debtor whipped out his knife and threatened, "You will feel this fine edge if you dare!" The ex-tenant ducked for life.

Back home, he had a brainwave. "In any case I won't set eyes on my money alive; why not make a gift of it to the Lord of the Seven Hills and earn some *punya*?" thought he. Accordingly, he endorsed the pronote in the Lord's favour and dropped it in the Tirupathi Hundi.

The landlord's exaltation at having stacked away a thousand bucks cheaply was short-lived; for, very soon he received a legal notice from the Devasthanam demanding payment of money with interest as the Lord had the title for it, *via* his ex-tenant of course.

The debtor felt as though a ghost had rapped at his door. He knew he was no match for the Lord either in wealth or might. Holding that discretion was the better part of valour, he paid up the money to the last paisa.

He rationalised the act, however, saying "After all, I am acting on the Lord's behest and on that score I am due for some *punya*, doesn't matter if by proxy. Did not the Lord bless Emperor Bali of yore for the gift he was offered?"

At the same time he could not help cursing, on the sly, the knavery of his ex-tenant for engaging the Lord as his bailiff.

This episode, in the opinion of this scribe, opens up a new vista for non-resident landholders who pull their hair at the truancy of their tenants.

While the latter fail to pay rents and obstruct with the connivance of ill-advised legislations, sale of unremunerative (to the owners) holdings the latter have to shell out taxes, if only to hug the belief of ownership. Not all the cajolery, concessions and threats are of avail.

Why not follow the Madras friend is my suggestion to the harried absentee landlords. They derive a triple benefit: (1) save the taxes; (2) avoid tantrums; and (3) earn some *punya* in the bargain!

There is no need to worry about the Lord. No; for Him it will have been a headache well suffered in a good cause. And he has the might and means to insulate Himself against the experience by handing out *punya* to both parties.

Has He not proclaimed: "*Dharmasamsthapanarthaaya sambhavami yuge yuge*?"

Reconversion

A fall-out from my note on proselytism in a reader's question whether there is sanction for reconversion of a Hindu Convert.

Now, the basic concept in Hindu thinking is that man is born into a religion based on his past *Karma* and *Vasana*.

Arising from this stand is the corollary that man cannot of his volition or compulsion, choose or change his religion *per se* as (*a*) the religion he is born into is most suitable to him for his moral and spiritual evolution in the judgement of the compassionate Creator; (*b*) the right exercise of his free-will should help him attain that consummation expected of him and (*c*) if he fails in it, he cannot fare better in any other religion having regard to his *karma* input.

On the original premise therefore, change of religion for a Hindu does not exist even if done for one reason or another; it is at worst an aberration capable of rectification through *prayaschitta* or duly ordained expiation, when, the social stigma automatically disappears.

The next question that arises is whether one belonging to another religion can be admitted into the Hindu fold.

Having accepted the basic premise of Hinduism as detailed above, which sets its face against conversion, it cannot accept a convert from another religion. The late H.H. Chandrasekhara Bharati of Sringeri has gone on record advising a Christian foreigner who wanted to embrace Hinduism that he would serve his soul better by being a better Christian. Any other reply would, in this scribe's view, be a quibble.

The suggestion advanced in some quarters that if others observed the Samanya Dharma of Hinduism with faith they could be called Hindus is paved with pot-holes; for it will be matched with the argument that a Hindu observing the Samanya Dharma of Christianity is equally entitled to become a Christian!

Ironically this has its parallel in our political life today. Has not our Parliament enacted the Anti-Defection Bill, seeing the devastation created by *Aya-Rams* and *Gaya-Rams*? Do we want to repeat it in religion too?

Let each one be a better member of his own religion should be the universal guideline.

Religion shines by character, not by numbers or name.

And Hinduism is *Sanatana Dharma* and is of eternal value.

Time cannot dim its lustre.

One who never turned his back, but marched breast forward,
Never doubted, clouds would break,
Never dreamed, tho' right were worsted, wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake. —*Robert Browning*.

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ASTROLOGICAL ACTIVITIES

Astrology Classes

The Administrative Office of the Kerala Jyotisha Vishwa Vidyalaya and the school for teaching Sanskrit, Astrology and Astronomy will be shifted to Municipal D Block Complex, Opposite Deva Prabha Hotel (Near Telephone Exchange) with effect from 15-05-1986. (Phone No. 6212).

The Vishwa Vidyalaya will conduct classes in Sanskrit, Vedic Studies and Astrology in the said premises on Saturdays and Sundays. Those interested may contact the Registrar, Kerala Vishwa Vidyalaya, Nurani, Palghat.

Indian Institute of Astrology

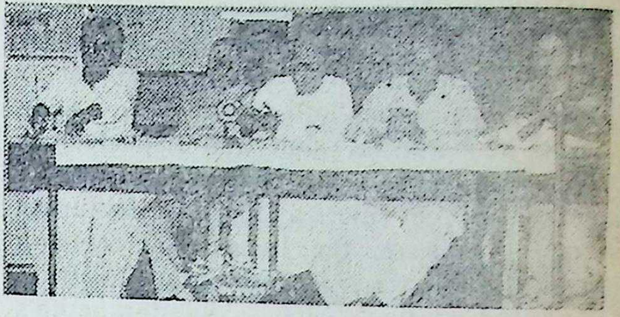
The 8th Annual Conference of the Indian Institute of Astrology, Calcutta, was held at the Nehru Children Museum Calcutta, on 12-4-1986.

The proceedings began with a recitation of 'Mangalacharan' by Mr. Arun Goswami and Mrs. Archana Banerjee lighting the ceremonial lamp. The President Mr. Parasmani Shah delivered the welcome address. The Hon'ble Mr. Justice Bhagabati Prasad Banerjee, the Chief Guest, said in his address that Astrology was purely a science and we should be proud of it because it had come to us from our ancient sages.

In his crisp Presidental Address, Mr. Narayan Basu, Editor, 'Bharat Katha', stressed the need for correct horoscopes before making predictions.

The highlight of the Conference, the 7th Nirmal Chandra Lahiri Memorial Lecture (1986) was by Mr. Samarjit Kar of Indian Science Congress Association who spoke on the 'Riddles of the Universe'.

Messrs. Janab S. M. Salauddin, Vice-President, Bangladesh Astrological Society, Dhaka; Shivaji Bhattacharjee (Cal), B. J. Rao. (Guntur, A.P.), Badrinarayan Murthy (A.P.), S. B. Singh (Bihar) and Abhimanyu Chakrabarty (Tripura), representative of Gandhiya Jyotish Parisad (Assam), were among the guest speakers at this session which ended with a vote of thanks by Mr. Asit Chaudhury.



(L. to R) **Messrs. Debabrata Chatterjee, Parasmani Shah, Narayan Basu, Justice Bhagabati Prasad Banerjee and Mrs Archana Banerjee.**

Mr Saradinder Chandra, Principal, Calcutta Academy and Mr. B. K. Chakrabarty, Vice-Principal, Calcutta Academy, presided over the seminars on 'Astrology and World Peace 1986' and 'Role of Astrologers in the Growth of Population' respectively.

Resolutions proposed by the Gen. Secretary, Mr. Debabrata Chatterji included the need for recognition of Astrology by the Government of India.

BHAVARTHA RATNAKARA
Translated by: Dr. B. V. Raman
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PLANETS, SRI LANKA AND JAYAWARDANE

(*Continued from page 517*)

trouble, threatening internal security by way of disorder, mob-outbursts and attempts to dislodge the Government by force. The Moon, lord of the 12th, occupying a mercurial sign and aspected by Mars, denotes irrational ideological experiments by the rulers and their unfortunate repercussions on the lives of the common men." Everyone is familiar with what happened during Mrs. Bandaranaike's period.

Writing on the chart cast for the time at which Mr. Jayawardane assumed office after a landslide victory in 1977, we said, "The situation of Ketu in the Ascendant indicates upsurge of minority nationalism and intensification of the cry for the establishment of a separate Ealem State."

Reverting to Chart 1, the Dasa now current is that of Venus who as Lagna lord is in the 5th in a friendly sign. While this speaks of the rich cultural heritage of Sri Lanka, the situation of Venus in opposition to Mars (2nd lord ruling domestic affairs) emphasizes the constant internal strife in the country. The Moon, Mars and the now operating Rahu Bhuktis have seen more than their share of violence and mindless bloodshed. About Rahu Bhukti which began in March 1985 we commented in the October 1983 issue that "......Rahu is placed in the 7th governing the opposition. And Rahu occupies Krittika a fiery constellation ruled by the political planet Sun. And in the Navamsa, Rahu is in the 7th from the major lord and the 10th from the Ascendant, aspected by Saturn, lord of the 12th (and the 11th). Can these combinations favour peace, prosperity and understanding between the Sinhalese and the Tamils? We have our own doubts." Irrespective of whether we describe the explosive climate in Sri Lanka as civil war, or guerilla warfare or plain cold-blooded killings, our astrological anticipations have been more than justified by the grim developments on this tiny island.

In the Dasamsa* of Chart 1, Aries rises with the exalted Sun there. The Moon, ruler of the 4th or domestic affairs, is in the 8th in Scorpio along with Venus, the current Dasa lord. Here, Scorpio is activated adversely by transit Saturn unleashing unbridled passions, hate and destruction amongst the populace.

President Julius Jayawardane's chart (Chart 3) also describes the burning problem **on his hands in no ambiguous terms. When Jayawardane came to power in 1977, he** was running Saturn Bhukti of Saturn Dasa. Dasa lord Saturn in Rahu's constellation aspected by Mars prompted him to introduce the presidential system under which he could fancy himself as some sort of a mini-dictator. This is reinforced astrologically by Jupiter in the 10th occupying Aridra, ruled by Rahu. But Saturn indicating democracy and yogakaraka Saturn powerfully placed in the 10th in the horoscope of Ceylon, democratic processes are still respected and no government has ever been re-elected there. The Sun Bhukti now current will run upto February 1987. The Dasa and Bhukti lords, Saturn and the Sun respectively, are in mutually adverse postures (*shashtashtaka*). Saturn is also the 6th lord both from Lagna and Chandra Lagna. He afflicts Mercury (nerves) from

			Jupit.
Sat.	Chart 3 RASI		Rahu
Ketu			Mars Moon Merc.
		Venus	Sun Ascdt.

Venus Jupit. Sat.			Ketu
	NAVAMSA		Ascdt. Mars
Sun			Moon
Rahu	Merc.		

**Dasamsa* : Aries—Ascendant and the Sun ; Taurus—Mercury ; Cancer - Ketu ; Virgo—Mandi ; Scorpio—the Moon and Venus ; Sagittarius—Saturn and Jupiter ; Capricorn—Rahu ; and Pisces—Mars.

the 6th house which governs *roga* or disease. Will reasons of health force Jayawardane to step down from office? Will the Moon Bhukti running thereafter cry halt to this octogenerian's political activity and physical endurance?

The eclipse of April last involving the Ascendant and the 7th house of Sri Lanka whipped up a sudden fracticidal fracas between the two groups of the Tamil Tigers who flung themselves at each other's throats. But if the government sought to exploit this situation to its advantage by a frontal attack on the militant strongholds, it was in for a surprise. It was beaten back with unexpected force. Jayawardane's own chart has transit Saturn in Scorpio strongly afflicting the natal Moon (causing *ardhashtama*). The Dasa lord Saturn is aspected by the Moon and Mars and must indicate a very difficult period indeed for the President.

Mrs. Bandaranaike has, of course, lost no time in exploiting the situation. Although stripped of all civic rights, she is openly canvassing the cause of the Sinhala majority. Her wooing of the Buddhists will assume relevance only if her chart (Chart 4) holds out a future for her. Twice prime-minister of the country and the widow of a former prime-minister, Sirimavo is an ambitious woman who, having once tasted the *manna* of power, still craves for it.

Jupit.	Sun Merc.	Venus	Sat.
	Chart 4 RASI		Ketu Mars
Rahu			
			Ascdt. Moon

Sat.	Rahu	Sun	Merc.
Jupit.	NAVAMSA		Venus
Mars			Ascdt. Moon
		Ketu	

In Chart 4, Mercury as lord of Lagna and the 10th, shows complete identification of the native with her political/career objectives. Further, Mercury joins the exalted Sun, the planet ruling royalty, autocracy and power. The Dasa on is of the 10th lord Mercury. Unfortunately while her political ambitions get whetted by Dasa lord Mercury joining the Sun, their joint disposition in the 8th, a *dusthana* (a malefic house) is far from helpful in giving support to her aspirations. Naturally her chances of ruling the land are slim. But the next Dasa being that of Ketu, she is not a spent force. Ketu joins Mars in the 11th. Mars is debilitated but gets cancellation of debility generating a *neechabhanga raja-yoga* in the 11th, an *upachaya*, or house of elevation. Perhaps she will distinguish herself more effectively as an opposition leader during Ketu Dasa.

Going back to the Independence chart of Ceylon (Chart 1), Jupiter Bhukti in Venus Dasa will begin in the first quarter of 1988. Jupiter is a natural benefic and is in Sagittarius in Rasi and Dasamsa. He aspects Mars trinally. Some sort of an equation between the Tamil Tigers and the Government may be worked out during this period. While it is highly uncertain if Jayawardane will be on the scene to see this positive drift in the climate of the country, the Government will be able to handle the situation with deft adriotness, largely due to the wise influence of Jupiter on the minds of the men on both sides. We reiterate only what we said in October 1983 issue of the *A.M.*: "Therefore, it occurs to us that until the dawn of Jupiter's sub-period and the quitting of Sagittarius by Saturn, affairs in Sri Lanka will continue to be serious drifting towards chaos and confusion. The nebulous cry of Ealem will be loud for some time. Misunderstandings, indiscipline and loss of cohesion amongst the 'Tigers' will gradually strengthen the hands of TULF and make them accept an arrangement which enables the Tamils to live honourably as full-fledged citizens of Sri Lanka. While conceding a certain measure of autonomy, the integrity of Sri Lanka will be maintained."

—*Gayatri Devi Vasudev.*

Written : June 11, 1986.

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B. NIRANJAN BABU at Raman Publications Press, "Sri Rajeswari", Seshadripuram, Bangalore-560 020, INDIA.

गुरुकुल कांगड़ी विश्वविद्यालय
हरिद्वार

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना।।

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen ?

Vol. 75 SEPTEMBER 1986 No. 9

ASTROLOGY AND THE MEDICAL PROFESSION

THE purpose of a doctor is to heal. In Sanskrit, the terms *bhishaj*(भिषज्), *vaidyaha* (वैद्यः), *chikitsakaha* (चिकित्सकः), *angadakarakaha* (अंगदकारः), *sastragna* (शास्त्रज्ञा), *jeevadah* (जीवदः), and *rogaharin* (रोगहरिन्), all mean a doctor generally. Etymologically they are derived from different roots but in essence imply one who heals. Just as Varahamihira prescribed certain qualifications for an astrologer, so did Charaka draw a list of qualities that make one a doctor.

The *Charaka Samhita* is a work of great antiquity. It is a voluminous treatise on *Ayurveda* or the science of life. It is believed to have come down to us from Maharishi Atreya. The text is said to have been compiled by the Sage Agnivesa. The volume as available to us today is the revised version edited by Charaka and Dridhabala.

The introductory chapter tells us that disease is to be avoided because it is considered an impediment to the goal of human life. Birth as human is a rare gift and is to be utilised only for the realization of the Ultimate Truth. "When diseases arose like so many impediments to the austerity, fasting, study, continence and vows of embodied souls, the great sages the doers of good—feeling compassion for creatures foremost, met together on the sacred slopes of the Himalayas……." is how the origins of *Ayurveda* took shape. The sages meditated in their search for a means to ameliorate human suffering. They saw Indra the king of the *devas* (gods), in their minds' eye. They resolved to learn the science of life from Indra who had acquired it from the Aswinikumaras or the divine twin-physicians.

Sage Bharadwaja approached Indra on behalf of the other *rishis* and learnt it from him. Thereafter he taught it to all the other sages of his day "without either adding or withholding any part", And so from master to disciple the science changed hands generation after generation until it came to us in its present form as the *Charaka Samhita*.

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This science is described as "the most meritorious of all the sciences, because it teaches mankind what constitutes their good in both the worlds". This was how the science of medicine was understood by the Hindus. Herein was laid what was wholesome for life and what was not. It was compassion for fellow humans that gave birth to this science.

Modern medicine is a far cry from this definition. And about doctors today, perhaps with some exceptions, the less said the better. A doctor, according to the *Samhita*, must possess "a clear grasp of theoretical knowledge, wide practical experience, skill and purity of body and mind". Contrast this with what makes one a successful doctor today—a degree, financial backing and political clout. Compassion is something unheard of with this tribe.

The qualifications of a patient are also enumerated as "recollection, obedience to instructions, courage and ability to describe his ailments". Whether he could pay fat bills during and after the treatment, unlike today, was of no consequence. Of the physician's conduct, it was said "Friendship towards all, compassion for the ailing, devotion to curable patients and a sense of resignation towards the dying constitute the four-fold nature of the physician's profession". Unfortunately today, save for a handful of dedicated medical students and doctors, universities churn out medicos in the hundreds every year who are more qualified to run nursing homes by their business acumen than by their humaneness and medical skills. This brings us to the point. When looking for a medical career in a chart today it is futile to look for combinations that show mercy, compassion and devotion to the ailing. We must look for other combinations.

Clues to which planets have a significant bearing on the medical profession are found scattered in some of our *puranic* stories.

It is believed *Ayurveda* was first obtained by Dakshaprajapati from the Creator Brahma. The Aswinikumaras received it from Daksha and later, taught it to Indra.

The constellation Aswini is ruled by the Aswini twins. We also know Ketu rules Aswini and that he exalts in Scorpio. He is comfortable in this, sign ruled by Mars. Mars also rules Aries. Mars, in turn, is associated with fevers cuts, wounds, knives, metallic appliances etc. Therefore Ketu, Scorpio, Aswini and Mars become relevant to our study. Because of Ketu, we include Rahu also who rules all kinds of potions, poisons and chemicals.

A few examples will help us get a better perspective of the whole point.

Chart 1: Born 11-6-1956 at 9-57 p.m. (IST) at 18 N 31, 73 E 55 with a balance of 12 years, 4 months and 17 days of Saturn Dasa.

		Sun Merc. (R) Rahu	Venus (R)
Mars	RASI Chart 1 RP 90/83		Moon
Lagna			Jupit.
	Sat. (R) Ketu		–

Lagna Merc.		Jupit. Rahu	
Venus	NAVAMSA		
			Sat.
	Ketu		Sun Moon

Three *vargas* are important to us—the Rasi, Navamsa and the Dasamsa, the last being the relevant *varga* for looking into all matters related to career and vocation. Navamsa is important because it is rated on par with the Rasi by all classical writers.

In Chart 1, the Moon aspects Lagna from Cancer, which has an unquestionable link with healing. As the 4th sign of the zodiac it rules the roost, the place where one finds ultimate security and protection from an hostile world. It shows the home, where one retreats for solace and recovery against external afflictions. In this sense Cancer also sweeps within its ambit, places or people that aid in recovering one'e health, mental or physical, and this would include doctors, nurses, nursing homes and hospitals. The Moon governs all life and under him come herbs and *aushadhis* or medicine. The Moon is also therefore important to us, especially in relation to the sign Cancer.

What do doctors have to contend against? Disease and death. Naturally, that brings *karaka* Saturn into the picture. For this not only do they need weapons (instruments) and grit but also skill to deal with cuts, wounds and fevers—all these coming under Mars. Therefore, Mars–Saturn *nexus* emerges. It may be onesided or mutual, preferably mutual, but nevertheless imperative.

Going back to Chart 1, Scorpio is powerful with Lagna lord there and also, Ketu. The sign Cancer is prominently placed. The 10th lord is Venus and he occupies Gemini in Aridra ruled by Rahu.

From Chandra Lagna (the Moon-sign), the 10th is Aries, a martian sign and its ruler occupies Satabhisha ruled by Rahu again. Mars and Saturn are in mutual *kendras* (quadrants).

In the Navamsa, the 10th lord Jupiter joins Rahu. Mars aspects Saturn. In Dasamsa[1], the Ascendant has Ketu in it and Mars aspects both Lagna, Lagna lord Jupiter and also the 10th. Mars–Saturn are in mutual aspect.

Chart 2: Born 28–10–1952 at 4–30 a.m. (IST) at 15 N 20, 75 E 12.

	Jupit. (R)		
Moon	Chart 2 RASI G VIII/92		Ketu
Rahu			
Mars	Merc. Venus	Sun	Lagna Sat.

		Lagna	
Ketu	NAVAMSA		Merc.
Sun			Rahu
	Venus Moon Jupiter (R)		Sat. Mars

In Chart 2, the 10th lord Mercury is in the 3rd in Scorpio. He joins Venus. Mars aspects the 10th house. Mars and Saturn are in mutual *kendras*.

From the Moon-sign, the 10th is Scorpio occupied by Mercury and Venus. The 10th lord Mars is in Poorvashadha ruled by Venus. In Navamsa, Mercury (the 10th lord in Rasi) is in Cancer. The sign Scorpio is strengthened by three planets there which include Venus. Mars–Saturn join the 5th.

Ketu–Rahu influence Scorpio in the Dasamsa[2] and Mars is in the 10th aspecting Lagna. Lagna lord and 10th lord Mercury join Cancer.

Chart 3: Born 19–3–1942 at 3–45 p.m. at 13 N, 77 E 35 with a balance of 4 years, 5 months and 16 days of Ketu Dasa.

Sun	Moon	Mars Sat. Jupit.	
Ketu Merc.	Chart 3 RASI G VIII 184		Lagna
Venus			Rahu

Lagna	Ketu	Moon Mars	
	NAVAMSA		Jupit.
Sat. Merc.			Venus Sun
		Rahu	

In Chart 3, Lagna is Cancer and the 10th, Aries, with the Lagna lord Moon there in Aswini. There is a Mars–Saturn combination in the Rasi. The 10th house from the Moon is occupied by Venus and the 10th lord Saturn joins Mars. The 10th lord Mars joins the Moon in Navamsa. In the Dasamsa[3], Lagna has Venus, Ketu-Rahu influence the 10th house and Lagna lord Jupiter is in Cancer.

Chart 4: Born 31–1–1953 at 0–30 a.m. (IST) at 13 N, 77 E 35, with a balance of 3 years, 0 month and 22 days of Mercury Dasa.

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[1] *D. of 'Chart 1:* Sagittarius—Ascendant and Ketu; Aries—Mercury (R); Taurus—the Moon; Gemini—Rahu and Mars; Virgo—Saturn and Jupiter; and Libra—the Sun and Venus (R).

[2] *D. of Chart 2:* Virgo—Ascendant; Scorpio—Jupiter (R) and Ketu; Sagittarius—Venus; Aquarius—the Sun and Saturn; Aries—the Moon; Taurus—Rahu; Gemini—Mars; and Cancer—Mercury.

[3] *D. of Chart 3:* Sagittarius—Ascendant and Venus; Capricorn—Saturn; Pisces—Rahu; Taurus—the Moon, Mars and Mercury; Cancer—Jupiter; Virgo—Ketu; and Scorpio—the Sun.

Venus Mars	Jupit.		
Sun Merc. Rahu	Chart 4 RASI G VII L		Moon Ketu
		Lagna Sat.	

Lagna Moon		Merc.	Sun
	NAVAMSA		Rahu Mars
Ketu			Venus
	Sat.	Jupit.	

Chart 4 has Cancer as the 10th sign with the Moon and Ketu there. From Chandra Lagna, the 10th is Aries whose lord Mars joins Venus in Pisces. Cancer and Scorpio being closely related to medicine, their trinal sign Pisces can also be taken into account. What is more, Pisces by itself, also rules hospitals and nursing homes amongst other things. Mars aspects Saturn.

In Navamsa, the Moon (lord of the 10th in Rasi) is in Pisces. Cancer is emphasised by the nodes and Mars there. Dasamsa[4] Lagna is aspected by a Scorpio-influenced Mars–Saturn combine. The 10th lord in Dasamsa joins the Moon.

We have seen in this sample study Venus has a dominant role in the charts of medical men. Classical works do not carry many combinations for doctors. Of the few found in them, Venus is included in most. This can be traced to Venus being Sukra or Bhrigu who, according to the *Puranas*, was the preceptor of the *asuras*. It is said, in those times, the *devas* and the *asuras* were involved in endless wars, each claiming supremacy over the other. Countless numbers died in these wars but the *asuras* always rose up with renewed vigour. Their preceptor, Sukracharya, knew the science of life, the art of reviving the dead. Every time there was a war, Sukracharya would work on the dead and the maimed *asuras*, and with his secret knowledge, bring them back to life. As a result, the *devas* continually dwindled in numbers. They were now panicky. Not only were the *asuras* invincible but also in colossal numbers. So they devised a strategy. They prevailed on Kacha, the son of their own mentor Brihaspati, to learn the secret art from Sukracharya. Kacha, disguised as a student, went to the *asura*-master and expressed a desire to learn at his feet. He soon won over Sukracharya with his exemplary conduct and succeeded in ferreting out the secrets of life and death. This is how Sukracharya of the *Puranas* and *Sukra* (Venus) of *Jyotisha* became associated with doctoring.

There are a few more charts here that will emphasize the role of Venus in medical career.

Chart 5: Born 8–3–1956 at 3–23 p.m. (IST) at 28 N 51, 78 E 49 with a balance of 0 year, 8 months and 3 days of the Sun Dasa.

	Venus	Ketu	
Sun Merc.	Chart 5 RASI G VII 66		Lagna
Moon			Jupit. (R)
Mars	Sat. Rahu		

Moon	Jupit. (R)	Sun	Venus
	NAVAMSA		Ketu
Rahu			Mars
Lagna	Merc.	Sat.	

The Lagna Cancer is aspected by its lord the Moon in Chart 5. The 10th is occupied by Venus who is in Aswini. The 10th lord Mars is in the 6th in a constellation ruled by Venus. Scorpio has a neechabhanga Rahu in it. In Dasamsa[5], Mars–Saturn are in mutual aspect while Lagna lord Mercury is in Pisces. Venus is in the 10th.

Combinations found in classical works can also be explored with success.

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[4] *D. of Chart 4:* Virgo—Ascendant; Scorpio—Ketu and Jupiter; Sagittarius—Venus; Aquarius—the Sun and Saturn; Aries—the Moon; Taurus—Rahu; Gemini—Mars; and Cancer—Mercury.

[5] *D. of Chart 5:* Virgo—Ascendant; Libra—the Sun and Saturn; Scorpio—the Moon; Capricorn—Rahu; Pisces—Mercury; Aries—Mars; Gemini—Venus; Cancer—Ketu; and Leo—Jupiter.

For instance, in *Jataka Tatwa,* it is said *Rahu and the Sun conjoined with a benefic and also with a malefic when occupying a Navamsa of the Atmakaraka planet, make the native a doctor dealing in (the art of) cure of poison.* Another *Sutra* says *if the Navamsa occupied by the Atmakaraka planet be aspected by Mercury, the Moon and Venus, or if the 2nd lord occupy the 7th, the person concerned will be a physician.* According to the next one, *if the Navamsa mentioned above be aspected by Venus and the Moon, the native will be an alchemist.* An alchemist is not a doctor really, but we could include anaesthesians and pathologists also under it but with suitable modifications of these planetary equations. According to Jaimini, *Rahu in karakamsa makes one eke out his livelihood by Dhanurvidya or as druggist and alchemy is indicated by the Moon occupying the karakamsa aspected by Venus.* When an Amsa of Mars is occupied by the 10th lord from Lagna, the Moon or the Sun, धात्वग्निप्रहरणसाहसैः one earns his livelihood from *metals, cooking and all sorts of action in connection with fire, from bravery and using weapons.* Surgery is skill in handling implements and instruments on the human body. That is, one may be a surgeon in such a case provided other combinations indicate the medical profession. According to Varahamihira, the Sun, being the ruler of the Navamsa occupied by the 10th lord, makes one's avocation relate to drugs and practice of medicine (*Bhaishaja*).

Apart from the planetary inter-relationships that we have discussed above, we may also make a note of the Sun–Rahu combination for doctors. A Mars–Rahu and the Moon–Rahu association also produces medical men.

Chart 6 : Born 6–8–1906 at 12–38 p.m. (LNT) at 17 N 46, 83 E 17 with a balance of 6 years, 11 months and 8 days of Rahu Dasa.

			Jupit.
Moon Sat.	Chart 6 RASI RP 23/6		Rahu Mars Sun
Ketu			Merc.
		Lagna	Venus

	Merc. Sat.		Lagna
Moon Venus	NAVAMSA		Ketu
Jupit. Sun Rahu			
	Mars		

In this case of a doctor who had also a world-wide reputation, Mars, the Sun and Rahu combine in the 10th in Chart 6. The 10th being Cancer and its ruler, the Moon, joining Saturn (masses), the native was moved to take up a medical career for humanitarian reasons. He treated thousands free and with great dedication. Other factors pointing to a medical career include the 10th from Chandra Lagna (Moon-sign) being Scorpio and its ruler joining Rahu–Ketu.

Chart 7 : Born 18–9–1940 at 7–23 p.m. (IST) at 8 N 48, 78 E 11 with a balance of 6 years, 0 month and 28 days of Mercury Dasa.

Lagna Moon Ketu	Jupit. Sat.		
	Chart 7 RASI G IV 286		Venus
			Mars
			Sun Merc. Rahu

		Merc.	
Lagna Moon Sun	NAVAMSA		Rahu
Ketu			
Venus Mars	Jupit.	Sat.	

The Sun and Rahu joining an exalted Mercury in a powerful quadrant (Chart 7) have made the native a very skillful cardiologist. The Moon is also with the nodal axis and in Pisces. The 10th lord Jupiter joins Aries, a martian sign in the Rasi, and Scorpio, a martian Navamsa.

Chart 8 : Born 13–9–1945 at 1–00 p.m. (IST) at 16 S 30, 68 W 09, with a balance of 16 years, 0 month and 16 days of Mercury Dasa.

(Continued on page 751)

News and Views

EKALAVYA

Temple Worship

विनाशकाले विपरीतबुद्धिः— When the fates are cross, the mind becomes evil says, the adage. Judging from some of its latest actions and policies, which to say the least, are macabre, the Tamil Nadu government is heading for a fall both literally and figuratively.

It has expunged from a text-book meant for children, a verse of the divine poetess Avvayar, extolling the virtues of temple worship.

This invasion into the academic field is legally and morally indefensible as it is highly improper to tamper with mint literature in the first instance.

Secondly, it is oblique subversion of our Constitution which guarantees practice of one's own religion and by its declared secularism which holds all religions in equal esteem.

This wilful deletion can even be interpreted as seditious inasmuch as the ruling party or government seeks to foist its own ideological doctrines against our democratic Constitution. **The Tamil Nadu government thus stands perjured and worse, opens the door for disaster as will be seen presently.**

Looking at the issue from the world view, moral standards have generally tumbled, violence and corruption rule the roost even in countries where religion is practised without let or hindrance.

How much more then should people become wicked where religion and therefore temple worship is thus brainwashed from being practised?

Is it not a fact that fear of God is the beginning of religion or morality or ethics or whatever you may call it?

It was Voltaire who said that even if God did not exist, one had to be invented, thus stressing its psychological necessity.

Think of the towering temples, churches and mosques dotted all over the country and flourishing for centuries.

Do we intend to call our ancestors—monarchs like Krishna Deva Raya and Raja Raja Chola who built them—a pack of fools?

Is it not putting the clock back on our hoary civilization and culture?

Our temples are in fact signposts non-pareil to Indian thought and civilisation, beckoning us to higher thought and philosophy and to **seek to brainwash our youngsters against visiting them is the acme of vandalism that is sure to boomerang against the nation: Let us be warned.**

Ashtakavarga

A senior exponnent of the *Ashtakavarga* system of prediction has this doubt: Can A.V be applied to *Navamsa* and other varga charts as some modern writers tend to say; whether there are any directions or sanctions to that effect in classical texts?

Personally I have not come across any authority in classical works; if there is a tendency to say so, it stems from the general contention that the *Navamsa* is a very potent factor in predictive astrology and therefore one could as well apply A.V. to it too; but a close scrutiny of its origin, structure, content and use belies it.

At the beginning of *Uttarakhanda* of *Brihat Parasara Hora* (Jha's edn.) Maitreya asks Parasara: "Lord! You have taught (in the earlier *khanda*) exhaustively the results of *bhavas*, planets, *vargas*, *dasas*, etc. But they are bewilderingly complicated and in Kaliyuga people have become puny of intellect (मन्दबुद्धि) Won't you therefore expound a simple system by which these अल्पबुद्धिs will learn from day-to-day positions of planets, their good and bad effects?"

In response to this request Parasara expounds the A.V. system.

From its origin, it is clear that A.V. is (1) a simple and direct system, and (2) is meant for use with तत्कालग्रहस्थिति or *gochara*.

Mantreswara too underscores the latter aspect when he says:

गोचरग्रहवशान्मनुजानां यच्छुभाशुभफलाभ्युलब्ध्यै ।
अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥

We are also aware of the dictum classifying the means of learning different kinds of *karmic* effects:

दशाप्रभेदेन विचिन्तयेत् दृढं दृढेतरं चाष्टवर्गगोचरे ।
दृढादृढं योगवशेन चिन्तयेदिति त्रिधा जातकसूक्ष्म-
संग्रहः ॥

Effects that are inexorable are to be gleaned from *Dasa-Bhukti*; those that can be avoided through *A.V.* and *Gochara*, and those that can be overcome after affliction, by *santis*, through *yogas*.

It would thus seem that A.V. is (1) limited in its application; it is a sort of radar; (2) it is based upon and used in unison with *gochara* of planets.

For instance, planets and *bhavas* with few favourable *bindus* are to be avoided for important events, etc.; such planets will be unhelpful; evil planets transiting such houses will prove harmful, etc.

Parasara outlines it at the beginning, as a basic system, with these parameters: (1) *bhavas* occupied or aspected by benefics will be fruitful; (2) so are exalted planets; (3) those that are combust, debilitated, inimical are unhelpful. No *vargas*, *Dasas* are prescribed because they are already said to be complicated, and inferentially not intended for this category.

Next, the rationale behind the concept of *Ashtakavarga* is spelt out by him thus:

यथा लग्नाच्च चन्द्राच्च ग्रहाणां भावजं फलम् ।
तथा अन्येभ्योऽपि खेटेभ्यो विचिन्तनीयं देवविद्वरैः ॥
यतो रव्यादि खेटानां स लग्नानां पृथक् पृथक् ।
अष्टानां सर्वभावोत्थं यथोक्तमशुभं शुभम् ॥

(In the earlier *khanda*) effects were gleaned from Lagna and the Moon through *vargas*, *Dasas*, etc.; even so could results be gleaned from the relative positions of other planets and Lagna too, leading to an eightfold input.

In A.V. it is thus clear that the *bindus* and *rekhas* do duty for strength of *bhavas* and planets earlier measured through *vargas*, etc., which are complained about as being complicated. The use of word *Varga* in this system points to it.

Bindus and *rekhas* are simple and they quantitatively represent the strength/weakness of *bhavas*/planets in a chart. You may consider them as power indices, if you like, and they are definitive in character; they do not admit of *Navamsa* or *Varga* treatment unless it is on the basis of one's research or experience one applies the A.V. to divisional charts.

Kleptomania

Kleptomania is the habit of stealing for the sake of stealing. It is a morbid impulse recognised in medical jurisprudence. For practical purposes it is theft and when it is found in children or even adults belonging to affluent families, it becomes a matter of anxiety, for it affects the family honour. How to detect it in the horoscope of such persons? Is it a permanent feature or just an aberration that can be rectified? This is an interesting topic for study for students of astrology. Once we know how to spot it, it can be applied to all kinds of theft problems, petty larceny to smuggling—which can be extended to blackmarketing.

In my encyclopaedia of *karakas* for this issue, I find the following entries: (1) Gang of robbers: the 6th house and Mars; lone thief: the 6th house and Rahu; people who maintain account No. 2: the 6th house and Saturn; house-breaker: the 6th house and Rahu; one receiving stolen property: the 7th house and Venus; stolen object: the 11th house and Venus.

Here are some formulae for thieving proclivities: (1) Ketu in Karaka (Jaimini) Navamsa; (2) Gulika in Karaka Navamsa; (3) the 12th lord in the 3rd; (4) the 4th lord in the 6th; the 8th lord in the 2nd; strong Mercury and Mars in the 6th; Mars and Mercury in the 1st; mutual exchange of places between the 1st and 8th lords: Rahu in Atmakaraka Navamsa: the Moon's aspect to Atmakaraka Navamsa during Gulika's period; Hasta Nakshatra, etc. etc. Readers are advised to apply the above formulae and clues to known cases and form their own conclusion.

The provocation for writing this note arose because of a known kleptomania case brought to my notice by a friend. Here is the chart of the native who belongs to an affluent family. She is 19 years old and is said to have developed this trait from her 12th year.

Lagna 273° 33′; the Sun 90° 52′: the Moon 218° 42′; Mars 185° 29′; Mercury 79° 14′; Jupiter 107° 06′; Venus 132° 42′; Saturn 348° 39′; Rahu 9° 28′; and Mandi 36° 48′. Ayanamsa 23° 24′.

Sat.	Rahu	Mandi	Merc.
	RASI		Sun Jupit.
Lagna			Venus
	Moon	Mars Ketu	

Merc. Mandi			Rahu
Lagna	NAVAMSA		Sun Venus
Jupit. Sat. Ketu	Mars		Moon

As can be seen, Gemini is the 6th house and Mercury, its lord. He is also the Atmakaraka. It is noteworthy that although none of the formulae mentioned apply literally, their spirit is fulfilled. Mars, one of the karakas, occupies the 10th and is afflicted both by Ketu and Gulika and aspects Lagna as well as the 5th whose lord occupies the 8th. Atmakaraka Mercury and the Moon are debilitated. And 6th lord Mercury's Dasa started in her 12th year and lasts for seventeen years. Will she ever give up the trait? The next Dasas of Ketu and Venus appear to be equally unhelpful. Not perhaps before the Sun's period.

Porno and Violence

Food taken at the hands of a wicked person currupts one's mind. That is the *puranic* verdict.

Sage Durvasa put the exiled Pandavas and Draupadi in particular on tenterhooks in the *Akshaya patra* episode because by admission, a while before, the Sage was a guest of Duryodhana!

No wonder that today, a Judicial Commission ormed by the U.S. Attorney General has found that exposure to pornography leads to crime and violence.

It says: "There seems strong evidence that significant portions of the pornography magazine industry and the pornographic film industry" are controlled by unsocial elements.

The report calls for strong action against the porno industry and more, severe penalties against violation of obscene laws at all stages.

It finds the visuals as degrading to women and recommends creation of an obscenty task force to focus on prosecution; it wants federal laws, prohibiting use of teenage performers for sexually explicit visual depictions.

When such a law is enacted in our conntry—it is overdue—the first casaulty will be the TV commercials on our national network, in particular, those put out by houses of soap and beverages whose *logos* invariably appears to be the mini-clad sweet seventeen whether relevant or not.

Does the I & B Minister listen?

Land for the Tenant

An even more screwy step is the contemplated legislation by Tamil Nadu government to make the cultivating tenant owner of the land he tenants. Apart from robbing Peter and paying Paul what is ironical is that banks in which the owner invests his money are being asked to help the tenant dispossess him with his own money.

The Minister who revealed his government's bizarre thinking doubted if the owner could be compensated at all!

This proposal, if it materialises, will be a fascist act which will kill the marginal landowner, the pensioner and the widow who have little else to keep body and soul together and be as even did the Nazis of yore—the Jews of Germany.

Even without this legislation they experience enough trouble today at the hands of the tenant, who on his part hires labour for cultivation and who is in reality the economic Brahmin today!

The proposed legislation which is really a demoniacal vote-catching device will lead to the rape of our rural sector, which is the backbone of the country, and cause an economic holocaust.

The country has enough bees around its bonnet; let not more of them be created. The Centre owes to itself to apply the brakes firmly on such ill-conceived legislation by States.

Makings of a Medico

V. A. K. AYER

I WOULD like to make this article an eye-opener to all aspirants to a medical career—how difficult it is to become a good doc and how easy to be a foil and yet make money with far-reaching consequences to society.

It has all the more become important to know today its bright and dark sides in view of the flagrant corruption in the portals of universities in an area where the very life becomes a stake.

I shall in the first instance present the problem in the Indian perspective. The great lexicographer Amara gives four synonyms for a man of medicine known as *Vaidya* in India. They are (1) रोगहारो (2) अगदंकरः (3) भिषक् and (4) चिकित्सक besides वैद्य. The first is derived thus: रोगं हरति—one who cures illness; the second अरोगं करोति प्राणिनं--who makes people healthy; भिषज्यति इति—administers medicine; चिकित्सति इति — who treats patients; विद्यां आयुर्वेदविद्यां वेनीति—knows the science of medicine. All these are expected of him.

The Indian concept of a man of medicine is so sublime that the sky is its limit; वैद्यो नारायणो हरिः—he is God himself.

Consistent with this concept, God was born as Dhanvantari, say the *Puranas,* during the churning of the Milky Ocean, holding a potful of nectar to cure humanity of its illness and establish a sound, comprehensive system o medicine.

In the prayer for Dhanvantari appearing in *Srimad Bhagavata* which every *Vaidya* is called upon to recite daily, he is described thus:

"He arose from the ocean even as it was being churned by the gods and demons seeking nectar, a most wonderful personage with long and plump arms, conch-shaped neck, reddish eyes; of dark-brown hue; youthful; wearing a garland of flowers with ornaments. Clad in yellow, he was broad of chest; wore bright ear-rings made of gems, glossy and curly of hair, charming and walking like a lion. He carried a jar full of nectar and was decked with a pair of bracelets. He emanated from an *amsa* of Lord Vishnu Himself. He was known by the name Dhanvantari and he revealed the science of medicine to the world and enjoys a share in the sacrificial offering." This is the Indian prototype of a man of medicine.

It is a pity that Indian medical graduates instead of taking their oath with this prayer which will fire their imagination take it on Hippocrates; will our new Government look into this lacuna? It is immaterial whether one studies Ayurveda, Allopathy, Homoeopathy or Unani. To us a *Vaidya* is God.

Whether Government does or not, Hindu society can and must follow the ancient practice of venerating this God-head while taking medicine by invoking *nama-traya* (Achyuta, Ananta, Govinda) for success in medical treatment.

After the above Purnanic founder, many *rishis* in the pre-historic and historic periods in *guru-sishya parampara* or tradition have developed the science. Dhanvantari, a member of the Council of Ministers in Vikramaditya's kingdom, was perhaps best among them. Charaka and Sushruta are other names to reckon with in this field.

Dhanvantari's system treats this subject under these divisions: (1) *Kaya* (body); (2) *Bala* (paediatrics); (3) *Graha* (affliction by spirit); (4) *Oordhvanga* (ENT, neurology, ophthalmology, etc.,); (5) *Salya* (surgery); (6) *Damshtra* (poison); (7) *Jara* (geriatrics) and (8) *Vajikarana* (rejuvenation).

Early works of medical literature connected with the name of Dhanvantari are; (1) *Chikistatatva-vijaya,* (2) *Chikitsa-darsana,* (3) *Chikitsa Kaumudi,* (4) *Ajeernamrita Manjari,* (5) *Roga Vidhana,* (6) *Vaidya-chintamani,* (7) *Vaidya Prakasa Chikitsa,* (8) *Vidya Prakasa Chikitsa,*

(9) *Dhanvantareeya Nighantu*, (10) *Chikitsa Sasa Sangraha*, (11) *Chikitsa Tatva Vignana Tantra* (12) *Dhatu Kalpa*, (13) *Vaidyaka Svarodaya.*

Having set the above high ideal for the practice of medicine, the Indian mind did not fail to monitor its progress and reaffirm, and redefine by empirical evidences and decry failures where and when occurred. Their observations were put into the mouth of poets. Said they :

अन्यानि शास्त्राणि विनोदमात्रं प्राप्तेषु वा न तैsय
किन्चित् ।
चिकित्सित ज्योतिषमन्त्रवादाः पदेपदे
प्रत्ययमावहन्ती ॥

"Other sciences when acquired are useful extraneously for pleasure or amusement, but the science of medicine, astrology and *tantra* register their usefulness at every stage in our life."

गुरोरधीताखिलवैद्यविद्यः पीयूषपाणिः कुशलक्रियासु ।
गतस्पष्टहो धैर्यधरः कृपालुः शुद्धोधिकारी
भिषगीदृशस्यात् ॥

The poet redefines the ideal of a physician for modern times thus :

The ideal medico should have learnt the science of medicine in all its ramifications at the feet of the *guru* (colleges and universities); should hold the pot of nectar in the hands (ready for healing); be deft with the scalpel; be free from greed; be courageous, kind and considerate; be pure ; and command respect.

Possibly the poet had a hunch that medical education might be corrupt which makes him shudder at the prospect and its consequences to life on earth. Writes he scathingly:

वैद्यराज नमस्तुभ्यं यमराजसहोदर ।
यमस्तु हरति प्राणान् वैद्यः प्राणान् धनानि च ॥

O (ill-equipped) Vaidyaraj : Prostration unto thee !! Thou art verily Yama-raja's brother, with this difference that, while Yama snatches life alone, thou snatchest both life and money!

And so the poet issues this warning to the unwary :

अज्ञातसद्भावान् शस्त्रमात्रपरायगान् ।
त्यजेत्देरात् भिषक्पाशान् पाशान् वैवस्वतानिवा ॥

You must shun the services of the surgeon innocent of the intricacies of the science but who, however, wields the scalpel indiscriminately and the wangles of such physicians are verily the noose of Yama himself!

Having thus set the problem in perspective I shall place before you the material found in Indian classical texts that point to a medical career. There are not many of them, especially as modern medicine has become a hydra-headed monster.

From all accounts, the Sun emerges as the prime planet to consider for medicine when it is powerful. Next when 10th lord occupies the Sun's *Navamsa*, one is said to earn one's living, among others, by medicine.

We are told that the *Dasas* of the Sun and Mars too make one do so; so is the case during Jupiter's Dasa too.

Other formulae are : The 10th *bhava* (*Uttara Kalamrita*) and the 9th bhava (*Jatakadesa Marga*) constitute the house of medicine.

Other formulae are : *Atmakaraka* Navamsa aspected/occupied by Mercury, the Moon and Venus and the 2nd lord occupying the 7th.

In Western astrology certain Sun-signs are said to give birth to medical personnel. Aries, for instance, favours psychiatrists and dentists; Cancer the nurse ; Virgo the laboratory worker in health science ; Sagittarius the veterinarian ; Aquarius the radiographer and Pisces medical profession as a whole. Planets the Sun, Jupiter and Saturn should also be prominent.

Based on these fundamental postulates we can evolve our own formulae based on our experience, but never offending time-honoured, well-understood astrological principles.

One method of detecting any profession is to start at the other end : what is the source of one's substantive income? One should be able to identify the job in most cases from its answer and particularly so in the medical profession—for, once a doctor, always a doctor, unlike a B.E. who can become an officer in, say, a Bank!

(Continued on page 750)

Doctor's Drugged Moon—I

K. N. RAO, I.A.A.S.

HOROSCOPES of men in the technical and the medical professions have such a close resemblance that it needs very close scrutiny to notice subtle lines of distinction between them. Leaving three very specific points about which I will write later, let me discuss broadly the effects of planets on medical career under three heads :

(*a*) The general planetary pattern ;
(*b*) The specific planetary pattern.
(*c*) The Dasamsa of doctors.

Some Research

There is no doubt that some people have done some very good research on professions but have not published them or shared them with others. For instance the Bhrigu method of locating profession with Saturn as the pivotal point and planets in the 12th, 2nd and the 7th from it together with the 10th house and the 10th lord can be an excellent clue to one's profession. But it fails on identical horoscopes.

Another piece of research is that of Mrs. Mridula Trivedi based on planetary patterns, particularly of Jupiter, Mars and the Sun. This research too is confined to the birth horoscope only.

Giving very high percentages of results is the research of Mr. Karjeet Singh (*A.M.*, August 1984) which could be improved upon by fuller use of the Navamsa.

In some of the earlier issues of THE ASTROLOGICAL MAGAZINE Mars–Moon combinations in the horoscopes have been emphasised rightly.

Sound Approach

Yet believing in the wisdom of Maharshi Parasara use of *vargas* (divisional charts) particularly Dasamsa and Shashtyamsa give very sound results. The promise in the birth horoscope must be confirmed in the Dasamsa. Using Shashtyamsa is almost ruled out as inaccuracy in birth time and degrees of planets can turn a Shashtyamsa (one-sixtieth division) topsy turvy.

General Pattern

Though what I am going to discuss in this article has been tested on nearly one hundred horoscopes of doctors I am giving in a tabular form twenty horoscopes (Table 1), some of them of orthopaedists and radiologists also, to illustrate the points I am making out.

Jupiter

The key planet to be seen in the case of doctors is Jupiter. Three points of scrutiny in a horoscope are the 1st, the 5th and the 10th houses and their lords. One of them, or two of them, together with Mars (or Ketu who must be treated as Mars) clear doubts generally. Other benefics too play their role but only in a minor way.

Tabulated results out of these twenty horoscopes are :

Jupiter influencing the 1st, the 5th and the 10th houses and their lords is as follows :

(*i*) Lagna and Lagna lord	17 cases	85%
(*ii*) The 5th house and the 5th lord	18 cases	90%
(*iii*) The 10th house and the 10th lord	13 cases	65%

Other benefics influencing in a similar way are :

(*i*) Lagna and Lagna lord	2 cases	10%
(*ii*) The 5th house and the 5th lord	1 case	5%
(*iii*) The 10th house and the 10th lord	3 cases	15%

Mars

In the case of Mars consider only the 5th house and its lord together with the 10th house and its lord. The results tabulated are :

(*i*) The 5th house and the 5th lord	8 cases	40%
(*ii*) The 10th house and the 10th lord	16 cases	80%

Doctors TABLE I

	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Tula	Vrischika	Dhanus	Makara	Kumbha	Meena
1	....	Rahu	Lagna	Sat.	...	Sun Merc.	Moon Jupit. Mars Venus	Venus	...	....	...	....
2	Lagna	Moon	Ketu	...	....	....	Mars	....	Merc. Jupit. Sun Rahu	Venus	Sat.	....
3	Mars	Sat.	....	Lagna Jupit. Sun Rahu	Venus Merc. Moon	....	....	....	....	Ketu	....	....
4	Sun Merc.	Sat. Venus	Moon Jupit.	Rahu	....	....	....	....	Lagna	Ketu	Mars	....
5	Moon	....	....	....	Ketu	Sat. Mars Venus	Sun	Merc.	Lagna	....	Rahu	Jupit. (R)
6	Jupit. (R)	Lagna Moon	....	Sat. Venus Ketu	....	Sun Merc.	Mars	....	....	Rahu	....	....
7	....	Ketu	....	....	Jupit. (R)	....	Mars	Sat. Rahu	Sun Merc.	Venus	Lagna	Moon
8	...	Lagna Jupit.	Venus	Sun Mars Merc. Ketu	....	Sat.	Moon	....	....	Rahu	....	....
9	....	....	Rahu Mars Sat.	...	....	....	Jupit. (R)	Moon	Kutu	Lagna	Sun Merc. Venus	....
10	....	....	....	Moon Ketu	...	....	...	....	Sun Merc.	Lagna Sat. Venus Mars Rahu	....	....

TABLE 1 (Contd.)

	Mesha	Vrishabha	Mithuna	Kataka	Simha	Kanya	Thula	Vrischika	Dhanus	Makara	Kumbha	Meena
11	....	Sun Merc, Venus	Rahu	....	Mars	....	....	Lagna	Moon Ketu	Sat. (R)	....	Jupit.
12	....	....	....	Sun Merc.	Mars Venus Moon	Rahu	Jupit.	....	Sat. (R)	....	Lagna	Ketu
13	Ketu	....	Moon	Lagna Sun Mars Merc.	Venus	Jupit.	Rahu	Sat. (R)	....	....	....	....
14	Lagna	....	Ketu Sun Jupit. Merc. (R)	Moon Venus	....	....	Sat. (R)	....	Mars (R) Rahu	....	....	....
15	....	Rahu	....	Sat. Mars	....	Lagna Sun Venus	Merc.	Jupit. Ketu	....	....	Moon	....
16	Venus Rahu	Sun Merc. Jupit.	....	Mars	....	....	Ketu	....	Moon Sat.	Lagna	....	....
17	Moon Sat. Venus	....	Lagna	....	....	Sun Merc.	Venus Rahu	....	....	Mars	....	Jupit. (R)
18	Jupit. (R)	....	....	Lagna Ketu	....	Sat.	Sun Moon Merc.	Venus	Mars	Rahu	....	....
19	....	....	Lagna Venus Sun	Merc.	Rahu	....	Sat.	Jupit. (R) Moon	....	....	Mars Ketu	....
20	....	....	Sun Rahu	Mars Merc. (R)	Venus	Moon	....	Sat. (R)	Lagna Ketu	....	....	Jupit.

Other malefics influencing the 5th and the 10th houses and their lords are tabulated below:

(*i*) The 5th houses and its lord	10 cases	50%
(*ii*) The 10th house and its lord	3 cases	15%

Specific Pattern

In the case of doctors it must be seen how the 6th and the 8th houses and their lords influence the 5th house and its lords or the Moon. The reason is obvious. The 5th house is the house of thinking and education; the 6th house deals with sickness for the purpose of this paper and the 8th with more difficult diseases and death, longevity, etc. A doctor's training and job revolves round the 6th and 8th houses. Case by case the analysis in 10 cases is:

1. The 6th lord Mars is in the 5th house with the 5th lord Venus but is not influenced by the 8th lord directly. But the 8th lord is in Cancer whose lord the Moon is in the 5th house.
2. The 6th lord is with the 5th lord and the 8th lord aspects the Moon.
3. Both the 6th and the 8th lords aspect the 5th house.
4. This is the horoscope of an orthopaedic surgeon. Neither the 6th lord nor the 8th lord have any direct connection.
5. The 5th and 6th lords are together and the 8th lord is in the 5th house.
6. The 6th lord is in Cancer and the 8th lord, retrograde aspects the 5th house and its lord from the previous house.
7. The 8th lord aspects the 5th house and the dispositor of the 6th lord aspects the 5th lord.
8. The 8th lord aspects the 5th house.
9. The 5th, the 6th and the 8th lords are conjoined.
10. The dispositor of the 6th and the 8th lords aspects the 5th lord.
11. The 6th lord aspects the 5th lord and the 5th house.

Unsatisfactory Results

It will be seen that this type of discussion can give no reliable clue as the analysis will be applicable to most of the horoscopes of men not in the medical profession also.

But the utility of this analysis is to pinpoint three factors relevant for a medical career:

(*a*) Jupiter must influence Lagna, the 5th house and the 10th house—not all but one or more than one of them. Other benefics in a minor way fulfil Jupiter's role.

(*b*) Mars or other malefics must influence the 5th house and the 10th house and their lords.

(*c*) Similarly the 6th and the 8th houses and lords must influence the 5th and the 10th houses and their lords.

Taking a clue from here if one applies the findings of Mr. Harjeet Singh the results are substantially correct. But that can be shown later.

I am now going to discuss some more specific combinations for doctors from the birth horoscopes only. The Navamsa and Dasamsa of doctors can be discussed later.

Specific Points

In the horoscopes of doctors specific points, other than what have been discussed so far, are: (*a*) The natal Moon; and (*b*) natal Jupiter.

The Moon

A doctor's Moon will generally be:

(*a*) Afflicted, sometimes very heavily, except in the case of orthopaedists or radiologists.

(*b*) The 10th house or the 10th lord from the Moon may be afflicted. If a benefic aspects the 10th house or is posited there he himself may be afflicted.

(*c*) The 8th house or the 8th lord from the Moon may be afflicted.

Now see the tabulation below:

Moon's five-fold affliction

(*a*) Afflicted Moon	12 cases
(*b*) Afflicted 10th house	15 cases
(*c*) Afflicted 8th house	13 cases
(*d*) Afflicted 10th lord	10 cases
(*e*) Afflicted 8th lord	15 cases

The extent of affliction in individual cases except in cases number three and four, the radiologist and orthopaedic surgeon, is as follows:

(*a*) Maximum 5 afflictions in	3 cases
(*b*) Four afflictions in	7 cases
(*c*) Three afflictions in	3 cases
(*d*) Two afflictions in	6 cases
(*e*) One affliction in	1 case

(*Continued on page 749*)

Judging Medical Career

H. R. SHANKAR, B.A.

IN ASTROLOGY, the medical profession is viewed as a noble profession; and a physician, as a healer and succour who relieves pain and suffering. Accordingly, the founding fathers of astrology have determined as parameters the inherent gift of healing, sense of compassion and the inner urge to nurse the sick for purposes of identifying a physician from the horoscope. However, with the advancement in science, the medical profession has shifted its base from the rustic art of healing and nursing to sophisticated technology of body-scanning and workshop for repair and replacement of human organs. The pre-conditions for a medical career that qualified the *Charakas* and the *Susrutas* of olden times are no longer in force. All that is stipulated presently is mere knowledge in use of medical instruments and equipments, rather than inherent talent for healing and nursing. Anyone having completed the prescribed course can take up a medical career in much the same manner as other technical professions. In fact, it is viewed as a coveted means of earning with much better scope for success in terms of amassing wealth than offered by other careers and hence opted for. So much so, any physician holding on to old values of the medical profession as being noble and the succour of the suffering is more likely to get crushed under pressure of the professional environment and end up a frustrated soul. A medical career, therefore, needs to be judged in astrology taking into reckoning its new dimension as medico-technocrats. in management of public health.

While social values have changed rapidly, the discipline of astrology has not updated itself to equate its original concepts with current values. The gap has come to be so wide that it now needs another Varahamihira to make the scene to compile, collate and re-edit the meaning and connotations of astrological symbols. Till such time, paradoxes in astrological working and findings are bound to haunt the scholar and student alike. Wisdom, therefore, lies in using ancient astrological dicta with discretion and imagination without, of course, distorting the original implied meanings. In the context of the medical career, we would be on firmer grounds when the delineations are concerned with success and failure in career, impediments and opportunities that come in the way and also in the context of evaluating inherent strength and weakness of the person and his inherent characteristics, etc. Astrological rules concerning these aspects happen to be common for persons of all walks of life. It is only in the context of identifying the medical career as distinct from other streams of careers like that of an engineer or scientist, etc., that we find ourselves on slippery ground. This is because the medical career has gained a new connotation other than the one envisaged by sages in the past who formulated the dicta.

Basically the medical profession is a blend of power to heal, knowledge of remedial substance and the fight to save life. Astrological clues accordingly reveal inherent potential of these qualities in a person. From the Vedic times, the idea of medicine is symbolically associated with Satabhisha *Nakshatra*. Ultima-Thule of all medicines is the Elixir of Life—*Amrita*. Satabhisha *Nakshatra* stands for it. Mythological spirituous liquor *Somarasa* is associated with this *Nakshatra*. The *devata* or deity of this *Nakshatra* is Varuna who is attributed with the power to sustain life from death and with the knowledge of herbs (medicines). It is only logical that in astrology Satabhisha *Nakshatra* has come to mean a physician, a healer and a person with knowledge of herbs. In mythology, it is the Aswini kumaras (twin-brothers) who restored the decrepit Chyavana's youth and are associated with miraculous cures. It is they who procured *Madhu* for the

Devatas. The twin-brothers are the deity of Aswini *Nakshatra*. Cure of sick, miraculous cures in particular and glow of health and youth are symbolically attributed to Aswini in astrology by the ancient sages. While the two *Nakshatras* are associated with the power to heal and a knowledge of medicine, the fight the physician wages to save life from attacks from the environmental elements is symbolically attributed to the placement of Mars, the symbol of fight for survival in the sign Leo, representing hostile terrain. It can also be explained as Mars the lord of the 1st and the 8th standing for life and death in the house of the Sun (Leo), the giver of life. A native is considered to have the potential to grow into a physician when groomed when his horoscope holds one or the other of the following planetary dispositions :

1. The Moon in Aswini or Satabhisha *Nakshatra*.
2. The Ascendant part being in either of these two *Nakshatras*.
3. The zenith at birth being in either of these *Nakshatra* parts.
4. Mars occupying Leo sign at birth.

Before we proceed with our study on these lines, a word of caution is needed. Whenever a reference is made to *Nakshatra* there is a compelling tendency to associate *Nakshatras* with Dasa lords of Vimshottari origin and spin inferences around those ideas. Any mention of Aswini *Nakshatra* would at once bring to the fore the role of Ketu as Dase lord of Aswini and with that entire discussion is swerved out of context. It is to be clearly understood that in any astrological discussion, *Nakshatra*-lordship has a very specific and limited context. Ketu as lord of Aswini, for instance, would be valid and meaningful only in the context of discussion of Dasa results under Vimshottari system and in no other context. Of course, new wave of *Stellar Astrology* is based entirely on the Vimshottari concept and as such becomes an off-shoot and not the main-stream of astrology. Except in the context of the Vimshottari Dasa system, any discussion under the main-stream of astrology of the Hindus should necessarily be the *Nakshatras* of Vedic concept, under which each *Nakshatra* has a *devata* of its own, a symbol and connotation of its own which alone need to be considered in judging the results. Hence, Ketu as lord of Aswini and Rahu as lord of Satabhisha have no relevance whatsoever in our discussions. Lord of Aswini is Aswinikumara and lord of Satabhisha is Varuna and the significance attributed to these ruling *deities* and the *Nakshatras* holds the clues.

Because of the new dimensions the medical profession has grown into, verification of horoscopes with reference to the above parameters stipulated by the ancient savants would bring to surface paradoxical situations. Apart from identifying those who have taken to the medical career as indicated by these clues, it may also bring to light such natives who are not physicians by profession for want of licence to practise, but are channellising their inherent talent to heal through such other means as Yoga, Nature Therapy and Home Remedies. Conversely, it fails to identify such natives who have medical qualification and have taken up medical career by virtue of the licence they hold, but to whom it is merely a means of livelihood and who totally lack the urge to nurse the sick and the power to heal, the essential qualification of a physician in the true sense. Bearing in mind these limitations in the application of ancient dicta in the context of a medical career, let us now analyse a few horoscopes of those who are in the medical profession.

Ketu	Moon Jupit. Sat.		Sun Venus
	Chart 1 29-6-1940 6-30 p.m.		Mars Merc.
Ascdt.			Rahu

Moon Ketu	Jupit. Sat.		Ascdt. Sun Venus
	Chart 2 29-6-1940 6.30 a.m.		Mars Merc.
			Rahu

The above two charts should serve to enlighten us on the implication of the dictum and rules referred to above. Both the natives were born on the same day and accordingly the positions of the planets remain the same in both charts, except that of the Moon and the Ascendant. Case history reveals that the native of Chart 1 had already joined the engineering college by the time he had an offer of seat to the medical course as well. It was a crucial decision to make, not only because he had already enrolled himself by paying the fees, etc., but also it meant a turning point in his career. He finally opted for the medical course. On reflection, we can assert that it had to be so, as the Moon in his horoscope being placed in Aswini *Nakshatra* gave the native the inner desire for the medical profession, almost a compulsive factor. While his success and prosperity could be inferred from other relative combinations in the chart, what is of significance for the present study is that the native has not lost sight of the fact that he is a healer and to relieve suffering is his first and foremost concern and monetary considerations are only secondary. In Chart 2, we find the Moon in Revati. This made all the difference, why the native did not take up the medical line for a career. Other planetary contributions being equal, both have made the grade in their respective careers. Jupiter's association with Saturn, *karaka* for profession, has ensured status and prosperity in profession. Placement of Saturn in the house of Mars has manifested in appropriate manner, as one is associated with production in factory and handling tools, the other is a surgeon whose activities are mostly in the operation theatre handling sharp instruments. Aswini *Nakshatra* being a symbol of miraculous cure, those in the medical career having their Moon in Aswini are seen to have that extra knack and luck to pull out their patients from danger.

As an example of compulsion of planetary influences at work, the horoscope of the late Dr. Bidhan Chandra Roy elects itself (Chart 3). The Ascendant is in Satabhisha *Nakshatra* and in addition Mars occupies Leo sign. Although he went full steam into the freedom struggle and drowned in politics and statesmanship upto the neck throughout his life, he did not neglect, even for a day, his primary profession as a physician. He was a portrait of compassion and succour for the sick and suffering that he not only brought relief to his patients but even helped them financially towards proper diet and nourishment. He devoted his entire life to serve and nurse the sick and not earn from his knowledge of healing. In contrast is the native of Chart 4. Dr. M. C. Channa Reddy, who like Dr. B. C. Roy went into politics after qualifying for a medical profession, but channellised all his efforts into making his political career a success and had no time to serve the sick. The horoscopes are self-revealing.

		Sat. Jupit. Ketu	Sun Merc.
Ascdt.	Chart 3 1-7-1882 22.18 Hrs.		Venus
			Mars
Moon	Rahu		

		Moon Ketu	Jupit. (R)
	Chart 4 13-1-1919 22.49 Hrs.		
Venus Mars			Sat. (R)
Sun Merc.	Rahu		Ascdt.

When the chips are down, what counts is not the medical qualification which can only provide a licence to practise and instructions in use of medicine but the inherent talent to heal that is later groomed with proper training. There are instances, where for lack of opportunity, many with such talent could not enter the medical career but would have made not only a success for themselves but contributed to the medical science had they had the opportunity to get into the medical course. The horoscope (Chart 5) is of a native who has has no formal training in the medical line, but had striven and obtained a knowledge of herbs and has been able to cure even supposedly chronic diseases. Technically, of course, he is neither a physician nor qualified or even licenced to practise.

The Ascendant is in Satabhisha *Nakshatra*. Mars provides additional support to the inherent quality by its position in Satabhisha and aspect on Leo sign. In this context, the horoscope of Dr. B. V. RAMAN comes to one's mind. Though he is not a physician by qualification or profession, we are witness to the kind of service he is rendering by his knowledge of Ayurveda, Yoga and Nature Therapy which has brought relief to many, thereby underlining the belief held by our ancient sages, that mere knowledge of medicine does not make one a true physician, but one needs to have the inner gift or power to heal and a sense of compassion and the urge to serve. This brings us to the crux of the issue. What a boon it would be to society as a whole, if care is exercised while selecting candidates for the medical course to ensure that they possess the essential quality to make them physicians and they live up to the pledge they are made to take. Once entry to the medical course is barred to adventurers who are only concerned as to how best they can exploit the avenue of the medical career to amass wealth with the least concern to the patient and society, much of the malady of the medical profession stands stemmed. There is no other effective means of ensuring that prospective medical students do have the potential in them than to ascertian from their horoscopes their inherent qualities. With the kind of computer facilities now available, it should present no practical problem in scrutinising every prospective candidate seeking admission to the medical course of his eligibility to take up the profession from the point of view of astrological judgment. It is not that we are lacking in talented people who would make good and useful physicians. It is just that such persons are deprived of opportunities by the career-oriented adventurers, like a bad penny driving out the good. For all the advancement in medical science, it is ultimately the man behind that matters and it is essential that we ensure that the right man is there.

			Moon
Mars Ascd.	18-10-1924 14-10 Hours Chart 5		Rahu
Ketu			Venus
	Jupiter	Saturn Sun	Mercury

The new dimension of the medical profession is "Management of Public Health". A physician coinotes medico-technocrat handling the sick in a streamlined system of network of hospitals, nursing homes, diagnostic centres. Success in profession is measured in terms of earnings and calls for a totally impersonal and ruthlessly professional approach. Termination of unwanted pregnancy or re-setting of a nose or lips through plastic surgery gets preference under the system over a fatal case. This calls for appropriate astrological symbols to be formulated for purposes of realistic delineation of present-day medical profession. Michel and Francoise Gauquelin under the auspices of the Laboratory for the Study of Relationships between Cosmic and Psychophysiological Phenomena have conducted a statistical research which has successfully established presence of correlation between planetary positions at birth time and professional activities later pursued by the natives. This scientific document clearly points that certain positions of Saturn at birth were very significantly related to the profession of men of science and men of medicine. Thousands of authentic birth data of doctors compiled therein should yield a definite pattern when re-worked in the context of Hindu astrological symbols and significations. Role of Saturn in shaping the medical career is a determinant factor today while the ancient dicta denote contributory factors.

The Gauquelin Report states: "The birth and astronomical data of professional groups showing planetary carrelation, *i.e.*, more than 15,000 births, form the first series of volumes of this publication.... The observed effect appeared to be related to the diurnal movement of celestial bodies of the solar system: the Moon, Mars, Jupiter and Saturn. At the moment of birth of successful professianals, planetary positions are distributed in a way which differ significantly from the patterns obtained with control groups

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The Healing Touch in Medical Profession

BEPIN BEHARI

THE success in the medical profession, whether in traditional, modern, or in any other kind in which human ailments are treated and the patient brought back to his health, does not depend merely on high levels of academic attainments. The various institutions in which one gets the training are certainly of great value, but that by itself does not determine the amount of money that he would earn in the profession. More important, the curative ability of the individual practitioner does not depend merely upon his academic distinctions, or the amount of money he earns. In fact, the curative abilities of a person is God's grace which depends upon several other factors, which in some cases can be deliberately regulated and directed towards this end but in many cases the ability of curing remains unconscious and not well recognised even by the person concerned. Here we propose to examine the astrological basis of such curative faculties in the healer practising this art.

Sun Venus	Mercury Ketu	Mars	
Ascendant	Chart 1		
			Moon
	Saturn (R)	Rahu	Jupiter (R)

Let us begin by considering *Chart 1*. This horoscope is very spectacular at first sight. The personality of the person whom this chart pertains is also very interesting. The person is presently a practising physician but he had a very colourful career. Having been trained as a parachutist in the Indian Air Force, he had however to make a radical round-about and get trained as a physician in modern medicine by taking a M.B.B.S. degree. But he did not restrict himself to this system of treatment. He acquired proficiency in homeopathy and has a thorough grounding in Ayurveda. He studied this system of medicine very meticulously and became well versed in the Hindu understanding of the triple life-currents, popularly known as humours of the body, called phlegm (*kapha*), bile (*pitta*) and vital-airs (*vayu*) whose imbalance created diverse diseases on whose regaining of the basic balance the disease disappears. The importance of Ayurveda in modern times from an astrologer's viewpoint has been very well dealt with by Dr. B. V. RAMAN in his book *Ayurveda or the Hindu System of Medicine*, and the principles under which these three life-currents interact on an individual are very important in understanding the basic art of curing human ailments.

The special characteristic of *Chart 1* is that the physician under study has been endowed with an intuitive 'feeling' of the possibility of the disease reacting to any system of medicine, and whether it is he who would be able to cure the person and if so, when would his treatment be the most effective. Here, I would like to mention that a group of doctors in England once studied the behaviour pattern of some patients in order to discover the basic motivation in seeking different systems of medicine and even the urge to approach any specific physician in that particular system for treatment. Surprisingly, the conclusions of these trained British doctors was that there were certain inner compulsions in different patients which induced them to seek a specific system of treatment and on general considerations it appeared that the system thus selected often turned out to be the best suited to the specific case; even in the case of selection of specific doctors it seemed that the psychologicai pattern of the patients plus some unknown constant (probably, the planetary affinities we may venture to suggest) explained such selections. In the case of the person whose chart we are presently considering, the doctor is perhaps getting the feel of celestial pressure on the patients which the British doctors wers investigating and on the basis of this knowledge he was trying to regulate his own reaction to the whole matter. Naturally, such a man must have much unusual forces, what we may even call God's grace, flowing though his personality which must be reflected in his astrological chart, and indeed this is so evident in the chart.

Chart 1 shows that the Ascendant is Aquarius, which by this very fact makes him unusual as far as the profession of healing is concerned. Persons born with this ascendant are endowed with a tremendous flow of divine benediction which if properly harnessed might turn out to be immensely helpful for the world. If the person with Aquarius sign as his Ascendant becomes a doctor, and is impersonal in his relationship with his patients, there is great healing force which surrounds his aura. Moreover, in the present case, the Ascendant falls in the lunar mansion Dhanistha under whose impact the seer begins to comprehend the working of the universal mind (which in short can be called God) reflected in the world around oneself. On purification of one's psychic nature, the individual begins to understand the cosmic ideation as expressed in everyday life, and the symbol of this lunar mansion being a drum which proclaims the glory of the high is, in everyday life, manifested in many kinds of unusual gifts which in this case happens to be faculty to cure physical ailments by timely intervention in diffcrent life-currents flowing to the sick.

This faculty to intervene in supra-natural forces is well worth examining astrologically. The placement of Jupiter in the 8th house which also happens to be retrograde thus increasing its power several times, specially in Virgo sign which represents the sign of sickness in the universal chart (of Kalapurusha) and fully aspected by the Sun and Venus in whose Navamsa the Ascendant falls and which also happens to be the lord of the 4th and the 9th houses provides tremendous capability to this planet in drawing out life-currents (the Serpent Fire or Kundalini Sakti as it is known in Yoga literature) from his unknown depths which under the retrograde aspect of Saturn from the 10th house enable him to concentrate it (and restrict its peterring out). Saturn in this case also aspects Mars, the 10th lord of the house, and the Moon the lord of the 6th house. Jupiter also aspects Mars, the 10th lord. The relationship between the life-giving planets namely the Sun, the Moon, Venus and the great protective influence flowing from Jupiter and Saturn both in retrogression, very well show the inherent curative capacity enjoyed by the individual.

Gordon Young in his book *Doctors Without Drugs* has discussed "Dr. Jung and the Art of Living" where he has brought out the basic postulate of Dr. Jung's approach to deeper human maladies. Dr. Jung was an eminent psychologist whose understanding of the psychological complexities in arousing and giving birth to various physical and psychological sicknesses gave a new direction in the world to curing different ailments. In essence Dr. Jung considered the human individuals linked with their immortal self extending over their past and future lives during which period the 'individuation' process by breaking the hard crust of transitory conditionings of the individuals enables them to attain theirprimeval stature where the individual and his cosmic self become completely integrated: the various maladies specially of the psychological varieties were the soul's endeavour to attain this integrated self, or the understanding leading to it. Dr. Jung's work on gnostic philosophy, alchemy, psychoanalysis and astrology have all been attempts to reveal this glorious balance awaiting every individual. In his treatment of psychological ailments which often had intimate physical symptoms, Dr. Jung's endeavour had been to give self-knowledge to the patients rather than to administer any medicine to remove the physical symptoms of the deep-rooted complexities. He was guided in his approach by a kind of super-natural gift which is evident from his chart, given here as *Chart 2.*

Rahu	Moon		Mercury Venus
Saturn (R)	Chart 2		Sun
Ascendant			
	Mars	Jupiter	Ketu

With Capricorn as the Ascendant, Dr. Jung had retrograde Saturn in Aquarius fully aspected by Jupiter, the lord of the 12th house which is associated with life-beyond, and is placed in the 10th house aspecting the Moon placed in the 4th house which in turn is also fully aspected by Saturn which by the virtue of its placement in Aquarius sign, and the aspect of Jupiter has become highly beneficial and benevolent; besides its (Saturn's) nature is radically altered due to the martian aspect which owns the 4th house and is placed in the 11th house, Scorpio, by itself a mystical sign. Furthermore, the lords of creativity that is, of the 5th house and of the house of *purva punya*, the 9th house, which signifies the results of good deeds done in past lives, are placed in the house of sickness *together* suggesting that he had a natural gift of curative power. His ability to cure complicated psycho-somatic ailments came to him from his past lives. The curative power of Dr. Jung by externalising the concealed causes of the disease is well expressed by the nature and disposition of Mars located in Scorpio being the lord of the 4th house, the house where the primeval essence of the individual for manifestation during the ensuing several incarnations is stored, which powerfully aspects the 6th house as well as the lord of the 5th, the 6th, the 9th and the 12th lords which also have the benevolent and protective aspect of celestial adviser Jupiter very favourably placed in the 10th house, the house of his karma or destiny in the present incarnation. It is not surprising that Carl Jung projected a father-image to his students and patients and in curing his patients he made them stand on their own by stretching their personality in their eternal dimension. It is not without significance that he recognised the 'popularity of astrology just now' and went on to state that 'people read about astrology because it offers them one form of mental inspiration, perhaps a form with limitations, but at least it is better than nothing at all'. His appreciation of such an extension of human psyche to less known forces of cosmos has been well documented in his various treatises on gnostic philosophy and alchemy in which he treated these subjects in relation to human psychology in such a way that the reader, whether in a pathological condition or not, is helped to realise his integrated self in a manner better suited to his mental calibre and is thereby helped to regain and strengthen his physical and psychological state of the health. Such a situation is well indicated by his 5th lord placed with the 6th and the 9th lord fully aspected by the *Deva Guru* Jupiter, and by Mars whose impulsive nature is well controlled by the 2nd lord Saturn who in turn is also aspected by Jupiter. The Moon, the giver of life to our earth and its inhabitants, has also been favouring Dr. Jung because his mind and energy were vitally affected by Saturn and Jupiter. These combinations gave Dr. Jung an understanding of deeper aspects of human maladies and the ability to eradicate them by imparting to his patients an enlightened approach to those deeper aspects of life which nourish one's life in a fundamental manner.

This kind of curative capability is also evident from *Chart 3* which belonged to one of the most controversial mystic philosophers of modern times. Here also Capricorn is the Ascendant, and Jupiter aspects the Moon and Saturn, Saturn also aspects the Moon, and the Moon aspects Jupiter. Instead of the 5th and the 6th lords being together in the 6th house, there is an exchange between the lords of the 5th and the 6th houses, while Mars the lord of the 4th house is itself posited in the 6th house enjoying the full benefic influence of Jupiter,

	Sun	Mercury	Venus Jupiter Mars
Rahu	Chart 3		
Ascendant			Ketu
Moon		Saturn (R)	

the lord of the 12th house which is placed with the lord of the 5th in the 6th. The exalted Sun radiates full rays to Saturn from the 4th house, the house which stores the primeval energy and essence of man. These combinations in the horoscope of J. Krishnamurti when examined along with his biographical details and his abstract philosophy radically transforming the audience show much healing power for which, to a great extent, Carl C. Jung was even professionally renowned. In the case of J. Krishnamurti, his cures of paralysis, blindness and brain weaknesses which he had practised during his early days of life were intended to lead the individuals to their higher levels of spiritual understanding which, in other words, as in the case of Dr. Jung, were similar to a realisation of wider implication of one's life in a fundamental manner. What is important to recognise in the present case, is the relationship between the lords of the 12th, the 4th, the 5th, the 6th, the 8th and the 9th houses. Through written and spoken words (Mercury and Jupiter) and the lord of the 8th house (the Sun) in the 4th house in its exaltation position (Aries) linking the individual with his primeval Serpent Fire (the 8th house) which is the fountainhead of all forms of vital energies, and the restrained and well-directed intellect (due to Saturn's aspect on the Moon) radiating immense life-giving energy (due to Jupiter, Mars and Venus's aspect on the Moon which is in the 12th or the house of life-beyond) whilst Ketu in his 8th house arousing much hidden powers of Kundalini, the Serpent Fire, provided much supernatural power to this mystic to harness hidden sources of energy to be directed for the good of the multitude endowed to him from several earlier lives displayed in this case much curative and healing power (evident from the exchange of the 5th and the 6th lords) specially when these planets are exceptionally powerful.

Even in the case of Dr. B. V. RAMAN, whose horoscope (*Chart 4*) has been studied in detail by many eminent astrologers, such combinations of great healing power exist in a powerful manner. This is one of the aspects of Dr. RAMAN's life as a result of which, even though he does not seem to be practising any medical profession, he has tremendous power to soothe and encourage persons and guide them beyond the periods of turmoil and turbulence of life. In the case of seers and sages such powers may be expressed through their precepts, in the case of a psychopath through his analytical discussions with his patients, and in the case of a physician through the pills, powders, and the injections he administers, whilst in the case of Dr. B. V. RAMAN such divine gifts of healing can pass through his enlightened astrological directions in one's personal or social relationships thereby directing the gaze of the afflicted persons to the Divine power sweetly and wisely guiding the destiny of everything.

Rahu		Saturn Moon	
Ascendant	Chart 4		Sun
			Venus Mars Mercury
	Jupiter		Ketu

Those who have followed the impact of Dr. B. V. RAMAN on the lives of a large number of individuals in different countries and at different levels of social and political status would have noticed that the words and predictions of Dr. RAMAN have often soothed the anxiety and nervous tensions of numerous persons and imperceptively removed much psychological imbalance in them.

This unusual gift should be evident from the fact that the lords of the 12th house Saturn, and of the 6th Moon, are placed together in the 4th house, whilst the lords of the 4th, the 5th, the 8th, the 9th and the 10th are put together in the 7th house which is the house of one's social relationship as well. Jupiter's aspect on the Sun, the Moon and Saturn's aspects on the Sun placed in the 6th, the house of cosmic man's difficulties and diseases as well as latent powers, all these indicated that Dr. Raman could be capable of tremendously spiritualising the physical and psychological impediments of the individual and by raising the consciousness to the higher levels of the persons concerned and could remove much of their psychological anxieties, nervous tension, and instil great faith in one's destiny, many a time which no system of medical therapy could do. When Carl Jung spoke of astrology as an inspirational remedy to modern man, he probably implied what Dr. Raman has been led to perform as a result of his planetary combinations in propagating and promoting astrology in the most dignified way. Jupiter's aspect on the Sun which is in the 6th house, and the lord of the 5th house, the house of creativity and of spoken and written words, and the lord of the 9th, the house of spiritual and religious efforts endowed since several past lives namely Mercury and Venus which have given Dr. Raman intuitive understanding of occultism and occult arts, placed together in the 7th house, the house of social relationship, are unusual in the present context. They show the natural healing gift endowed to Dr. Raman as a result of his past meritorious deeds intended for the well-being of his fellow.beings.

With this background of unusual endowments of healing capabilities, one can imagine that eminent physicians must have such combinations in their horoscopes, but the fact is to the contrary. Many doctors having obtained high academic degrees have attained spectacular distinction as a scientist but their healing power is at a very ordinary level. However, one may see how the general rule suggested above is likely to operate in general cases. Let us see *Chart 5* which belogs to a homeopath of great curative capability. Though professionally he had been an eminent civil servant having for some time worked for the British government, later on serving the Government of India and then for some time in Japan under the Asian Productivity Council, yet, his skill as a homeopath excelled all other talents he had possessed. Many patients from very high societies approached him when they failed to obtain any satisfactory treatment from any other system of therapy. The method of treatment under this gentleman was very unorthodox but extremely effective. In his case, the lord of the 8th house, the Moon, is in the 5th house aspected by his Ascendant lord and the lord of the 4th house, namely Jupiter which is posited in the sign owned by the lord of the 6th house. Saturn aspected the lord of the 6th house which is placed in the 12th house, whilst the lord of the 12th house placed with Ketu in the 4th house aspected Saturn placed in the 10th house along with Rahu endowed the native with unusual initiative in administering medicines. In this chart also, one notices a close connection between (*i*) the lord of the 6th house and the 12th house (Venus placed in the 12th house), (*ii*) the lord of the 4th house and Jupiter (the Moon aspected by Jupiter) and (*iii*) the lord of the 6th placed in the 12th is aspected by Saturn, the planet concerned with life-giving energy The interchange of the houses between the lords of the 2nd (Saturn) and the 5th (Mercury) is also important specially because of the presence of Budha–Aditya Yoga. Jupiter, the celestial teacher and protector of mankind, is powerfully

Mars Ketu	Moon		
	Chart 5		
Sun Mercury			
Ascendant	Venus	Jupiter	Saturn Rahu

aspected by Mars. Jupiter is in the house of the 6th lord and Mars in the house of Jupiter. These combinations have endowed the healing touch to the individual where medicines are merely a means of funnelling higher curative forces towards eliminating the sickness of his patients, who however happens to be very choosy about his patients which is due to his eccentricity of his personality.

Ascendant Sun ,Merc. Venus Jupiter		Rahu	
Mars	Chart 6		
Moon	Saturn Ketu		

Chart 6 belong to an eminent paediatrician who holds an important position in several world organisations though he suffers *Kalasarpa Yoga*. He is essentially and basically a very religious person and his eminence as a child specialist is very extensive. In his horoscope, one finds the lords of the 4th, the 6th and the 8th in the Ascendant itself with Jupiter aspecting the 5th and the 9th houses. Mercury is one of the planets in the Ascendant. The lord of the 12th house is aspected by Jupiter and is in the 9th house. No benefic is contaminated. These planets give him an unusual gift in tackling children who instantaneously establish a rapport with him. This enables him to pour torrents of life-sustaining currents and his child-patients begin to feel better. In *Chart 7*, another paediatrician from Mauritius has the lords of the 6th and the 8th houses placed together in the 5th house along with the lord of the 5th itself which happens to be the Sun, the life-giving planet. These planets are well aspected by Jupiter, which also happens to be the 12th lord and is placed in the Ascendant along with Saturn, the lord of the 10th and the 11th houses. In his case, he deliberately directs his life-giving energy to children whom he considers god-sent opportunities to exercise his supernatural curative skill. He has succeeded in a short while to obtain many miraculous cures so that money flows to him in abundance and now he has begun exercising some control by offering charitable services for certain hours during the week. The close association of the 1st and the 5th houses with the lords of the 6th, the 8th and the 12th has endowed him with unusual healing powers.

Ketu	Ascendant Jupiter Saturn	Moon	Venus
	Chart 7		
			Sun Mars Mercury
			Rahu

Such examples can be multiplied but to draw any specific conclusion on the basis of which the healing capability of an individual can be predicted is difficult. Nonetheless, the several combinations we have noted above could enable us to assess, to some extent, the possibility of enjoying the healing touch. These combinations could appear rational if the latest researches on human illness and various occult or yogic principles are taken into account; the Hindu system of *Ayurvedic* medicines depends to a great extent on such principles. The ancient Indian system of medicines postulated three types of life-currents flowing to the human personality. These life-currents were linked with various planetary radiations. According to this system of therapy, the physical body of the patient (as a matter of fact of every individual) had an aura which showed to the clairvoyants the nature of the impending diseases, and to the physicians examining the speed of the flow of blood in the veins of the patient it showed the problems with which the patient was afflicted. Often the practitioners of *Ayurveda* examined the astrological charts of the patients when the diagnosis did not throw much

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Professional Nurses and Astrology

BARBARA CAMERON

THE prominence of Mars in medical horoscopes is understandable and expected: all professions which involve "cutting into" substances, such as agriculture, hunting, or butchery, as well as medicine, will show predominant martian traits. Recent statistical studies have verified Mars culminating or rising in charts of athletes, military or medical persons. The professional astrologer would expand those positions to include Mars as or conjunct the 10th ruler, Mars in the 6th or 7th houses, etc.

All facets of the chart will contribute to the sort of medical practice carried on. Strong Moon or Venus would be hoped for, indicating charitable love or compassion as motivation. But some practitioners will see medicine as an occupation with lucrative rewards, not so much motivated by a love of healing as by a love of accumulating money.

One other planet is basic to the medical horoscope, however, easily demonstrated by the fact that its personification in statues and pictures always carries the wand of healing, the Caduceus, entwined by two serpents. Mercury and his magic wand have become the internationally accepted symbol of the medical profession.

In ancient times, a doctor and an astrologer were one and the same. Today, in the West, the doctor has become one of the mainstays of the scientific establishment, which has consigned astrology to the land of myth and nonsense. This separation of astrological knowledge and scientific proof came about when men correctly tried to separate superstition from logical thought. They threw out the baby with the bath water in their overreliance on the scientific method of repeatable experiments, failing to recognize that each horoscope is unique and therefore not repeatable, only comparable.

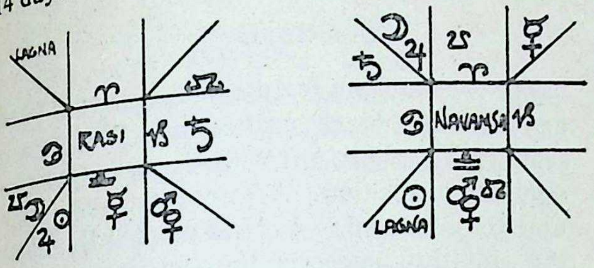
Mercury's signification for astrologer and doctor became separated, but the symbolism remains: Mercury shows the ability to amass and manipulate vast amounts of data, for success in trade, in communications, in medicine or in astrology, among other fields. We conclude therefore that in the astrological medical horoscope we should look for strong Mars and Mercury traits, with overlays from other planets showing further nuance.

This article will examine charts of professional nurses rather than doctors or surgeons. The emergence of the nursing community as a potential force in metaphysical studies is an interesting phenomenon in the States. Astrology is one area of interest, but investigation into the power of "healing by touch" has even been taught in classes in some urban hospitals.

Anyone who has suffered a serious illness has recognized and appreciated the power of healing a fine nurse possesses; but what can be the attraction for these women of starch and sterilized uniforms to investigate unusual corners of knowledge in quiet and surreptitious defiance of their supervisors, the doctors? Perhaps the first question arises when they notice a correlation between excessive blood flow and the time of Full Moon. Perhaps cyclical tendencies of types of wounds or accidents in the emergency wards suggest a stellar interconnection. Some are certainly drawn into astrological study by other nurses, or by psychologists and psychiatrists, many of whom employ astrology in unacknowledged daily use.

The first chart I wish to present is that of a woman who studied 5 years at University for a combination of nursing and Bachelor of Science Degree. This degree prepares the nurse for managerial positions in hospitals and clinics. Born at 8-38 p.m. on October 14, 1933, in Buffalo, NY (78d 53m West, 42d 53m North, Zone 5 West), she has the following chart positions according to my Pet 4032 Computer, Matrix Program M-32: Taurus: Lagna, 29d 59m; Leo: Ketu, 02d 46m and the Moon, 06d

07m; Virgo: Jupiter, 14d 34m and the Sun 28d 18m; Libra: Mercury, 19d 09m; Scorpio: Mars, 11d 04m and Venus, 11d 33m; Capricorn: Saturn, 16d 47m; and Aquarius: Rahu, 02d 46m. Ayanamsa—22d 56m 05s. Balance of Ketu Dasa at birth: 3 years, 9 months and 14 days.



CHARTS A

Navamsa positions place Lagna in Virgo with the Sun; Mars, Venus and Rahu in Libra; Mercury in Pisces; Ketu in Aries; the Moon and Jupiter in Taurus; Saturn in Gemini. Natal house positions, according to Sripathi, give the Moon and Ketu conjunct the 4th midpoint; the Sun in the 5th; Mercury conjunct the midpoint of the 6th; Venus and Mars in the 7th; Saturn conjunct the midpoint of the 9th; and Rahu conjunct the midpoint of the 10th. This house system produces a strong chart with several planets conjunct house midpoints—true, I believe, to the challenging life this woman has led.

Of course we cannot completely examine the entire chart in this article, but will concentrate on the indicators outlined above. With that in mind, please note the prominence of Mercury, ruler of the 5th, in the 6th, with the ruler of the 6th and the 1st, in the 7th—house of impact of the soul upon the immediate environment, conjunct Mars, our second indicator, and in Scorpio, a sign connected with both medical knowledge and metaphysical investigation. The 6th house energies are often prominent in charts of those who choose to help others, and this is shown here by Mercury's strong placement in the 6th. The 6th is often a difficult house to interpret, symbolizing debts, wounds, diseases, and servants, among other things, and Mercury's presence here, by itself in sign and house, shows intellectual ability to comprehend and treat others.

Saturn gives strong aspect from the 9th, and, with the conjunction of the Moon and Ketu in the 4th, strongly suggests prior involvement with medical knowledge. Thus one suspects that such activity is truly a duty for her, but one accepted willingly. This Saturn aspect on both the 4th and the 10th shows a sober sense of responsibility to her medical work as well.

But what of the occult? It's somewhat surprising to see Rahu, all alone, conjunct the MP of the 10th in Aquarius, with the Moon fully aspecting and conjunct Ketu. Here is a clear indication of the pull of unusual studies, a turn of mind toward the depths of inner realities. The Ascendant is in Taurus, 2nd Zodiac sign (the 2nd, 8th and 12th signs are the occult signs, giving their echoes in the 2nd, 8th and 12th houses). Venus is in the 8th sign, Scorpio, conjunct its ruler and ruler of the 12th, Mars! The signs and houses of 2, 8 and 12 are contributing factors to the chart's tonality.

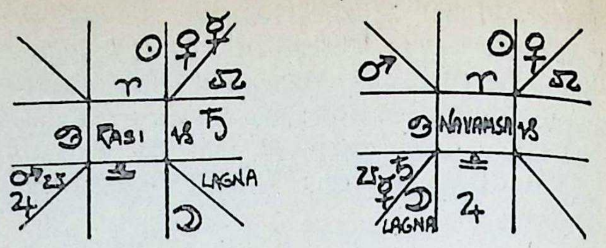
Mercury by itself in the 6th, itself disposing of the Sun in Virgo, and its dispositor Venus in the adjacent house/sign conjunct Mars says that astrological knowledge will be connected with medical knowledge, used to explain and support it: the interaction and interdependency of these four planets—especially as they involve the Lagna lord—and the adjacent houses they rule provide a strong point of focus in the whole chart. Jupiter is conjunct the MP of the 5th house, and the Moon, in the 2nd from its own sign, conjunct the MP of the 4th. This quadrant of houses 4 to 7 thus contains all the inner planets save only Saturn and Rahu. This quadrant emphasis is balanced by the cross providing the second focus: Lagna, the Moon/Ketu, Venus/Mars, and Rahu, which seems to be the occult focus. It's interesting that Saturn aspects both of these concentrations but is not intimately involved in either.

The 6th house is often a difficult house to interpret but, as with the other houses, it holds within itself its own polarities. Thus, symbolizing diseases (and therefore health), the planets therein can symbolize not only potentia illness but potential ability concerning illness. Jupiter in the 6th can stand for tumors and cancers, yet it can also signify diagnostic ability and knowledge of remedies. Here Mercury's position in the 6th in Libra can signal susceptibility to certain nervous illness resulting in bad digestion, liver troubles, and skin difficulties among other things; but it can also show ability to amass and organize information about diseases (and health). The Dharmic nature of such information and its use is shown by the mutual aspect between Mercury and Saturn in a 4/10 relationship.

In truth, the medical and occult sides of this chart are so balanced that it seems inevitable that the investigation of one field would eventually trigger off the investigation of the other. Let's move on to another chart.

The second chart is that of a prominent American astrologer whose nursing career was certainly fine, but later eclipsed by her prowess in astrology. She trained first in a hospital and went to University later for her degree. She then worked in several varied nursing fields. Once she began her studies in astrology, she never looked back; her talents led her into teaching, lecturing, consulting, and finally writing a book. She was among the few American astrologers invited to lecture at the First Indian Convention in Delhi in 1981.

Born at 1–09 a.m. EST (Zone 5 West) on April 13, 1933 in Akron, Ohio (81d 31m West, 41d 05m North, Ayanamsa—21d 28m 48s), she had a rising degree of 17d 34m of Sagittarius; Capricorn: Saturn, 23d 23m; Aquarius: Rahu, 14d 01m; Pisces: Mercury, 05d 23m and Venus 29d 14m; Aries: the Sun, 01d 24m; Leo: Mars 09d 23m, Ketu, 14d 01m and Jupiter, 22d 56m; Scorpio: and the Moon, 08d 41m. Alteration through house division shows Rahu with Saturn in the 2nd, Mercury conjunct the MP of the 3rd, Venus and the Sun conjunct in the 4th, Mars and South Node in the 8th, with Jupiter in the 9th and the Moon in the 11th. Navamsa positions place Lagna with the Moon in Virgo, Jupiter in Libra, Rahu (Ketu), Venus and the Sun all retain their signs, with Mars in Gemini and Mercury and Saturn in Leo.



CHARTS B

The eye-catching feature of the chart is Venus and the Sun, each exalted and Vargottama, separated by signs, but with Venus combust and applying to the Sun. Western astrology would note the combustion of Uranus as well. Indeed, this addition suggests the Sun, important 9th ruler exalted in the 5th, is under siege by two malefics. In fact, this latter interpretation would seem to be close to the truth, for this native did not survive Venus Dasa, but succumbed in Venus Major, Mercury Sub, Mars Sub-Sub. Balance of Saturn Dasa at birth: 11 years, 4 months and 15 days.

Let's investigate our main interests for this article: Mars and Mercury. Mercury is debilitated in Pisces in the 3rd, receiving full aspect from Jupiter in the 9th and special full aspect from Mars in the 8th. Both Mars and Jupiter are in Leo, their aspect on Mercury helping to explain her dynamic, enthusiastic, but knowledgeable speaking style. Her elucidation of charts and their complexities was a marvel of clarity. But it was her fire as a speaker which held attention, stemming no doubt from the fiery trio holding Lagna, the Sun, Mars and Jupiter.

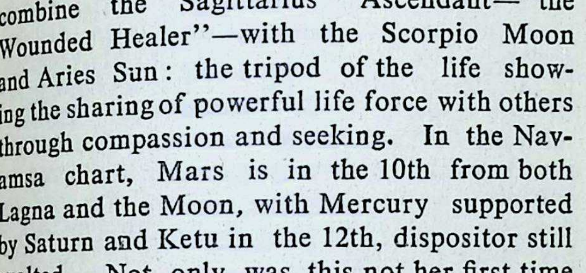
Our mentor, Dr. B. V. Raman, has written about the special importance of the 3rd decanate of Leo for seers and astrologers. Here we find not only that Jupiter is placed in that special spot, but that its dispositor is in exaltation. This combination shows promise of national and international reputation, a promise despoiled by the power of the 6th ruler, Venus.

Mars is ruler of the 5th and the 12th, sitting in the 8th. It not only shows an intimate connection between nature and house (medicine and the occult), but is fairly near the South Node, suggesting past association with both. Full aspect from Saturn, conjunct the MP of the 2nd house and 75% aspect from the Scorpio Moon, expands Mars' energies. Mars as 12th ruler in the 8th suggests she would find best expression for medical metaphysical knowledge through institutional means. Indeed, she was a Life and Professional Member of the American Federation of Astrologers, as well as active on several committees of that group.

Mercury is debilitated, but strong by placement, conjunct the MP of the 3rd house and receiving aspect from Jupiter, its dispositor, and the Moon, as well as Mars. Both Mercury and Jupiter promise travel in their positions: this was borne out not only with national but international trips to Europe and Asia. Mercury in this house shows communicative ability, a notable feature of her personality.

To me, the outstanding features of her chart combine the Sagittarius Ascendant—"the Wounded Healer"—with the Scorpio Moon and Aries Sun: the tripod of the life showing the sharing of powerful life force with others through compassion and seeking. In the Navamsa chart, Mars is in the 10th from both Lagna and the Moon, with Mercury supported by Saturn and Ketu in the 12th, dispositor still exalted. Not only was this not her first time combining astrology and medicine, but also it is not her last.

The third chart I wish to share is that of a woman born November 7, 1956, at 5–55 a.m. EST (Zone 5 West, 73d 23m West, 42d 12m North, Ayanamsa—23d 15m 36s), giving a rising degree of 13d 17m Libra. Other positions are as follows: Libra: Mercury, 18d 29m and the Sun, 21d 46m; Scorpio: Rahu, 06d 20m and Saturn, 09d 44m; Sagittarius: the Moon, 17d 04m; Aquarius: Mars, 24d 40m; Taurus: Ketu, 06d 20m; and Virgo: Jupiter, 01d 46m and Venus, 14d 44m. House division places Jupiter in the 11th but all other placements remain the same.



CHARTS C

Navamsa chart moves the Lagna to Capricorn with Jupiter; Ketu in Aquarius; Mercury is in Pisces; the Sun exalted in Aries; Venus and Mars in Taurus; Rahu in Leo; and Saturn and the Moon in Virgo in the 9th.

The most powerful planet on the chart is Mars, followed by Venus and the Sun; strongest houses are the 7th, the 9th, the 8th, the 12th and the 2nd—note the three occult houses high in strength. Mars is ruler of the 2nd and the 7th, but does not aspect the 10th house, nor its ruler, the Moon, nor is it rising or culminating! Yet this woman is involved in giving home patients daily nursing care as her occupation. The 10th ruler the Moon does have an aspect on Mars, of course, but it's weak. Jupiter, ruler of the 6th, has a full house aspect on Mars from the 11th, house of professional earnings. Mercury is the 9th ruler and is combust, with the Ascendant drawn into that relationship through Mercury. Mercury and Ascendant ruler Venus are in *sambandha*. Mercury and the Sun both aspect the 10th ruler, Mars, and the 10th house: for these reasons, it seems to me that Mercury is the definitive medical planet here rather than Mars.

The significance of the combustion is shown, I believe, in the fact that she prefers to work under self-employment rather than under supervisors, and will find her own work.

The 2nd house is occupied by Saturn and Rahu, with Ketu in the 8th and Venus, Ascendant ruler, in the 12th: the 2/8/12 houses all occupied. The 2nd sign has Ketu and the 8th, of course, Rahu and Saturn—thus 5 out of possible 6 occult houses/signs are energized by planetary occupants.

Saturn in the 2nd from Lagna with strong aspect on Mars fits the fact that many of her patients are older and housebound.

(Continued on page 732)

Astrological Pattern in a Medical Family

Prof. P. S. SASTRI, M.A., M.Litt., Ph.D., D.Litt.

THE 10th house from the Lagna or the Moon —whichever is stronger—is to be considered first. Then examine the lord of the Navamsa occupied by the lord of the 10th; and if it is the Sun, says *Jataka Parijata*, one earns by practising medicine—*bhaishajya* (15.44). If Venus and Saturn are in the 10th from the Moon, one practises medicine (15.59). Earlier the same text gives efficiency in medicine to the conjunction of Mars and Mercury.

The most efficacious medicine that can be employed is assigned to the 4th house by *Uttara Kalamrita* (5–6), and medical ability is assigned to the 10th (5–18). The 4th is specifically referred to only to *divyaushadha*—supreme medicine.

Any form of service, however, is indicated also by the 6th house; and the intellectual ability needed is determined by the 5th house. Since the successful medical practitioner is kindly and sympathetic to his patients, we have to consider the 11th house also.

Since medical ability refers to the intellectual powers, we have to consider Jupiter and Mercury. Virgo is specifically a medical sign. Cancer refers to kindly doctors. Doctoring line comes under Leo, Scorpio and Pisces. Natural skill in healing and nursing is governed by Pisces. Mars governs doctors, surgeons and druggists. The conjunction of the Sun or Mars with Rahu also rules doctors. Various other combinations are given by the authorities and we do not want to get into them.

In the charts of successful doctors we find Virgo, Scorpio and Pisces prominent. The first chart[1] has Jupiter in the 9th in Pisces, while the lord of the ascendant as conjunct Rahu aspected by the retrograde 7th lord. This 7th lord has exchanged houses with the 10th lord Mars. Mars, Saturn, Mercury and the Moon are in mutual squares, while the intellectual Mercury is aspected by Jupiter. Mars is also the 5th lord. These factors suggest a similar medical profession to his wife and son or sons.

The 2nd chart[2] is that of his wife. Here the lord of the Lagna is in the 7th with Mercury, aspected by the Moon from Lagna. These are in square to exalted but retrograde Jupiter. The 7th lord Venus has exchanged signs with the 8th lord. This Venus is conjunct the 5th lord aspected by the significator of children. She is a medical practitioner in her own right.

The third chart[3] is that of their first son. Here the 4th lord has a mutual aspect with the Moon, lord of the 10th. Saturn (the 4th lord) aspects Jupiter, Mars and Mercury, the last being the 9th lord. These three aspect the Lagna. This young man has taken his degree in medicine. The 10th house of the father and the Lagna of the mother form his 7th house. The mother's Mars and Mercury are in the 7th from the son's. These are in square to the father's Mars and Mercury. Thus far we notice a family pattern. Now consider the fourth chart[4] which belongs to their second son who is in the last year of the medical course. His ascendant is the same as that of his mother. The 4th lord is with the 10th lord aspected by the 9th lord Jupiter. His Mars is exactly on his mother's Mars, the Moon in one is sextile to the Moon in the other. The Moon of the father (Libra), of the mother

(Continued on page 716)

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[1] 1939–8–29. *Rasi:* Ascendant—Cancer 29–5 with Mercury 20–44, Ketu 11–6 and Venus 29–54; the Sun in Leo 4–33; the Moon and Rahu in Libra 11–6; Virgo—Neptune 0–33; Mars (R) in Capricorn 2–39; Juhiter (R) in Pisces 16–31; Aries—MC 29–32 and Saturn (R) 9–41; and Taurus—Uranus 0–18. Balance of Rahu Dasa: 12 years, 0 month and 11 days.

[2] 1942–11–20. *Rasi:* Aries—Ascendant 20-05 with the Moon 8–35; Taurus—Uranus (R) 11–8 and Saturn (R) 18–21; Cancer—Jupiter (R) 3–32; Leo—Rahu 7-53; Virgo—Neptune 9–53; Libra—Mars 20–57 and Mercury 29–50; Scorpio—the Sun 5-53 and Venus 6-52; and Capricorn—MC 10-50. Balance of Ketu Dasa: 2 years, 6 months and 0 day.

[3] 1964–5–18. *Rasi:* Ascendant—Libra 8-48 with Neptune (R) 24-15; Sagittarius—Ketu 10-29; Aquarius—Saturn 12-30; Aries—Mercury 11-55, Mars 16-12 and Jupiter 16-43; Taurus—the Sun 5-37; Gemini—Venus 12-47; Cancer—MC 7-59; and Leo—the Moon 4-52 and Uranus 14-2. Balance of Ketu Dasa: 4 years, 5 months and 11 days.

[4] 1965–9–9. *Rasi:* Aries—Ascendant 6-8; Taurus—Rahu 16-23; Gemini—Jupiter 6-52; Leo—Mercury 9-33, the Sun 24-48 and Uranus 23-24; Libra—Venus 13-8 Mars 21-9 and Neptune 25-47; Sagittarius—MC 29-14; and Aquarius—the Moon 9-35 and Saturn (R) 21-40. Balance of Rahu Dasa: 14 years, 0 month and 25 days.

Planets and Medical Career

BEHRAM D. PITHAVALA

A ZARATHUSHRTRIAN Litany (*Ardibehesht Yasht*) broadly classifies healers into the following five categories, *viz.*, those who prescribe a cure for ailments (*i*) a way of life rooted in righteousness (*Asho-baeshazo*), (*ii*) methods governed by laws of nature which include Naturopathy, Homoeopathy and other forms of "alternative medicine" (*Dato–*), (*iii*) surgery (*Kareto–*), (*iv*) herbs (*Urvaro–*), and (*v*) the holy *Mantras* (*Sk. Mantras*) or spells (*Mantrobaeshazo*); it then affirms that the fifth mode of healing is the best of all. Finally, it declares that "that holy person *who cures from within* (*hacha uruthvan*) is the best among the healers".

In this brief article I am dealing with the birth charts ('BCs') of some very successful doctors as also of a couple of their tribe who, unfortunately, could not even heal themselves and brought disgrace to this noble profession.

In this study I shall confine myself to the *Scheme of Movable Karakas* as indicators of vocational trends, as taught by the great Rishi Jaimini in his *Sutras*, using the format devised by me and called the *Life Path*. I am more than convinced that there is no other methodology, Eastern or Western, ancient or modern, which excels Jaimini Paddhati. Those who are not acquainted with it may please consult Dr. B. V. RAMAN's very erudite treatise on *Jaimini Sutras*. My method is quite simple and as easy to apply as ABC.

Shortly stated, the planet having the highest number of degrees in any sign (in the *Sayana* zodiac) represents one's own self and it is for this reason called *Atma-Karaka* ("A–K"). Here we consider only the seven ancient planets and the Moon's ex-Node (*i.e.*, 30 degrees minus the degrees and minutes, in any sign, held by Rahu). The other seven *karakas*, following the A–K degreewise. represent, in order, the 2nd, the 3rd, the 4th, the 10th, the 5th, the 6th and the 7th houses of the BC. If perchance two planets have the same number of degrees and minutes in any signs, their *karakatwa* should be decided in conformity with their weekday order. Thus if the two planets are the Sun and Saturn, the Sun should be given first preference, and then Saturn should be taken as the next *karaka*.

In the Life Path, the second horizontal column shows the several *karakas* starting with A–K, all arranged degreewise as aforesaid. The third and fourth columns give the signs occupied by the Ascendant or Lagna and the *karakas* in the birth and Navamsa (NAV) charts. The fifth column gives the house positions of the *karakas* in the BC (as per Sripathi) and the last column shows the house positions in the NAV.

The A–K becomes the supreme ruler of the BC; and if it happens to be weak in any way, the other seven *karakas* fail to express themselves fully. The second *karaka* ("2–K") representing the 2nd house holds its office as the "Prime Minister" of A–K and acts as the subruler. These two principal *karakas* jointly govern our life and have to be studied carefully.

When a *karaka* is Vargottama ("V–U"), *i.e.*, in the same sign in BC and NAV, it acquires extra strength and should be marked with red ink. Again, when a *karaka* is exalted, or in its own sign or in the same number of sign from Aries onwards, or in the same number of house from Lagna, as the house of which it has become the *karaka*, it becomec very strong to give results; *e.g.*, the 6th *karaka* ("6–K") in Virgo or in the 6th house in BC or NAV. Such *karakas* should also be marked as aforesaid.

For vocational determination we should study the 1st, 2nd and 10th *karakas* as also the *karaka* of the house governing the matter, *e.g.* 6–K for medicine.

Interest in healing as a vocation is indicated when A–K, 2–K, 10–K and 6–K ("the relevant *karakas*") happen to be—

(1) in Virgo, Scorpio or Pisces; or

(2) in the 6th, the 8th or the 12th houses in BC or NAV.

(3) When the relevant *karakas* are Mercury, Jupiter and Rahu, as also Mars for surgery.

(4) When there is a Parivartana Yoga or mutual reception "*by karakaship*" between any two of the relevant *karakas*; *e.g.*, 6–K in the 10th house *and* 10–K in the 6th house.

Success in the medical line is promised where the relevant *karakas* acquire special strength as discussed above or they are posited in the 1st, the 2nd, the 6th or the 10th house in BC/NAV or are in the 10th sign, Capricorn.

Nursing or connection with a hospital is advisable if the relevant *karakas* are in Cancer or Pisces or in the 4th or the 12th house.

Connection with teaching in a medical college is shown when the relevant *karakas* happen to be in Gemini/Sagittarius, or in the 3rd or the 9th house, or where Jupiter or Mercury happens to be one of the relevant *karakas* or 3–K is in strength.

Life Paths of some of the doctors who have made their name in their chosen field are given below for further study.

(1) *Dr. S. R. Wadia*, Doyen of Indian Homoeopaths, Member, Governing Body, International Homoeopathic Medical League, Geneva, second Indian to be awarded the Fellowship of the British Homoeopathic Faculty and recipient of the Ashvinikumar Award, Bangalore. November 11, 1910, 3–45 p.m. IST, Bombay.

	1	2	3	4	10	5	6	7
Ascendant	Jupiter	Sun	Mercury	Venus	Rahu	Mars	Moon	Saturn
Aries	Libra	Scorpio	Scorpio	Scorpio	Taurus	Scorpio	Pisces	Taurus
Gemini	Gemini	Sagittarius	Sagittarius	Scorpio	Gemini	Cancer	Caecer	Capricorn
BC	8	8	8	8	2	8	12	2
Navamsa	1	7	7	6	1	2	2	8

Rahu has become 10–K. It is posited in NAV 1st. The 6–K Moon is in Pisces and in the 12th house and has acquired strength by being in Cancer in NAV. A–K Jupiter, strong in NAV 1st, indicates phenomenal success in his chosen field and international recognition and honour. His great interest in the study of religion and past history of Iran and work as teacher and lecturer are clearly shown by his strong A–K Jupiter in NAV Lagna in Gemini and by the conjunction of his 3–K Mercury with his sub-ruler the Sun, both in Sagittarius NAV. He gives free consultations at as many as four charitable Homoeopathic Dispensaries in Bombay. As many as four planets in Scorpio have given him a flair for occult studies.

(2) *Dr. (Ms) Mehar Master-Moos*, Founder-President, Mazdayasnie Monasterie, Bombay, recipient of Double Doctorate in "Alternative Medicine" recently. November 21, 1943, 7–25 a.m. (War Time), Bombay.

Ascendant	1	2	10	6
Ascendant	Sun	Jupiter	Mars	Moon
Scorpio	Scorpio	Leo	Gemini	Virgo
Capricorn	Pisces	Scorpio	Pisces	Pisces
BC	1	10	8	11
Navamsa	3	11	3	3

Though a Bar-at-Law by profession (10–K Mars in Gemini, 2–K Jupiter in the 10th), she has acquired great proficiency in diagnosis of ailments and healing by various methods of "alternative medicine", Kirlian photography, etc.: A–K Sun fortified by being in the 1st in Pisces NAV of Scorpio; sub-ruler Jupiter in the 10th in Scorpio NAV of Leo; Lagna in Scorpio; and 6–K in Pisces NAV of Virgo. Great honour and international recognition: A–K in Lagna; sub-ruler Jupiter in the 10th. Head of a religious institution: sub-ruler Jupiter in the 10th in Leo.

(3) *Dr. Rajaram P. Deshpande*, March 27, 1889, Ghatis 44.40.

Ascendant	1	2	10	6
Ascendant	Mars	Venus	Mercury	Jupiter
Sagittarius	Aries	Taurus	Pisces	Capr.
Sagittarius	Sagittarius	Taurus	Libra	Pisces
BC	5	6	3	1
Navamsa	5	6	11	4

Great Surgeon: A–K Mars, strong in own Aries; sub-ruler Venus, V–U, and in the 6th house in BC as well as NAV; 6–K Jupiter in Ascendant; and 10–K Mercury in Pisces.

(4) *Lady, Head, Department of Physiology in a Medical College (A.M.,* January 1985, P. 85), September 29, 1941, 5–54 p.m., Secunderabad.

	1	2	3	10	6
Ascendant	Saturn	Moon	Jupiter	Venus	Sun
Aries	Taurus	Capri.	Gemini	Scor.	Libra
Aries	Virgo	Virgo	Aries	Sagit.	Scar.
BC	3	11	4	8	7
Navamsa	6	6	1	9	7

Medicine: 10–K Venus in Scorpio; A–K and sub-ruler, both in Virgo NAV, in NAV 6th. Rahu in the 6th in BC and NAV.

Teaching: A–K in Virgo NAV (healing) in the 3rd house in BC and in NAV 6th; 3–K Jupiter in NAV 1st; 10–K Venus in NAV 9th and in Sagittarius.

(5) *A Doctor, Patna Medical College (A.M.* August 1984, p. 636) September 28, 1945, 6 a.m.

	1	2	4	10	7
Ascendant	Moon	Rahu	Mars	Jupiter	Venus
Libra	Gemini	Cancer	Cancer	Libra	Virgo
Sagittarius	Gemini	Leo	Libra	Sagit.	Aqu.
BC	10	10	10	1	12
Navamsa	7	9	11	1	3

Note the Parivartana Yoga *by karakaship* between the A–K and the 10–K: Success in lifework. A–K V–U in Gemini (college). The sub-ruler is Rahu posited in the 10th house conjoined with A–K and Mars (surgery). 6–K in Virgo in the 12th.

(6) *Nurse Cavel* (More Notable Nativities 105).

	1	2	10	6	7
Ascendant	Venus	Sun	Mars	Mercury	Moon
Libra	Scorpio	Sagit.	Sagit.	Capri.	Canc.
Aquarius	Capri.	Canc.	Taurus	Capri.	Canc.
BC	2	3	3	3	9
Navamsa	12	6	4	12	6

Her connection with the sick and the wounded during the first World War is well-known: (*i*) A-K in Capricorn NAV of Scorpio; (*ii*) the V–U position of her 6th (personal service and nursing) *karaka* Mercury in Capricorn; (*iii*) 7 (war)–K Moon V–U in own Cancer, in NAV 6th; and (*iv*) her 10–K being Mars (work connected with hostilities).

(7) *Sophia Francis Hickman* (Notable Nativities 774).

	1	2	3	4	10	5	6	7
Ascendant	Rahu	Mercury	Jupiter	Saturn	Moon	Mars	Venus	Sun
Leo	Taurus	Cancer	Virgo	Aquarius	Libra	Cancer	Leo	Cancer
Gemini	Capricorn	Aquarius	Aquarius	Aquarius	Scorpio	Leo	Aries	Cancer
BC	10	1	3	7	4	12	1	12
Navamsa	8	9	9	9	6	3	11	2

This is the Life Path of a lady doctor who, on August 15, 1903, disappeared from London mysteriously. Six weeks later her body was found in Richmond Park—death apparently due to poisoning.

Medical Work: 6–K in the Ascendant; 10–K Moon in Scorpio NAV and in NAV 6th; Rahu as A–K (ruling medicines, poison) in the 10th house (occupation).

Her tragic end: 4 (end of life)–K Saturn, V–U in own sign Aquarius in the 7th house of opponents and public enemies, opposed by Uranus. (This shows that a malefic in strength usually gives bad results when afflicted.) 7–K Sun, V–U in Cancer, afflicted by a conjunction with Mars in *Neecha* (depression), in the 12th house of treachery. These configurations clearly indicate that this was a case of murder, and as Mars happened to be the 5th *karaka*, some emotional conflict or "affairs of the heart" (5th house) could have been at the back of her tragic death.

(8) *Dr. Buck Ruxton (Bakhtyar R. Hakim)* March 27, 1898, 4–56 p.m. LMT, Bombay.

	1	2	3	4	10	5	6	7
Ascendant	Mercury	Venus	Saturn	Sun	Rahu	Moon	Jupiter	Mars
Virgo	Aries	Aries	Sagittarius	Aries	Cancer	Gemini	Libra	Pisces
Aries	Virgo	Leo	Cancer	Gemini	Capricorn	Scorpio	Scorpio	Leo
BC	8	8	4	8	11	10	2	7
Navamsa	6	5	4	3	10	8	8	5

He was accused of having murdered his wife on the night of September 14/15, 1935; arrested on October 12, 1935; tried and convicted at Manchester, Friday. March 12, 1936; Prison Cell No. 8410 (=13). Died, Monday, May 11, 1936.

Five planets, *viz.*, Mars, Saturn, Uranus, Neptune and Pluto, all in angles, forming a violent T-square from the 4th, 7th and 10th houses; its impact fell wholly on the vacant Lagna, resulting in a violent end. The *Atma-Karaka*, sub-ruler and 4 (end of life)-K, all in the 8th house!

5-K Moon (in Scorpio NAV) in BC 10th, conjunction Pluto: extra-marital relationship with a woman connected with his occupation ultimately ruined both his life as well as career. See the same configuration in the next Life Path of Dr. Burton of Bombay.

His talents for medical work are clearly indicated in the Life Path above: (*i*) A-K is Mercury, in Virgo NAV, and in NAV 6th; (*ii*) 10-K is Rahu (medicines) in Capricorn NAV, and in NAV 10th; and (*iii*) 6-K Jupiter in Scorpio (medicines) NAV, and in NAV 8th.

Destructive use of his excellent talents for healing led to his nemesis at the early age of 36. The 37th year had just begun. The yearly Muntha in 14 Virgo was in the grip of the radical T-square and its dispositor Mercury was in the 8th house of death!

(9) *Dr. Burton*, May 17, 1888, 3-45 p.m. IST, Bombay.

	1	2	10	5	6
Ascendant	Rahu	Sun	Moon	Merc.	Jupit.
Libra	Leo	Taurus	Leo	Gemini	Sagit.
Scorpio	Taurus	Leo	Gemini	Scorpio	Aries
BC	11	9	11	9	3
Navamsa	7	10	8	1	6

Got emotionally involved with a girl patient; Police prosecution (18-6-1928); 1-month jail and fine (3-9-1928): 5-K conj. Pluto.

Optician: 2nd (eyes)-K Sun in Taurus (eyes), in NAV 10 ;A-K Rahu in Taurus (eyes) NAV; and 6-K Jupiter in own Sagittarius, in NAV 6th.

Success: A-K in the 11th house, conjunction 10-K Moon; sub-ruler the Sun in the 10th; and the 6-K Jupiter, strong in own sign, and in NAV 6th.—4.86.

ASTROLOGICAL PATTERN IN A MEDICAL FAMILY

(Continued from page 712)

(Aries), of the first son (Leo), and of the second (Aquarius) are in harmonious relations. In the charts of the brothers the 4th lords are in 5 and 11, the 9th lords in 9 and 5, and the 10th lords in the 11th. Here is great similarity. The 5th lord of the father is in the 7th, the 9th of the first child is in the 7th, and the 9th of the second is in the 5th. This is not a mere coincidence. A pattern emerges in these four charts indicating medical careers. The first son's 4th lord is in the 5th and that of the second son's is in the 11th; and these have a trine with the mother's lord of Lagna. The mother's 9th lord (house of children) is in *shashtashtaka* with the 4th lords of her sons. This possibly indicates a rift in their professional career. What is more important is the pattern of similarity.

Jupiter and Mercury are well disposed in all the four charts; and so is Mars in these. Cancer is strong in two (parents), Leo in all, Scorpio in three, Pisces in one, and Virgo in none. Venus in aspect to Saturn or in a sign of Saturn confers medical ability; and we do not find it only in the first chart. The second decanates of Gemini and Pisces, the first and last decanates of Cancer and Leo, the second and last decanates of Aries and Libra, and the three decanates of Aquarius appear to refer to a medical career as these charts indicate. The first two decanates of Leo and Aquarius seem to refer to the kindly and benevolent attitude of the practitioner; and this is found in all the four charts under study. Possibly they refer to deities as Aquarius has an affinity with nature-cure.

We can generalise on the basis of these four charts and many others we have studied, the following conclusions about medical career:

1. The first and second decanates of mutable signs are significant and strong.
2. The last decanates of the signs ruled by the Moon and Saturn are powerful.
3. The second and third decanates of the positive (moolatrikona) signs of Mars, Venus and Jupiter are strong.
4. Venus and Saturn have powerful associations with each other.
5. Jupiter and Mercury are well placed in relation to the signs concerned.
6. The 6th and the 10th houses are strongly placed.

An Astrological Study of Medical Profession

YELURIPATI KRISHNA RAO

WHILE animals and birds follow and live purely on their instincts, man has ceased to be ruled by instinct any more as he is endowed with the thinking faculty (the Moon), intellect (Mercury) and reasoning faculty (Mars). Most of the animals and birds do not so often fall sick as man does as they instinctively know what to eat and what not to eat. Also they do not indulge in food and sex excessively whereas man with all his intelligence will indulge in excessive food, sex and alcohol, etc., breaking the laws of hygiene, thus disturbing the balance of *vata* (wind), *pitta* (bile) and *kapha* (phlegm)— the three vital humors which keep the body in a healthy condition. Man often falls sick owing to the violation of the laws of hygiene. It was thus the medical profession came into existence thousands of years ago.

Ayurveda is said to be the oldest system of medicine and is part of the *Rigveda*. This wonderful system of medicine is believed to have been propounded by the sage Atreya who obtained his knowledge from Brahma and Dhanvantari, the divine doctor of the *devas* (gods). Charaka, Vakbhata and Susruta have written *Samhitas* on *Ayurveda* which are considered to be standard works even today.

Of all professions in the world the teaching profession and the profession of a doctor are considered to be noble as the teacher imparts knowledge and wisdom and the doctor cures man's physical and mental ailments.

In astrology a man's profession is judged by the 10th house from Janma Lagna, Chandra Lagna (Moon-sign) and also from Surya Lagna (Sun-sign). When no planet is posited in the 10th house, then profession should be judged from the Navamsa lord of the nonagesimal point which is exactly 90° behind the Ascendant.

An astrologer often comes across certain baffling and elusive horoscopes where he will have difficulty in determining the exact nature of the profession the native is likely to follow. There are various branches in medicine and with the present knowledge in astrology (both Sayana and Nirayana systems) it is impossible to say outright which branch of medicine the native would pursue. But it is quite possible to find out if one will take up the medical profession.

Some interesting astrological combinations are to be found in *Jaimini Sutras* framed by Maharshi Jaimini from which certain clues are obtained to determine professions pertaining to the field of medicine.

1. *Budha drishte bhishak*—is the relevant Jaimini aphorism which means—if Karakamsa and the Moon have the aspect of Mercury, the person becomes a medical man.
2. *Sukrendou Sukra drishte rasavadee* —is another Jaimini aphorism which means—if Venus aspects Karakamsa and the Moon, the person becomes an alchemist. (*Jaimini Sutras* —by Prof. B. Suryanarain Rao.)

These Jaimini aphorisms do furnish us with a clue that Mercury and Venus are the two important planets whose aspect on Karakamsa (or Navamsa Lagna) and the Moon signify the medical profession. The aspect of Rahu (Jaimini aspect) on Karakamsa or Navamsa Lagna in addition to the aspect of Mercury should also be considered as an important factor to signify the medical profession. These principles, when literally applied to nativities, may not yield satisfactory results as astrology is an abstract science unlike other sciences like physics, chemistry, etc. Further Mercury and Venus signify several things such as fine arts, music, literature, craft, dance, refinement, beauty, speech, etc. So a liberal application of the Jaimini aphorisms will certainly help the astrologer to find out the nature of profession. According to the late Prof. B. Suryanarain Rao, a *Sutra* (aphorism) may be defined as the shortest in form with the largest meaning possible. So an intelligent student of astrology will do well by applying the aphorisms liberally (and not literally) combining with it his own logic and deductive ability.

A few astrological combinations given below are worth trying to determine the medical profession from a horoscope:

1. The conjunction of Mercury and Rahu in Karaka Navamsa or Navamsa Lagna.
2. If Karakamsa (or Navamsa Lagna) is aspected by Mercury and Rahu (Jaimini aspects).
3. If the lord of the 10th house is posited in Gemini Navamsa or Virgo Navamsa or Scorpio Navamsa in conjunction with Rahu.
4. If the 10th house from Navamsa Lagna or Karaka Navamsa) falls in Scorpio or Virgo or Gemini Navamsa and is aspected by Venus and Mercury.
5. If the 10th cusp is sextile (60° aspect) or rine (120° aspect) Mercury.
6. When the 10th lord is posited in the 12th ouse in Scorpio Navamsa or Virgo Navamsa r Gemini Navamsa (the 12th house signifies ospitals).
7. If the cusp of the Ascendant is in trine or extile to Mercury.
8. The conjunction of Mercury and Mars on the cusp of the 10th house denotes success n surgery.
9. Mercury or a luminary on the cusp of the 0th house in sextile or trine to Mars denotes uccess in surgery.
10. If the lord of the 10th from Navamsa agna is in trine or sextile to Mercury in the Rasi chart, a medical career is indicated.

Example: Aries Ascendant 15°; Venus is he 10th lord from Navamsa Lagna. In the Rasi chart Venus should be in sextile aspect with Mercury. Mercury and Venus cannot be n trine aspect.

Scorpio and Virgo are the two signs which onfer on the natives wonderful powers of bservation and diagnosis which are essential ualities for a successful doctor.

A few horoscopes of doctors have been discussed below elucidating the Jaimini principles as I understand them.

Ascendant Mars		Jupiter Saturn	
Ketu 29° 40′	Chart 1		Aroodha Lagna
Moon			Rahu
X 9.50 N.P.		Mercury Venus	Sun

Chart 1 (*a*) is that of a lady who is the head of the department of physiology in a medica college. Jupiter qualified as Atmakaraka is in Virgo Navamsa. Virgo is Karaka Navamsa (ruled by Mercury) which is aspected by Mercury and Rahu (J. aspects). The nonagesimal point falls in Gemini Navamsa (9° 50′ Sagittarius) ruled by Mercury who is associated with Rahu in the Navamsa chart. This indicates the medical profession. The disposition of Mercury in Sagittarius Navamsa denotes teaching as Sagittarius is the 9th sign in the natural order counted from Aries. Further, Mercury (and Venus) are posited in the 10th house, from the Moon-sign Lagna indicating a medical career.

Ketu	Saturn Jupiter		Ascendant 3° 45′ Moon
Sun Venus Mercury	Chart 2		
Mars		Aroodha Lagna	Rahu

(*a*) *Chart 1*: Born 29-9-1941 at 5-54 p.m. *Rasi:* Pisces—Ascendant 9-40 and Mars 27-15; Taurus—Saturn 5-10 and Jupiter 28-14; Cancer—Aroodha Lagna; Leo—Rahu 29-40; Virgo—the Sun 12-54; Libra—Mercury 8-17 and Venus 24; Sagittarius—X 9-50; Capricorn—the Moon 4; and Aquarius—Ketu 29-40. (Ayanamsa 23-02.)

Chart 2 (*b*) is that of a brilliant lady doctor who is now settled in U.S.A. This is an extremely fortunate horoscope as the 1st and 5th lords are in conjunction in the 9th house and the 9th and the 10th lords are in conjunction in the 11th house. The lord of the 10th house is in Virgo Navamsa ruled by Mercury. The nonagesimal point falls in the Navamsa of Leo ruled by the Sun who is in conjunction with Venus and Mercury in the 9th house denoting the medical profession and a successful career in a foreign country (9th house denotes a foreign country). Further the Moon is in Gemini both in Rasi and in Navamea (Vargottama) indicating a capable mind well suited to the study of medicine. She was born in Scorpio Navamsa with Mercury in Navamsa Lagna, which confers on a native a keen intellect and wonderful powers of observation and diagnosis. Higher education should be judged from the 9th house and it is interesting to note that she holds 3 degrees denoted by the 3 planets posited in the 9th house. She is a serious student of astrology and kindred subjects clearly indicated by the disposition of Mercury in Scorpio Navamsa Lagna. Scorpio gives an aptitude for occult sciences, medicine and a research mind. Mercury is posited on the cusps of the 9th house which denotes that the native will study medicine.

Higher education should be judged by the planets posited on the cusp of the 9th house, and from the Navamsa lord of the sign occupied by the lord of the 9th house. Also planets posited in the 9th house from Navamsa Lagna denote the type of education the native would pursue. The 3rd house and the 4th house are the houses of basic education and the 9th and the 10th are the houses of higher education. While the 3rd house signifies the lower mind the 9th house signifies the higher mind of the native. In Hindu astrology the 5th house signifies the creative mind.

Saturn		Venus Aroodha Lagna Ketu	
	Chart 3		Sun Mercury
Moon Ascendant			
Jupiter	Mars Rahu	X	

Chart 3 (*c*) is that of a successful homoeopathic doctor in Hyderabad who did muc research work for a number of years to com out with some new medicines.

The Moon posited in Janma Lagna is aspected by Venus. Venus is the lord of the 10t house. Venus is posited in Taurus in his ow sign in Aroodha Lagna being aspected by th Sun, Mercury and the Moon indicating th native would become a chemist or an alchemis or a doctor. The relevant Jaimini aphoris has already been explained in the earlier pages Further, Rahu and Mercury are posited in th Navamsa Lagna (Capricorn) which is a sur indication of the medical profession. What i said of Karaka Navamsa holds good for Navamsa Lagna also as Navamsa (1/9 division) i the most important division according t Jaimini, Varahamihira and Satyacharya. I my opinion, if the Navamsa Lagna is no accurately calculated, then the predictions ar likely to go wrong.

Chart 4 (*a*) is that of a reputed sur geon i Hyderabad.

(*b*) *Chart 2:* Born 9-3-1941 at 12-26 p.m. (IST). *Rasi:* Gemini—Lagna 3-45 and the Moon 29-54; Virgo—Rahu 8-38; Libra—Aroodha Lagna; Sagittarius—Mars 20-15; Aquarius—Mercury 5-50, Venus 14-55 and the Sun 25-19; Pisces—Ketu 8-38 and X 3-45; and Aries—Saturn 17-55 and Jupiter 19-45. (Ayanamsa 23-02.)

(*c*) *Chart 3:* Born 23-7-1937 at 6-21 p.m. *Rasi* Capricorn—Ascendant 3 and the Moon 6-35; Pisces—Saturn 12-06; Taurus—Venus 24-30, Aroodha Lagn and Ketu; Cancer—the Sun 7-08 and Mercury 22-47 Libra—X 3; Scorpio—Mars 1-10 and Rahu 20-25; an Sagittarius—Jupiter 28-20.

(*d*) *Chart 4:* Born 8-10-1935 at 12-31 p.m. *Rasi* Sagittarius—Ascendant 18-30 and Rahu 24-20; Capr corn—the Moon 26-55; Aquarius—Saturn 11-2 Gemini—Ketu 24-20; Leo—Venus 15-30; Virgo—th Sun 21-10 and X 18-30; Libra—Mercury 9-15 an Aroodha Lagna; and Scorpio—Jupiter 0-24 and Ma 22-35.

			Ketu
Saturn	Chart 4		
Moon			Venus
Ascendant Rahu	Jupiter Mars	Mercury Aroodha Lagna	Sun X

		Aroodha Lagna	
	Chart 5		Ketu 22° 23′
Mars 5° 32′ Ascd. 5° 45′			
Moon 8° 40′ Venus 12°	Sun 4° 37′ Mercury 23° 15		Saturn 29° 25′

In the Equal House system all the houses are at equal distances on the ecliptic and their longitudes differ by 30° in each case, commencing from the Ascendant. The 10th house in this system is thus 90° behind the Ascendant and is known as the Nonagesimal point which is the highest point of the ecliptic. According to this system (which I usually follow) the 10th cusp is 18° 30′ Virgo which is in conjunction with the Sun indicating a job in Government. The Sun is the 12th lord from Navamsa Lagna ndicating a job in hospitals, for the 12th denotes asylums, hospitals, etc. The 10th house both in the Rasi and Navamsa falls in a sign ruled by Mercury. Mercury is in Aroodha Lagna being aspected by Venus indicating the medical profession. Further, Mercury is posited in the 10th house from Chandra Lagna. The Moon is posited in Virgo Navamsa ruled by Mercury which usually makes the native ond of medicine and astrology. Another nteresting point is that the Sun on the 10th usp is in sextile aspect with Mars clearly (60° spect) indicating his branch of medicine, *viz.*, urgery. The trine aspect (120°) between the uminaries involving the 10th cusp will not fail o make the native rich.

Chart 5 (*e*) is that of an officer in a bank who made a deep study of homoeopathy out of nterest. He renders free service to his patients who consult him in the evenings and on holidays. The Sun and Mercury are posited in Scorpio a sign that gives a flair for medicine and occult sciences. Mars in the Ascendant being aspected by Mercury made him study medicine as a hobby. The Moon is in Gemini Navamsa (ruled by Mercury) in the 5th from Navamsa Lagna which explains his deep knowledge in homoeopathy. Another interesting point is that the Atmakaraka (Saturn) is in Virgo Navamsa (ruled by Mercury) and Mercury is posited in the 5th house from Karakamsa. The 5th is in the house of "knowledge" in Hindu astrology. Thus we find that Mercury, Venus, Rahu and Mars are the four planets which signify the medical profession.

In the horoscope of Dr. B. V. RAMAN, the Moon qualified as Atmakaraka is posited in Leo Navamsa with Mercury. The disposition of Mercury in Karakamsa made him a great astrologer. Throughout his life he has evinced keen interest in Ayurveda, and has also written a book on Ayurveda.

Astrology is not only a science but an art as well, and it is here that the astrologer is called upon to display his power of judgement by combining the aphorisms laid down by the ancient masters with his own logic and reasoning while judging nativities.—6.86.

CORRECTIONS

A.M. July 1986: page 559. Read date of birth as 25–10–1923 and not as printed in Chart 1.

Col. 2, line 18. Read Chart¹ for Chart².

The errors are regretted. —*Editor*.

(*e*) *Chart 5:* Born 20–11–1952 at 10–30 a.m. (IST). *asi:* Capricorn—Ascendant 5–45 and Mars 5–32; aurus—Aroodha Lagna; Cancer—Ketu 22–30; irgo—Saturn 29–25; Scorpio—the Sun 4–37 and Mercury 23–15: and Sagittarius—the Moon 8–40 and Venus 2.

Combinations for the Medical Profession

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यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं मम तेजोंऽशसंभवम् ॥

(Bhagavad Gita—X-8)

LORD KRISHNA says: "Whichever (thing) in this Universe expounds My Powers, is having Grace of Lakshmi or is powerful and famous, know, O Arjuna, is but a fraction of my enormous Powers."

From the Lord's saying, it is to be understood that if any man or creature in this world is brilliant and foremost in any subject or field of human activity, it is because of Divine Grace; however much one may be learned or intellectually advanced, yet one cannot shine without His Grace. Therefore our *Sastras* and *Puranas* exhort us to be humble. But in today's India, it is saddening to find technocrats, scientists, engineers, surgeons and doctors losing their humility, once they climb up the ladder of success. From here they try to blasphemise all spiritual things, like religion, God, *Vedas*, *Sastras*, Astrology, etc., and begin to beat their own trumpets attributing their success to their own super-ego. Yet, these very same self evolved demi-Gods become silent when they meet with failures and deaths in their scientific, technological, surgical, medical and other experiments which they never publicise; yet all these hypocrites are classified as scientists.

These remarks become relevant in the context of two reasons: Firstly recently one of India's topmost Atomic scientists, according to newspaper reports, is alleged to have said at a function in Trichy, quite irrelevantly and out of the context, that astrology is a "pseudo-science" and "pseudo-scientists" are a danger to the country. Secondly, in my experience astrology has come to the rescue of many a patient facing death, when doctors and surgeons failed to diagnose the root cause of the underlying disease. This is because of the highly comprehensive nature of the activities covered by astrology. Every medical man is usually heard telling the relatives of a seriously-ill patient, "We have done our best; the rest is for Nature to heal and save the patient from death". One fails to understand the 'rationale' behind such a statement from a 'medical scientist'. Why introduce an unknown element 'Nature' into the highly scientific area of medicine and surgery; because the 'scientist' knows his limitations and the possibility of a failure lurking ahead. Yet, no body will accept a similar statement from an astrologer like: "I have devoted all my knowledge and calculations scientifically as laid down in the Astrological Science and given these predictions; it is upto Nature to fulfil my predictions or not." 'Real scientists' *are not* expected to be cent percent successful, whereas pseudo-scientists *are expected to be.*

In many astrological works of ancient origin, like *Nadi-Granthas*, many combinations are given for a successful physician or surgeon and in some, the horoscopes and life readings of doctors are also given. Thus it may be seen that even to become successful in medicine or surgery, one needs the grace of planets, otherwise he will be a miserable failure. In some *Nadi Granthas* certain planetary combinations are said to make one *Amruta Hasta, i.e.*, one who dispenses nectar or life-giving medicine and it is stated that even ordinary *vibhuti* or sacred ash given by such a person will cure patients from death. I am giving below combinations given in various ancient astrological books for a successful surgeon or physician and also illustrate the rules with a few horoscopes from my files.

Rule 1: A *Nadi-Grantha* says that if the Sun, Mars, Saturn and Rahu join together in the 10th house, the native will be a dental or eye surgeon and also a specialist in treating pois ons.

Rule 2: Another *Nadi*: If the Moon and Venus occupy the 10th, and are aspected by benefics, the native will be a doctor by profession.

Rule 3: If the Moon, Mercury and Venus occupy the 10th and are aspected by benefics, he will be a very highly successful doctor who can cure many diseases and will become rich.

Rule 4: Parasara Hora: If the Sun and Rahu are joined together in the *Karakamsa* of benefics, the native will be a famous doctor who will prepare medicines to conquer poison. (*Karakamsa* means the Navamsa occupied by *Atmakaraka*, *i.e.*, the planet which has travelled farthest in any of the 12 Rasis.)

Rule 5: The Sun and Rahu are assigned the *Karakatwa* (signification) of doctors and medicine, while Rahu has been specially designated as *karaka* for treatment of all types of poisons, which may mean all types of allergies in modern terminology; Mars has been chiefly designated as *karaka* for surgery.

Rule 6: If Saturn and Mars are joined together in the 10th house or if Lagna happens to be Aries or Leo or Cancer and receives the aspect of Mars either alone or in conjunction with Saturn, the native enters the medical profession.

	Mars		Jupit. Ketu
Sun	Chart 1 RASI		Moon
Merc. Venus			
Rahu		Lagna Sat.	

	Sun		Jupit. Sat. Rahu
Lagna Venus	NAVAMSA		Moon Mars
			Merc.
Ketu			

Chart 1: The native is born in Libra Lagna with Saturn exaltrd in Lagna and Mars aspecting from the 7th house; the Moon is Vargottama in the 10th and in Navamsa, the Sun is exalted while Mars joins the Moon. The native is very good in surgery and also in general medicine.

Moon Ketu		Mars	Lagna
Venus	Chart 2 RASI		
Sun Merc.			
Sat.	Jupit.		Rahu

Mars	Venus		
	NAVAMSA		Sat. Rahu
Moon Ketu			
	Lagna		Sun Merc. Jupit.

Chart 2: The native is employed in the Army and he is very good in both surgery and general medicine. He has already made a mark in his field and is likely to achieve great heights in his profession.

	Moon	Sat.	Jupit.
Ketu	Chart 3 RASI		Lagna Venus
			Sun Mars Rahu
			Merc.

	Moon	Jupit.	Sat.
Merc.	NAVAMSA		Lagna Sun Rahu
Venus Ketu			
	Mars		

Chart 3: The native is a very successful general practitioner and his father is also a successful doctor; the Lagna lord Moon is Vargottama in the 10th house and Lagna itself is Vargottama; the Sun, Mars and Rahu occupy the 2nd house, which is the 5th from the 10th and also from the Moon. The 11th lord Venus is in Lagna in Rasi and in Bhava, Venus joins the 2nd house.

	Ketu	Mars	
	Chart 4 RASI		Lagna Moon
			S un Merc. Venus
	Sat.	Jupit. Rahu	

	Ketu	Merc.	Venus
Sat.	NAVAMSA		
Mars			Moon
Jupit.	Sun	Lagna Rahu	

Chart 4: The Lagna is Cancer with Lagna lord Moon in own house. The Sun, Mercury and Venus occupy the 2nd Bhava, while Mars from the 11th is aspecting it. The native is successful as a general practitioner, while as a surgeon he is equally efficient.

Chart 5 (a): This is the horoscope of a famous surgeon, who has operated all types of cases like appendicitis, hernia, hydrocele, intestinal surgery, etc. He is a specialist in orthopaedics and he is equally proficient as a general physician also. The native's father is also a famous surgeon. The Lagna is Virgo with the Sun and Saturn in the 9th and Mars in the 7th; Mars aspects the 10th house and in Navamsa, occupies his own house while the Sun and Saturn move to the 10th in Bhava.

(a) *Chart No. 5. Rasi:* Virgo—Ascendant; Capricorn—Ketu; Pisces—Mars; Taurus—the Sun, Mercury and Saturn; Cancer—Jupiter, Venus and Rahu; and Leo—the Moon. *Navamsa:* Caprieorn—Ascendant; Aquarius—Mercury and Rahu; Taurus—the Moon; Cancer—Saturn and Jupiter; Leo—the Sun and Ketu; Virgo—Venus; and Scorpio—Mars.

Chart 6 (b): The native is also equally successful in surgery and general medicine. Born in Aries Lagna with Mars and Rahu in the 9th and Saturn exalted in the 7th, the Sun occupies the 12th and is aspected by Mars.

In most of the above charts, it may be noted that there is a close connection between the Sun, Mercury and Mars either by conjunction or by aspect, usually the aspect of Mars on the Sun or Mercury or both. In Chart 1, Mars aspects the Lagna and the Moon from his own house, while in Navamsa, the Sun is exalted in Mars' house in the 10th from Mars. In Chart 2, the Sun and Mercury are in the 9th from Mars, and in Bhava, they are in the 10th from Mars. In Navamsa the Sun and Mercury are aspected by Mars. In Chart 3, the Sun and Mars are together in Rasi, while in Bhava, Mars and Mercury join together. In Navamsa, Mars aspects Mercury. In Chart 4, the Sun and Mercury are together and are aspected by Mars. In Chart 5, the Sun and Mercury are together in the Rasi chart, while in Bhava, the Sun moves to Gemini and receives the aspect of Mars. In Navamsa, Mars aspects Mercury, while the Sun is in the 10th from Mars (kendra). In Chart 6, Mars aspects the Sun in Rasi, while in Bhava Mercury is in the 4th from Mars. In Navamsa, Mars and Mercury are in conjunction.

Thus it is seen that the combination by aspect, association, etc., between the three planets the Sun, Mars and Mercury makes one enter the medical profession and achieve success. In astrological treatises, it is stated that Mars rules the knife, wounds, blood, etc., while the Sun rules medicine and practice of medicine; Mercury rules intellect and the brain and makes one attain proficiency in any subject. Therefore it is not surprising to note a combination of the three in various ways in the charts of doctors.

Chart 7 (c) belongs to an E. N. T. surgeon, who worked for some time in the British Indian Army and then worked in Indian hospitals. He now runs his own private clinic as a general practitioner. He is an exception to the medical profession in the fact, that he never demands fees from his clients, most of whom are from the poor rungs of society. In this chart, the Sun, Mars and Mercury are joined together in the house of Jupiter and this combination receives the aspect of Jupiter from Mars' house. He has achieved a very high rate of success both in treatment and surgery and also in general practice.

Chart 8 (d) belongs to a general practitioner, who also, like Chart 7, served for some time in the Army and then set up his own practice. He has a very high intuitive capacity to diagnose diseases and treat them successfully. In this chart, the Sun and Mars are in kendras (quadrants) from each other and Mars is aspected by Jupiter. In Navamsa, Mars and Mercury mutually aspect each other.

(b) *Chart 6. Rasi:* Aries—Ascendant, the Moon and Venus; Taurus—Jupiter; Gemini—Ketu; Libra—Saturn; Sagittarius—Mars and Rahu; Aquarius—Mercury; and Pisces—the Sun. *Navamsa:* Scorpio—Ascendant and Rahu; Capricorn—the Sun; Aquarius—Saturn; Taurus—Mars, Mercury and Ketu; Gemini—Venus; Leo—the Moon; and Virgo—Jupiter.

(c) *Chart 7. Rasi:* Scorpio—Ascendant; Sagittarius—the Sun, Mars, Mercury and Rahu; Aries—Jupiter; Gemini—Ketu; Cancer—Saturn; Leo—the Moon; and Libra—Venus. *Navamsa:* Sagittarius—Ascendant and Rahu; Aries—the Sun and Jupiter; Gemini—Venus and Ketu; Cancer—the Moon and Mercury; and Virgo—Mars and Saturn.

(d) *Chart 8. Rasi:* Taurus—Ascendant; Cancer—the Sun; Leo—Mercury; Virgo—Venus and Rahu; Libra—Mars; Capricorn—Saturn; Aquarius—Jupiter; and Pisces—the Moon and Ketu. *Navamsa:* Gemini—Ascendant, Jupiter and Rahu; Cancer—Mercury; Scorpio—the Moon; Sagittarius—Ketu; Capricorn—Mars; Aquarius—the Sun and Venus; and Aries—Saturn.

Chart 9 (*e*) belongs to an overseas doctor, who is working in a government hospital as gynaecologist. The Lagna is a sign of Mars while Mars is in the 11th, aspected by Jupiter. The Sun and Mercury are together in Venus' house, with Venus in Lagna. Thus, in all the 9 charts examined, it may be seen that the Sun, Mars and Mercury are the main significators for the medical profession. It can be safely stated from the foregoing, that, if a combination of the Sun, Mars and Mercury is found in strength in any horoscope, by conjunction, exchange of houses, opposision, or by being in *kendras* (quadrants) or *trikonas* (trines) from each other, the native may take to a medical career and may become a general physician if the Sun predominates, a surgeon if Mars predominates or if both the Sun and Mars are in equal strength. Of course, success in the medical profession depends on the strength of Mercury, the significator for intellectual capacity of high order, which only can give the power of correct intuitive diagnosis and treatment. Above all, doctors must be humble and realise their limitations and the superiority of the Divine Will over man-made sciences. Material considerations must be secondary with them. This is equally true of our atomic and other western-oriented scientists who, with their own imperfect sciences still unexplored, dare to label astrology as 'pseudo-science', and of which they have no knowledge.

—5.86.

(*e*) *Chart 9. Rasi:* Scorpio—Ascendant and Venus; Capricorn—Jupiter; Pisces—Saturn; Aries—Ketu; Leo—the Moon; Virgo—Mars; and Libra—the Sun, Mercury and Rahu. *Navamsa:* Scorpio—Ascendant and Ketu; Sagittarius—Mercury; Capricorn—Saturn; Aquarius—Mars; Taurus—Rahu; Virgo—Jupiter and Venus; and Libra—the Sun and Venus.

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Letters to the Editor

Modern Astronomy—Science or Amusement

I

Sir,—The editorial of the July 1986 issue of The Astrological Magazine is simply superb. Even as I was reading it, I felt a thrill. Many others may have had the same experience, I should think. The Lord bless you for ever and ever!

Shyamala Tal (U. P.). *Swami Ekatmananda.*

II

Sir,—Your editorial (July 1986) is a brilliant exposition of the kind of confusion witnessed in the field of Modern Astronomy.

In juxtaposing the so-called "New Ideas," of modern sciences with that of ancient Hindu theories of *Brahmanda* and *Mahapralaya* you have shown with telling effect as to how little the men of science actualiy know about the Universe; and how much they could draw from ancient knowledge.

It is of little relevance to astrology whether scientists care to recognise its truths or not. But it would certainly benefit modern science, if they were to direct their studies on the lines outlined by you in understanding the Universe.

Even a realisation that one is in the wrong direction, in itself, would be a progressive step towards advancement of knowledge. The sooner the modern astronomers come out of their teen-age fancies and come to grips with the elusive truth about the "projection of the Lord" so much the better for mankind. But one can only lead a horse to the water; and hope it is thirsty enough to drink. You have shown the direction and it is upto the men of science to heed it.

Calcutta. *H. R. Shankar.*

"Points to Ponder"

Sir,—With reference to Mr. H. R. Shankar's article "Points to Ponder—II", in June 1986 issue, I give my own* case in support of the dictum that two debilitated planets give a continuous flow of prosperity. This is what I have experienced till my present age of 70 years.

Bombay. *M. Y. Gupte.*

Sun-Saturn Opposition

Sir,—Mere delay in marriage is not the only simple outcome of this much-dreaded configuration as has been presented in the article by Mrs. Trivedi (*A.M.*, April 1986). Other yogas responsible for this, extant in a horoscope, can also cause such unhappy incidents. Late Mr. H. K. Katwe, of Maharashtra, a Professor in the erstwhile Bombay Presidency, discarded this *yuti* or conjunction as one responsible for *pitru paschaat bhagyodaya* which is simply despicable from any point of view. A cursory reference by late Mr. R. Lakshmanan in one of his articles says that natives with such yogas in their charts *must not* enter government service as the yoga is *inter-alia* capable of hindering smooth continuance of service itself—let alone its progress!

On 28th May this year there was a phenomenon called *pratiyuti* but the day was marked as "good" for marriages and in this city alone, several marriages took place on that day. It would be worthwhile if the charts of couples married on that day or any other day with similar yoga are collected and the results recorded. I have a chart of a native with Sagittarius Lagna and Saturn with Rahu in the 2nd and the Sun with Mercury, the Moon and Ketu in the 8th. The gentleman married happily at the appropriate time but has not been able to share the hereditary property of his father since the last 3 years though decreed in a court of law in his favour. He is being now challenged by the opponents in appeal which will further delay the decreed judgement.

The learned Editor is requested to throw more light on this Yoga in his own inimitable way.

Aurangabad. *S. V. Chatti.*

Broad Timing of Marriage

Sir,—I have read the article under the above title (*A.M.*, June 1986) with keen interest, and am glad to learn that the team of learned and highly placed non-professional astrologers are making serious efforts in research. I am an engineer by profession and have been doing research in astrology for the last 25 years.

However, I would like to place the following points before them:

1. Saturn takes nearly 2 1/2 years to transit a sign and to predict marriage within this limit is too much of a gap. The transit of Jupiter reduces the gap to some extent. It is just like telling a girl of 22 or 23 years that she would be married within 2 1/2 years and this prediction would be correct in 90% cases and for that no natal or transit charts would be necessary.

2. That "Saturn is the primary indicator of marriage" has not been heard of before. It cannot be so unless it establishes a relationship with the 7th, 11th or at least the 2nd house or/and their lords. It cannot be an indicator of marriage merely by transit. Jupiter however can be an indicator. Will the learned astrologers be kind enough to quote the authority for this? I feel it is too much to give this credit to Saturn.

---

*Born 10-11-1916 at 5-41 a.m. (LMT) at Bombay. *Rasi*: Libra—Ascendant, the Sun and Mercury; Scorpio—Mars; Capricorn—Rahu; Aries—the Moon and Jupiter; Cancer—Saturn and Ketu; and Virgo—Venus. Balance of Venus Dasa at birth: 2 months and 21 days.

3. Then come the effects of Saturn. The authors have taken two signs when Saturn is retrograde and as such Saturn influences eight signs at a time (two by placement and six by aspects). This reminds me of what Ashtavakra had once said in the columns of THE ASTROLOGICAL MAGAZINE : "Every event can be justified astrologically after the event." Saturn's influence on eight signs comes to just that.

It has also not been mentioned in the article whether the aspect is degreewise or signwise. It is vague to consider this aspect signwise which means Jupiter at 1° Libra (Nirayana) will be in the 2nd from Saturn at 29° Virgo (Nirayana) though strictly and correctly speaking it is a case of conjunction. What will happen if the Sayana chart showing these longitudes is drawn—surely conjunction.

In the charts illustrated, no mention has been made of Navamsa, Dasakaraka for M.S. point but these have been mentioned in the 20 horoscopes given?

6. While discussing Mr. Reagan's chart, it has been said : "Till 28-11-1951 Jupiter was in Aquarius on Reagan's 7th lord" but actually on 28-11-1951 Jupiter was at Pisces 11° and on 4-3-1952 (D.O.M.) at Pisces 24°. Jupiter entered Aquarius on 13-5-1950 and entered Pisces on 24-3-1951. If I am correct all the predictions made with regard to the transit of Jupiter go wrong.

7. Finally, I would like to request the writers to consider the transit of Mars seriously for pinpointing the date of marriage. This will be possible only if the block of 2 years can be reduced to 5/6 months and then the transit of Mars is examined. A very old book, which I chanced to read in 1966, says that transiting Mars on the date of marriage always establishes a relation with natal Mars and then by staying in the same sign, or by aspecting (unilateral or opposition) or both of them aspecting the same signs, etc. Since the book was torn I could not find out the name of the author. But, the principle seems to work in more than 90% cases. Applying this to the charts available :

(a) *Pandit Nehru.* On the date of marriage Mars was retrograde in Cancer and considering this to be effective from Gemini, Mars (T) was aspecting Mars (N) in Virgo.

(b) *Indira Gandhi*. On the date of marriage Mars (T) from Taurus was aspecting Mars (N) at Leo.

(c) *Example Chart No. 1 (Male) :* Mars (T) on 7-12-1966 (from Virgo) was aspecting Aries which sign Mars (N) is also aspecting from Libra. Mars (T) is also aspecting his Darakaraka.

(d) *Example Chart No. 1 (Female) :* Mars (T) from Virgo and Mars (N) from Taurus are both aspecting Sagittarius.

(e) *Chart No. 2 (Male) :* Mars (T) is aspecting Mars (N) (Gemini and Capricorn).

(f) *Chart No. 2 (Female) :* Mars (T) and Mars (N) are both in Gemini and both are aspecting the Darakaraka.

(g) *Chart No. 3 (Male) :* There is no such relationship in this chart but Mars is Darakaraka in this case.

(h) *Chart No. 3 (Female) :* Mars (T) and Mars (N) are both in Libra.

(i) *In my own case :* (Date of birth : 17-6-1917), Mars (T) on DOM (15-7-1937) was in Taurus on my natal Moon.

(j) In the chart of my wife (Date of birth : 1-11-1927), Mars (N) from Libra was aspecting Mars (R) at Taurus.

More examples can be cited but for space-contingency.

It can be seem from these examples that the transit of Mars, if given serious consideration, can help reduce the block of time. I am also working on fixing the time of marriage from the transits of Jupiter, Mars and Rahu.

Puruiia. *B. B. De.*

Sudden Death

Sir,—My second son had an abrupt end on 23-8-1985 at 4-15 p.m.

Being a student of astrology, I scanned his horoscope and studied the relevant portions of THE ASTROLOGICAL MAGAZINES. How strange it is that no doctor on earth could have saved him from death, as clearly discussed by the learned authors in their articles.

He was born on 7-8-1930 at 20-8 hrs. with 3 years, 2 months and 5 days balance of Sun's Dasa. He was running Saturn Dasa, Saturn Bhukti, Venus inter-period till 19th January 1986, *i.e.*, at the time of his death.

It was his *maraka* period—6th Dasa, 6th Bhukti. Naturally this period was a trying period for him. His ascendant is Aquarius with Saturn, Lagna lord in Libra in transit aspecting the luminaries the Sun and the Moon, Mars and Mercury in Cancer. That is, they are in the 6th house from the ascendant and the 7th house from the natal Moon—both bad houses.

The Lagna lord, the 6th and the 6th lord, the Sun and the Moon are to be examined to assess health. Cancer is described as the weakest sign of the Zodiac. People do suffer much when Cancer is afflicted.

My son's health was not all that bad. But Mars and Saturn afflicting the Sun brought his life to an abrupt end without the doctor being able to diagnosing the disease.

On New Moon days, diseases take a critical and dangerous turn.

This bereavement forces me to conclude that evil days are determined soon after birth. No doctor on earth can prolong life against the planetary positions in the birth chart.

Madras. *V. Natarajan.*

Rukmini Devi

Sir,—Mr. Bepin Behari deserves to be congratulated for his able exposition of the birth chart of the revered lady, who made her mark on Kalakshetra by her lucid and devotional performance of Bharata Natyam.

I, however, find a slight error in the article. On page 419 it is stated: "The ascendant is _vargottama_ in Navamsa and in the Navamsa chart Venus is placed in the ascendant. The ascendant is in Rohini _nakshatra_ owned by the Moon and is in its third quadrant owned by Mercury...." I request the author to clarify how the third quadrant comes under Mercury.

Bhavnagar. _Anantrai Maneklal Bhatt._

Geographical Centre

Sir,—A country's horoscope is now generally based on the capital city of that country. Even if the city is located in a corner of the country it is considered as the basis for the horoscope of that country. Is it correct? Elementary principles of gravitational laws, it seems, say that the centre of gravity lies at the centre of a mass or space. If the mass or space expands or contracts, the gravitational centre also varies. In "Vastu" the equidistances are considered. This can be perceived even by an ordinary eye. Then why is a country's destiny fixed at a random corner and not at the centre? On this basis, if the geographical centre of India is to be considered, it will be approximately at 78° 40′ E, 22° 45′ N.

Similarly for each state, the state capital is not the criterion, but the geographical mid-point of that state should be taken. For Andhra Pradesh it is 79° E, 16° 30′ N approximately. For Karnataka it is 75° 30′ E, 14° 45′ N approximately. For Maharashtra it is 19° N, 76° 45′ E and so on.

For England, it is not London, but around Derby is the centre of that country. For the United States it will be about 100° W, 40° N; for the Soviet Union, the centre is just away from Moscow at 40° E, 56° N; for Ceylon it is just above Kandy; for Pakistan it is 69° E, 30° N approximately. For Bangladesh it is 90° E, 24° N; and so on. Similarly for each continent the centre has to be fixed scientifically.

There is ample scope for study and it is for the pundits of this science to pass a final verdict.

Srikakulam. _N. Balaram Krishna._

Sneh Sengar

Sir,—I furnish here below the horoscope* of Miss Snehlata Sengar who was recently in the news for her alleged acquaintance with Charles Shobhraj.

She is said to have been born on 21st June 1959 at 6-04 p.m. at 24 N 22, 78 E 28*.

The native 27, doing her LLM, has made news for her acquaintance with Shobhraj who fled from Tihar Jail and was later caught in Goa.

A superficial view of the instant horoscope suggests that Venus in question is a three-fold representative for sex. Firstly, it is a significator for sex, secondly it is lord of the 7th house (_kama_) and thirdly it is lord of the 12th house, the house of _bhoga_ and _sayana sukha_. Such a delicate Venus is in conjunction with debilitated Mars. Though Mars is lord of Lagna it invariably acts as lord of the 6th house where its _Moolatrikona Rasi_ falls. The 6th house represents 'alien' people, that is why the native has associated with an alien like Charles Shobhraj. Interestingly, Mars is the 6th lord and the 6th house represents 'thief' and Mars himself is the _karaka_ for thief and for going abroad. Mars fully describes Shobhraj—an alien, a thief and a _neecha_ (debilitated Mars). Mars-Venus conjunction in the 9th house is perhaps responsible for the strarting reports concerning the native since the 9th house, along with the 1st and the 10th, represents fame or loss of fame. The _karaka_ for fame, the Sun, is weak in the 8th house.

Now a few questions baffle me. At present the native is running the period of the Moon and sub-period of Saturn. Jupiter, though the dispositor for Saturn and Ketu, is retrograde in Lagna (Digbala) and exalted in Navamsa. Jupiter should have saved the native. Yet, why has the native landed in jail? Is it because transit retrograde Saturn is in the 12th from the radical Moon? The native has also been accused of possessing a false passport and involvement in foreign exchange swindling.

Lalitpur. _Suresh Kumar Angira._

A Galaxy of Writers

Sir,—With profound grief, I may record the names of 9 gems in the field of astrology: Dr. Jagannatha Rao, Sri Suryaprakash, Mr. Y. Keshava Menon, Mr. J. N. Bhasin, Mr. S. Kannan, Mr. Ajanta Jain, Mr. K. M. Kharegat, Mr. R. Lakshmanan, and Mr. Cyrus D. F. Abayakoon.

These _Nava Ratnas_ (9 gems) have passed away one by one having given their finishing touch to their astrological researches and contribution to your world-famous journal. The world of astrology has really lost so many versatile scholars. They are no more with us but many of their thought-provoking articles published in the _A.M._ will constantly remind us of them.

May their souls rest in eternal peace.

Nirschachati (Dhanbad). _P. C. Daw._

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*_Rasi:_ Ascendant—Scorpio 23-20; the Sun in Gemini 6-6; the Moon in Sagittarius 15-44; Mars in Cancer 18-57; Mercury in Gemini 25-28; Jupiter in Scorpio 0-3 (R); Venus in Cancer 21-27; Saturn in Sagittarius 10-48 (R); and Rahu in Virgo 16-13. (Lahiri's Ayanamsa.) _Navamsa:_ Capricorn—Ascendant and Venus; Taurus—Rahu and Mercury; Cancer—Saturn and Jupiter; Leo—the Moon; Scorpio—the Sun and Ketu; and Sagittarius—Mars. _Trimsamsa:_ Capricorn—Ascendant and Venus; Aquarius—the Sun; Pisces—Mars, Rahu and Ketu; Taurus—Jupiter; Libra—Mercury; Sagittarius—the Moon and Saturn, with a balance of 16 years, 4 months and 24 days of Venus Dasa.

Misleading

Sir,—Ekalavya's remarks that the interpretation of Prof. Ramakrishna Bhat on the comets in his edition of *Brihat Samhita* is misleading. But a superficial scan through this chapter clearly emphasises that the comments of Prof. Ramakrishna Bhat are with reference to *Ketu* and not *Dhumaketu*.

He has not said anywhere in this chapter that comets (*Dhumaketus*) are harmless.

Vittal. *B. P. Nair.*

II

Sir,—The views expressed by Mr. M. S. Khannekar, Bombay (*A.M.*, April 1986) have greatly interested me.

These days there is a tirade against astrology. In spite of the fact that the serious intellectuals of the West have begun appreciating the value of ancient Hindu astrology in tackling many of their contemporary problems, whether personal or otherwise, the psuedo-scientists of India and neo-intellectuals have been decrying the value of this science of life. In order to put to such readers, some of the preliminary considerations regarding astrology, this letter was submitted to the Editor so that they could, if they wished to examine the rationale of the subject objectively and 'scientifically', proceed on the lines suggested in the letter. The introductory paragraphs of the letter deal with this aspect of the problem.

The second object of this letter has been to indicate the several ramifications of astrology, many of which have yet not been well appreciated though Dr. B. V. Raman has been vigorously crusading for the same. The extension of astrology in the field of statecraft, meteorological forecasting, exploration in the psychic matrix of the individual and above all, in synthesizing exoteric and esoteric religious doctrines of the world are yet to be well appreciated, especially in the East, though the West has begun realising the possibility of extending astrological guidance in those areas as well. As a result of the vigorous effort of Dr. B. V. Raman and his band of sincere astrology supporters, a few universities in India have begun recognising the scientific character of the subject, but the response is yet far from satisfactory. To some extent, the letter attempts to plead with such resisting forces the importance of astrological counselling in order to solve the confusion persisting in the minds of the modern youth.

The third object of the letter has been to explain the rationale of astrological forces : the impulses radiating from the various cosmic force-centres represented by the planets and the *nakshatras* come to the individual through the signs of the zodiac which can be considered as different coloured filters. The various yogas resulting from different configurations of the planets are linked with these conglomerations of astrological, or stellar relationships. Greater attention to these relationships, which of course would presume deeper study and investigation into the nature of the astrological field of radiation and the characteristics of the specialised radiation nuclei known as the planets and the *nakshatras*, would solve many astrological enigmas. The chart inserted therein attempts to draw the attention of the readers to this situation.

Fourthly, the letter attempts to show the basic impulses of *nakshatras* and the signs of the zodiac which act in two different directions depending upon the nature of the receiving channel ; if the individual ego is under the impact of involutionary impact, one kind of impulses would be operative, whilst on those, who are under the influence of evolutionary flow, would have greater sensitivity of a different set of influences. This is an area in which very little work has been done by modern students, so the table has been given in the article so that the practitioners can devote some attention to this aspect of the problem. One needs to go very very carefully through this chart, because it is based on many unknown and uncommon sources though it has been very simply presented.

The readers commenting on the articles published in the Annual Number need to be a little self-conscious: if they are already regular readers of The Astrological Magazine, they are treated differently through the regular monthly issues where textual and technical articles have to be given greater importance. The Annual Number of The Astrological Magazine has a tremendously inflated number of readership, thanks to the annual forecasting of the erudite Editor, for which readers from various parts of the world eagerly wait. A great majority of the readers of this special number have to be carefully introduced to the deeper asdects of the subject without loading their mind. This letter, as well as many others in this special number can only be appreciated when the majority expectations can be kept in view.

New Delhi. *Bepin Behari.*

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MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE.**—*Ed., A.M.]*

Q. 1. Rasi: *Leo—Ascendant, Mars, Venus and the Moon; Virgo—Rahu; Libra—Jupiter (R); Sagittarius—Saturn; Pisces—Ketu; Gemini—the Sun; and Cancer—Mercury.* Navamsa: *Libra—Ascendant; Scorpio—the Moon; Sagittarius—Mercury; Aquarius—Ketu; Aries—Mars; Taurus—the Sun; Gemini—Saturn, Venus and Jupiter; and Leo—Rahu. Balance of Venus Dasa: 3 years and 8 months at birth. The native is a medical graduate but not settled in career. Considering the 2nd house position of Rahu, the lord of which is in the 12th, will the native's position improve or worsen?* (b) *Will the 7th lord Saturn in the 5th aspected by the Sun create problems regarding marriage?*

Ajay Chaudhary, Wardha.

Ans. (*a*) Dasa balance is of no use without date of birth. Profession is correctly chosen. It will pick up with favourable Dasa and Bhukti. Gocharawise 1986 and 1988 appear favourable. (*b*) Normally 7th lord in the 5th is adverse for children, but the aspect of Lagna lord the Sun removes this aspect. Saturn's aspect to the 7th, although good, may delay marriage.

Q. 2. Rasi: *Aries—Ketu and Ascendant; Virgo—Jupiter and the Moon; Libra—Rahu and Mars; Scorpio—Saturn, Mercury and the Sun; and Sagittarius—Venus. Suffering from severe sexual weakness and lack of erection. The native is unmarried. When will his condition normalise?*

Abhijit Dutta, Delhi.

Ans. Fifth lord the Moon occupies the 8th and 7th house carries Rahu. It appears to be a case of psychological complex causing the defect. The Sun's 8th house position denotes vitamin dificiency. Hormore treatment, coupled with Sun worship and marital counselling will remove the defect.

Q. 3. Rasi: *Taurus—Ascendant and Rahu; Gemini—Jupiter; Leo—the Moon and Mandi; Scorpio—Ketu; Aquarius—Venus, Saturn and Mercury; and Pisces—the Sun and Mars.* Navamsa: *Pisces—Ascendant; Gemini—Mercury and Saturn; Leo—Ketu; Virgo—the Moon; Libra—Jupiter and Venus; Scorpio—Mandi; Sagittarius—the Sun; and Aquarius—Mars and Rahu. The native, a final year commerce student, committed suicide on 16-2-1986 by consuming poison. Born in April 1966, she had a balance of 13 years, 9 months and 18 days of Venus Dasa at birth. Please give an astrological explanation since the chart does not indicate Alpayu.*

V. M. Kuberan Namboodiri, Karimbam.

Ans. Rahu causes unnatural death through self-poisoning. Rahu in Lagna, 3rd lord the Moon vitiated by Mandi; aspected by functional malefic Jupiter who is combust 8th lord indicates Alpayus in the said manner.

Q. 4. Rasi: *Leo—Ascendant 7-18; Virgo—Saturn (R) 28-34; Capricorn—Rahu 12-40; Pisces—Venus 23-54; Aries—Mercury 20-5; Taurus—the Sun 0-53, the Moon 27-37 (Mrigasira) and Jupiter (combust) 8-6; and Cancer—Ketu 12-40 and Mars also in Taurus 16-30. The Moon Dasa at birth: 4 years and 9 months.* (a) *What will be the profession of the native as the 10th house from Ascendant is very crowded, Jupiter is blemished as well as 12th lord Moon is also there?*

K. Ghosh, Naihati.

Ans. It suggests medical or para-medical career, as all the planets in the 10th denote while the 10th lord occupies the 8th in exaltation the house of sickness and death.

Q. 5. Rasi: *Gemini—Ascendant, the Sun and Venus; Cancer—Mercury and Ketu; Libra—the Moon; Scorpio—Jupiter (R) and Gulika; Capricorn—Rahu; Aquarius—Mars; and Taurus—Saturn.* Navamsa: *Sagittarius—Lagna and Gulika; Capricorn—Ketu; Aquarius—Saturn; Pisces—the Sun; Taurus—the Moon; Gemini—Venus; Cancer—Rahu; Leo—Jupiter (R); and Virgo—Mercury. What profession does the 10th lord Jupiter in Scorpio indicate?*

T. R. Kulathu Iyer, Madras.

Ans. Venus occupies Lagna in strength and the 10th lord occupies Leo Navamsa, *i.e.,* metallurgical or metal work in government department is suggested.

Q. 6. Rasi: *Capricorn—Ascendant 28 and Saturn (R) 26; Pisces—Jupiter 13; Taurus—the Moon 12, Mars 17 and Venus 16; Gemini—the Sun 4 and Rahu 28; Leo—Mars 13 and Sagittarius—Ketu 28. In spite of Sasa Yoga in birth ascendant chart and Malavya Yoga in the Moon ascendant chart, the boy has no education.* (a) *Why does he not have any education?* (b) *When he is expected to go into prafession?*

K. P. Chaturvedi, Raniganj.

Ans. (*a*) For the obvious reason that 4th lord Mars occupies the 8th. Sasa Yoga does not guarantee education. Malavya yoga is cancelled because Jupiter is aspected by Saturn according to *Devakeralam*. (*b*) Data insufficient.

Q. 7. Rasi: *Virgo—Ascendant and Mandi; Libra—Rahu; Scorpio—Mars; Sagittarius—Venus; Capricorn—the Sun and Mercury; Aquarius—Jupiter; Pisces—Saturn; Aries—Ketu; and Leo—the Moon. Rahu Dasa, Rahu Bhukti from 1983 onwards. Misfortunes after misfortunes and everywhere there are obstacles. The native has many businesses but all are running at a loss. Why? I am surprised since there are some good points in the horoscope: (1) Gajakesari Yoga; (2) Vasi, Vesi, Ubhayachari Yogas; (3) Malika Yoga; (4) Adhi Yoga; (5) Parivartana Yoga; (6) Vargottama position of Jupiter; (7) the 2nd house is aspected by Jupiter; (8) Own house position of Mars; and (9) Navamsa chart planet well-placed.*

Sub. No. 10395.

Ans. Rahu in the 2nd is bad for finance and Jupiter occupies the 6th. Hence the present Rahu-Jupiter won't be helpful. Nor will the following. Rahu-Saturn as they are 6/8. Improvement can be expected in Rahu-Mercury.

Q. 8. Husband—Rasi: *Aries—Ascendant and Rahu; Taurus—the Moon; Gemini—Venus; Leo—the Sun and Saturn; Virgo—Mercury; Libra—Ketu and Mars; and Scorpio—Jupiter (R).* Navamsa: *Sagittarius—Ascendant; Capricorn—Mercury; Aquarius—Ketu; Pisces—Jupiter; Aries—the Moon and Saturn; Taurus—Venus; Cancer—the Sun; Leo—Rahu; and Libra—Mars. Balance of the Moon Dasa: 8 years.* Wife—Rasi: *Pisces—Ascendant; Aries—Venus, the Sun, Mercury and Jupiter; Leo—Ketu; Virgo—Saturn; Libra—Mars and the Moon; and Aquarius—Rahu.* Navamsa: *Cancer—Ascendant; Leo—Venus; Scorpio—Rahu; Sagittarius—the Sun; Aquarius—Mars; Aries—Mercury; Taurus—Ketu, the Moon and Saturn; and Gemini—Jupiter. Balance of Jupiter Dasa: 8 years, 4 months and 2 days. The wife left her husband 11 years ago and is living with her father. Astrologers had matched this alliance perhaps mainly considering the Mars Dosha and similarities in their horoscopes. Will the couple live together again?*

S. S. Chokkalingam, Erode.

Ans. Rahu-Ketu axis along 1/7 spoils happy married life in the husband's chart. The 2nd house in the wife's chart is crowded with planets which is an unbalanced Sanyasa Yoga; the 7th house is occupied by Saturn causing frijidlity. Karaka Venus, again, is ill-placed in her chart both in Rasi and Navamsa. Jupiter's aspect to her Mars gave marriage but could not sustain it again heavier odds. 6 occupation of the 7th house by Lagna lord Mars, by the way, does not cause Kuja (Mars) dosha in the husband's chart and the wife's. Mars being a friend of Pisces Lagna, his occupation of the 8th does not constitute Kuja dosha. It is the inherent weakness of both the charts that has caused the trouble. Truth is, marriage with any other person would have produced the same result. Their coming together is contingent upon this fact—only to separate.

Q. 9. Rasi: *Aquarius—Ascendant 13–29, the Sun 3s–28; the Moon 6s–2; Mars 1s–22–34; Mercury (R) 4s–11–6; Jupiter 5s–6–3; Venus 2s–18–42; Saturn 2s–17–28; Rahu 2s–15–17; and Mandi 11s–20–57.* Saptamsa: *Taurus—Ascendant; Cancer—the Sun; Virgo—Rahu; Libra—Mercury, the Moon and Venus; Sagittarius—Saturn; Capricorn—Mandi; and Aries—Mars and Jupiter (Raman Ayanamsa used). Balance of Mars Dasa: 2 years, 3 months and 19 days. In Ashtakavarga (Rasi chart) Gemini 37 bindus and Mercury 5 bindus and Jupiter 3 bindus. The 5th lord Mercury (R) (5 bindus) in the 7th* (i.e., *3rd from the 5th) aspected by the 3rd and 10tb lord Mars* (i.e., *the 6th and 11th lord from the 5th) and 5th house in Papakartari and Rahu–Ketu axis centered on the 5th and the 11th.* (*a*) *Is there any indication of male child to the native?* (*b*) *If not, what propitiation is called for?*

J. Kumar, Agra.

Ans. Rahu and Saturn in the 5th and Jupiter in the 8th in the Rasi and Jupiter coupled with the 5th lord in the Saptamsa call for propitiation. (*a*) Sarpa Shanti and Naga Pratishtha. (*b*) Santana Gopal Mantra Gulika's occupation of the 2nd opposing Jupiter indicates Pretasapa denying male progeny. This defect has to be removed by holy dips in Ganga, Til-homa, a Bhagvat Saptaha as a result of which the hope will be fulfilled.

Q. 10. Rasi: *Gemini—Lagna 2–40 and Venus 5–07; Ketu 28–47 in Leo; the Sun 5–36, Jupiter 20–09 and Mercury 22–12 in Virgo; the Moon 27–22 and Mars 7–42 in Sagittarius; Rahu 25–49 in Aquarius; and Saturn 16–14 in Aries. Balance of Sun Dasa at birth (20–9–1969); 5 years, 8 months and 7 days.* (a) *Is it a fact that the yogas conferred on the native are* (1) *Rajayoga,* (2) *Neechabhanga Rajayoga,* (3) *Gajakesari Yoga,* (4) *Pushkara Yoga,* (5) *Chandra Mangala Yoga; and others; and on the other side Kemadruma Yoga, the Sun—Moon opposite, etc.* (b) *What is the effect of the 8th and 9th lord Saturn in depression in Aries and Chandra Mangala combinations in Sagittarius?*

P. Narasingh Bhan, Bellary.

Ans. (*a*) Kemadruma is failed by planetary occupation of kendra. Gajakesari is there, also neechabhanga. There are Chandra Mangala and Pushkara too. The Sun-Moon are not opposite. (*b*) Saturn promises gain after 33 years of age. Chandra Mangala brings good fortune through married partner.

Q. 11. According to Astrological Miscellany (A.M., *February 1986*) *the Bhava is said to be strong when the Bhava lord is strong. If he is debilitated even the karaka will not be able to help but according to other dicta, when there is neechabhanga, prosperity is shown. So I have a doubt which needs clarification.* Rasi: *Libra—Ascendant; Scorpio—the Moon 234–59; Sagittarius—Ketu; Aries—Mars and Venus; Gemini—the Sun, Mercury, Saturn and Rahu; and Leo—Jupiter.* Navamsa: *Aries—Ascendant; Leo—Mars and Ketu; Scorpio—Venus; Sagittarius—the Sun and Jupiter; Aquarius—the Moon and Rahu; and Pisces—Mercury and Saturn. Balance of Mercury Dasa: 6 years and 4 months. The 10th lord's Dasa is on from 1–11–1984. The native had to resign a good job in 1984. Since then he is at home. Why has this happened and what way will the native's career turn?*

Sub. No. 11271.

Ans. Mars being lord of the 2nd and the 7th is a *maraka*. He aspects the 10th house and and 10th lord whose Dasa is operating. Of course he is neechabhanga, but luck comes after 33 years. Naturally the transition from the Sun who is *badhaka* occupying the 12th from the 10th, to afflicted Moon, has triggered the break, in service. Karaka Saturn is likely to be combust, in which case both the significations have let him down. Under the circumstances one has to keep a low profile during the Moon's Dasa. Income may not be commensurate with work.

Q. 12. Rasi: *Aquarius—Ascendant 28–24 and Saturn 19–41; Pisces—Mercury (R) 21–16; Aries—the Sun 1–6, Venus 0–57 and Gulika 14–2; Taurus—Jupiter 4–51 and Ketu 23–15; Leo—Mars (R) 15–40; Virgo—the Moon 4–44; and Scorpio—Ketu 23–15. Balance of the Sun Dasa: 2 years, 3 months and 23 days. The native is a student of law and doing quite well with plans to take up competitive exams. In the Rasi chart the Sun, the indicator of Government, is aspecting the 9th with Venus, the 4th and 9th lord. Saturn and Mars are both aspecting the 10th being the 10th and Lagna lord. Jupiter and Rahu also aspect the 10th. In Navamsa chart the Sun, Mars and*

Venus are vargottama, there is mutual exchange of places with the 10th and 9th lord. Do all these indicate a high position in Govrrnment? If not why? Chapales Bandyopadhayay, Calcutta.

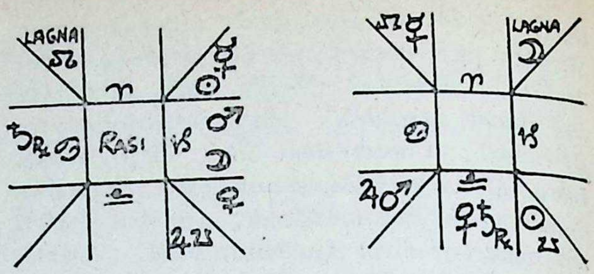
Ans. Unfortunately Venus, yogakaraka, is combust and the 3rd house standing for initiative and enterprise is flamed by Mandi. The Moon's 8th house position does not exactly show strength of wiil. The mutual disposition between Saturn and Mars along 1/7 undeserves the need for restraint in hopes [as failure in their fulfilment might cause physhological kinks. Married partner is better placed.

PROFESSIONAL NURSES AND ASTROLOGY

(Continued from page 711)

Mercury is not only the 9th ruler, but also the 12th ruler, so its close identification with the Ascendant suggests the acquisition of wisdom and knowledge would inevitably lead this individual to examine the lines between reality and illusion, and to study metaphysical lore. As an extra note on this chart, this nurse's hands are so sensitive that, after picking up a piece of rock crystal for a moment one day, her hand and arm ached for over 6 hours afterwards.

A final chart is one of a woman who did not complete her nurse's training, but has worked as a private nurse for 20 years. She was born on February 18, 1947, at 11–12 a.m. EST (Zone 5, 81d 05m West, 41d 31m North, Ayanamsa—23d 07m 12s). Lagna is 07d 55m of Taurus, with Rahu Vargottama at 14d 27m. Cancer: Saturn, retrograde, at 10m 38s; Scorpio: Jupiter, 03d 35m and Ketu, 14d 27m; Sagittarius: Venus 20d 27m; Capricorn: the Moon, 08d 40m and Mars, 25d 52m; and Aquarius: the Sun, 06d 04m and Mercury, 23d 50m. House divisions put Venus conjunct the MP of the 9th, Mars and the Moon in the 10th, and the Sun and Mercury in the 11th. Navamsa chart shows the Moon and Lagna in Pisces; Mercury and Rahu in Taurus; Jupiter and Mars in Leo; Venus and Saturn in Libra; and the Sun and Ketu in Scorpio, five planetary pairs, with the 2nd, 8th and 12th signs occupied.



CHARTS D

Mars is prominent in the natal 10th, accompanied by the Moon in *sambandha* and receiving aspect from their dispositor Saturn. Mercury is conjunct the MP of the 11th house in the 12th sign, showing the ability to earn money from medicine and the occult, both of which is already proven in the life. The 7th house is afflicted by the 8th and 11th ruler, Jupiter, as well as Ketu, and the marriage has already ended in divorce.

Lagna ruler Venus is the 6th ruler as well, and conjunct the MP of the 9th, well-placed to show she is capable of orderly concern and care for others, drawing on her own inner wisdom as well as training received. The 4th ruler, the Sun, does not aspect its own 4th, nor is there a planet to act as intermediary to aid in completion of education.

In this chart, it's easy to spot the significance of Mars and Mercury in the 10th and 11th houses. Navamsa chart pairs Mars and Jupiter in Leo in the 6th, a sign pairing notable on Charts B above. Mercury's placement in the 2nd sign with Rahu should encourage this individual to work at communicating her occult knowledge and experience with others, especiallly through the spoken word. The Sun with Ketu in Scorpio further emphasizes this occult side of the chart, as well as Lagna, with the Moon, in the 12th sign of Pisces. Emotional sensitivity and intuition can be expected to increase in the latter part of life.

Astrological knowledge encompasses many fields, personal and mundane, as well as medical, horary, and so forth. Mercury will be an important factor in any astrologer's chart, but the medical astrologer will have the additional support of Mars. Let's hope this trend continues and increases in the future, leading many more medical practitioners back to astrological lore for deeper understanding of their patients' needs.—20.86.

"The Astrological Magazine" Ephemeris

FOR SEPTEMBER 1986

NIRAYANA POSITIONS OF PLANETS at 5-30 a.m. I.S.T.

DATE	Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Nep.	P Plu
		H M S	° ′ ″	° ′ ″	° ′	° ′	°	° ′	° ′	°	° ′	° ′	°
1	Monday	10 40 33	136 02 41	97 11 19	261 47	131 26	326 56	181 59	221 20	0 44	236 08	250 52	192
2	Tues.	10 44 29	137 00 46	109 38 43	262 02	133 24	326 48	182 55	221 22	0 41	236 09	250 52	192
3	Wed.	10 48 26	137 58 52	122 21 11	262 18	135 21	326 41	183 50	221 25	0 38	236 09	250 51	193
4	Thurs.	10 52 22	138 57 01	135 19 04	262 35	137 18	326 33	184 44	221 28	0 34	236 09	250 51	193
5	Friday	10 56 19	139 55 10	148 31 44	262 53	139 14	326 25	185 38	221 30	0 31	236 10	250 50	193
6	Satur.	11 00 15	140 53 22	161 57 53	263 11	141 09	326 17	186 31	221 33	0 28	236 10	250 50	193
7	Sunday	11 04 12	141 51 35	174 35 48	263 30	143 03	326 09	187 24	221 36	0 25	236 11	250 50	193
8	Monday	11 08 09	142 49 54	189 23 40	263 49	144 56	326 01	188 16	221 39	0 22	236 11	250 50	193
9	Tues.	11 12 05	143 48 11	203 19 50	264 09	146 47	325 53	182 08	221 42	0 18	236 12	250 49	193
10	Wed	11 16 02	144 46 29	217 22 48	264 29	148 38	325 45	189 59	221 45	0 15	236 12	250 49	193
11	Thurs.	11 19 58	145 44 49	231 31 08	264 50	150 28	325 37	190 49	221 48	0 12	236 13	250 49	193
12	Friday	11 23 55	146 43 10	245 43 12	265 12	152 17	325 29	191 39	221 51	0 09	236 14	250 49	193
13	Satur.	11 27 51	147 42 33	259 56 57	265 34	154 04	325 21	192 27	221 55	0 06	236 15	250 49	193
14	Sunday	11 31 48	148 39 56	274 09 43	265 57	155 50	325 13	193 15	221 58	0 03	236 15	250 49	193
15	Monday	11 35 49	149 38 22	288 18 12	266 20	157 36	325 05	194 03	222 02	359 59	236 16	250 49	193
16	Tues.	11 39 41	150 36 50	302 18 41	626 44	159 20	324 58	194 49	222 06	359 56	236 17	250 49	193
17	Wed.	11 43 38	151 35 19	316 07 26	267 08	161 03	324 50	195 35	222 09	359 53	236 18	250 49	193
18	Thurs.	11 47 34	152 33 50	329 41 13	267 33	162 45	324 42	196 19	222 13	359 50	236 19	250 49	193
19	Friday	11 51 31	153 32 23	342 58 43	267 58	164 26	324 34	197 03	222 17	359 47	236 21	250 49	193
20	Satur.	11 55 27	154 30 47	355 55 50	268 24	166 06	324 26	197 46	222 21	359 44	236 22	250 49	193
21	Sunday	1 59 24	155 29 33	8 35 52	268 50	167 45	324 19	198 28	222 25	359 40	236 23	250 49	193
22	Monday	2 03 21	156 28 12	20 59 20	269 16	169 23	324 11	198 08	222 29	359 37	236 24	250 50	193
23	Tues.	2 07 17	157 26 54	33 08 58	269 43	171 00	324 03	199 48	222 33	359 34	236 25	250 50	193
24	Wed.	12 11 14	158 25 37	45 08 18	270 11	172 36	323 56	200 27	222 37	359 31	236 27	250 50	193
25	Thurs.	12 15 10	159 24 23	57 01 37	270 38	174 11	323 49	201 04	222 42	359 28	236 28	250 51	193
26	Friday	12 19 06	160 23 11	68 53 32	271 06	175 45	323 41	201 41	222 46	359 24	236 30	250 51	193
27	Satur.	12 23 03	161 22 01	80 48 49	271 35	177 18	323 34	202 16	222 51	359 21	236 31	250 51	193
28	Sunday	12 27 00	162 20 53	92 52 09	272 04	178 50	323 27	202 49	222 55	359 18	236 33	250 52	193
29	Monday	12 30 56	163 19 47	105 07 50	272 33	180 22	323 20	203 22	223 00	359 15	236 34	250 52	193
30	Tues.	12 34 53	164 18 44	117 39 31	273 03	181 52	323 13	203 53	223 05	359 12	236 36	250 53	193

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-9-1986 is 22° 13′ 32″.

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5–30 a.m. (I.S.T.) on 1st September 1986

Grahas (*Planets*)		*Sphuta* (*Long.*)	*Dhruva* (*R.A.*)	*Vikshepa* (*Lat.*)	*Kranti* (*Declin.*)
		° ′	° ′	° ′	° ′
Ravi	☉	158 16	159 55	0 00	8 N 28
Chandra	☽	119 25	122 44	5 N 06	25 N 15
Kuja	♂	284 00	285 47	4 S 51	27 S 32
Budha	☿	153 40	156 14	1 N 46	11 N 49
Guru	♃	349 10	350 37	1 S 30	5 S 40
Sukra	♀	204 13	201 24	2 S 34	11 S 47
Sani	♄	243 32	241 53	1 N 44	19 S 10
Rahu	☊	22 57			

THE SUN

During this month the Sun moves ahead from 16° Leo, enters Virgo on 15th and ends at 15° Virgo. The north declination of the Sun decreases from 8° 28′ till the Sun crosses the Equator to the south on 23rd. Then the south declination increases to 2° 59′ at the end.

THE MOON

The Moon starts from 7° Cancer, makes one complete circuit of the Zodiac and ends at 10° Leo. The north declination of the Moon decreases from 25° 21′ till the Moon crosses the Equator to the south on 5th. Then the south declination increases till it becomes a maximum at 28° 21′ on 12th. Thereafter the south declination decreases till the south declination of the Moon becomes zero on 18th. Afterwards the north declination increases attaining a maximum value of 28° 25′ on 26th. Then the north declination decreases to 14° 10′ at the end.

MARS

During this month Mars moves forward from 22° Sagittarius, enters Capricorn on 23rd and ends at 4° there. The south declination of Mars increases from 24° 25′ to 27° 32′ at the end.

MERCURY

In this month Mercury moves forward from 11° Leo, enters Virgo on 10th, enters Libra on 28th and ends at 3° Libra. The north declination of Mercury decreases from 11° 49′ till Mercury crosses the Equator to the south on 16th; then the south declination increases to 10° 41′ at the end.

JUPITER

Jupiter continues its retrograde motion in Aquarius from 27° to 23° at the end. The south declination of Jupiter increases from 5° 40′ to 7° 11 at the end.

VENUS

Starting from 2° Libra Venus moves forward to 24° Libra at the end. The south declination of Venus increases from 11° 47′ to 22° 26′ at the end.

SATURN

Saturn continues his forward motion in Scorpio from 11° to 13° at the end. The south declination of Saturn increases from 19° 10′ to 19° 36′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 0° 44′ to 359° 09′ at the end.

Uranus moves forward from 236° 08′ to 236° 38′ at the end.

Neptune retrograde from 250° 52′ till it becomes direct at 250° 49′ on 14th; then Neptune moves forward to 250° 53′ at the end.

Pluto moves ahead from 192° 57′ to 193° 54′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted

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*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-9-1986 is 22° 13′ 32″.

Mercury at 9h. 45m. on 4th; Venus at 27h. 25m. on 7th; Pluto at 11h. 58m. on 8th; Saturn at 12h. 57m. on 10th; Uranus at 13h. 26m. on 11th; Neptune at 14h. 06m. on 12th; Mars at 15h. 14m. on 13th; Jupiter at 20h. 42m. on 17th.

PLANETARY ASPECTS

THE SUN: Parallel the Moon 4th, 6th; conjunction the Moon 4th; conjunction Mercury 5th; trine Mars 9th; parallel Mercury 9th; opposition Jupiter 10th; square the Moon 11th; square Uranus 11th; trine the Moon 13th, 23rd; opposition the Moon 18th, 26th; parallel Pluto 18th; square Neptune 26th.

MARS: Trine the Moon 4th, 22nd; square the Moon 6th, 20th; trine Mercury 7th; trine the Sun 9th; parallel the Moon 11th, 13th; conjunction the Moon 22nd; opposition the Moon 27th.

MERCURY: Conjunc-tion the Sun 5th; trine Mars 7th; opposition Jupiter 8th; square Uranus 8th; parallel the Sun 9th; square the Moon 11th, 27th; parallel Pluto 13th, 18th; trine the Moon 14th, 24th; square Neptune 16th; parallel the Moon 18th; opposition the Moon 19th.

JUPITER: Opposition the Moon 4th; square Uranus 6th; parallel the Moon 6th, 17th; opposition Mercury 8th; trine the Moon 9th, 27th; opposition the Sun 10th; square the Moon 11th, 24th; conjunction the Moon 17th; parallel Mercury 25th; trine Venus 28th.

VENUS: Conjunction the Moon 7th; parallel the Moon 8th, 15th; conjunction Pluto 14th; square the Moon 14th, 29th; trine the Moon 16th, 27th; parallel Saturn 20th; opposition the Moon 21st; trine Jupiter 28th; parallel Neptune 30th.

SATURN: Trine the Moon 1st, 18th, 28th; square the Moon 3rd, 16th; parallel the Moon 9th, 15th; conjunction the Moon 10th; parallel the Moon 20th; opposition the Moon 23rd.

URANUS: Trine the Moon 2nd, 20th, 29th; square the Moon 4th, 17th; square Jupiter 6th; square Mercury 8th; parallel the Moon 9th, 14th; conjunction the Moon 11th; square the Sun 11th; opposition the Moon 24th.

NEPUTNE: Trine the Moon 3rd, 21st; square the Moon 5th, 18th; parallel the Moon 9th, 14th; conjunction the Moon 12th; square Mercury 16th; opposition the Moon 26th; square the Sun 26th; parallel Venus 30th.

PLUTO; Square the Moon 1st, 14th, 28th; parallel the Moon 5th, 18th, 19th; conjunction the Moon 8th; pparallel Mercury 13th, 18th; conjunction Venus 14th; trine the Moon 16th, 26th; parallel the Sun 18th; opposition the Moon 21st.

I. Amavasya (New Moon):—Sukla Paksha (bright fortnight) commences at 12h. 40m. on 4th for all places on the earth.

Nirayana Longitudes of Planets:—The Sun 139° 38′; the Moon 139° 38′; Mars 262° 48′; Mercury 138° 58′; Jupiter 326° 27′; Venus 185° 22′; Saturn 221° 29′; Rahu 0° 32′; Uranus 236° 10′; Neptune 250° 50′; Pluto 193° 02′.

Cusps (mid-points) of Houses for New Delhi: The 1st 225° 04′; the 2nd 258° 18′; the 3rd 291° 32′; the 4th 324° 46′; the 5th 351° 32′; the 6th 18° 18′; the 7th 45° 04′; the 8th 78° 18′; the 9th 111° 32′; the 10th 144° 46′; the 11th 171° 32′; the 12th 198° 18′.

II. Poornima (Full Moon):—Krishna Paksha (dark fortnight) begins at 11h. 04m. on 18th for all places on the earth.

Nirayana Longitudes of Planets;—The Sun 152° 47′; the Moon 332° 47′; Mars 267° 39′; Mercury 163° 09′; Jupiter 324° 40′; Venus 196° 29′; Saturn 222° 12′; Rahu 359° 49′; Uranus 236° 19′; Neptune 250° 49′; Pluto 192° 27′.

Cusps (mid-points) of Houses for New Delhi: The 1st 216° 09′; the 2nd 248° 35′; the 3rd 281° 01′; the 4th 313° 27′; the 5th 341° 01′; the 6th 8° 35′; the 7th 36° 09′; the 8th 68° 35′; the 9th 101° 01′; the 10th 133° 27′; the 11th 161° 01′; the 12th 188° 35′.

I teach asceticism in as much as I teach the burning away of all evil conditions of the heart. And the true ascetic who thus lives may fitly and rightly eat of the food that is given him in alms, of rice pleasantly prepared and suchlike, it will do him no ill. —*Gautama Buddha.*

Farmers' Guide for September 1986

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Good for buying cows and sheeps, for disposing off agricultural products, for manuring, for ploughing, for sowing, for harvesting, for erecting sheds.

2. Till 12h. 26m. good for borrowing, for testing instruments, for deepening wells.

3. After 13h. 30m. good for borrowing.

4. Good for borrowing.

5. After 12h. 04m. good for buying oxen and sheep, for ploughing, for sowing, for deepening wells, for erecting sheds.

6. Only routine work.

7. Till 9h. 45m. good for buying oxen and sheep, for manuring, for borrowing, for testing instruments, for fixing pumpsets, for digging or deepening wells, for disposing off agricultural products, for purchasing wheat, dhal, corn, paddy, etc.

8. After 9h. 00m. good for buying buffaloes and sheep, for disposing off agricultural products, for purchasing paddy, wheat, corn, etc., for fixing pumpsets, for sowing.

9. Only routine work.

10. Good for buying oxen and sheep, for manuring, for sowing, for purchasing and storing wheat, paddy, corn, etc., for testing instruments, for fixing pumpsets.

11. Only routine work.

12. This day also routine work only.

13. After 16h. 43m. good for disposing of agricultural products, for storing wheat, corn, paddy, etc., for testing instruments, for erecting sheds.

14. Upto 18h. 23m. good for disposing off agricultural products, for manuring, for ploughing, for sowing, for storing wheat, paddy, corn etc., for harvesting, for testing instruments, for erecting sheds, for deepening wells.

15. Till 14h. 05m. good for sowing, for testing instruments, for deepening wells ; after 14h. 05m. good for disposing off agricultural products, for erecting sheds.

16. Upto 13h. 01m. good for erecting sheds, for disposing off agricultural products.

17. After 13h. 30m. good for borrowing, for fixing pumpsets, for deepening wells.

18. Till 11h. 04m. good for buying oxen and sheep, for borrowing, for deepening wells, for fixing pumpsets.

19. After 12h. 18m. good for buying buffaloes and sheep, for ploughing, for sowing, for fixing pumpsets, for erecting sheds.

20. After 13h, 09m. good for storing paddy, wheat, corn, etc., for sowing, for fixing pumpsets.

21. Till 11h. 32m. good for buying oxen and sheep, for disposing off agricultural products, fur sowing, for purchasing and storing paddy, wheat, corn, etc., for fixing pumpsets.

22. Between 12h. 55m. and 16h. 39m. good for storing wheat, paddy, corn, etc,, for borrowing, for testing instruments, for deepening wells.

23. Till 19h. 12m. good for borrowing, for testing instruments, for deepening wells.

24. Good for buying oxen and sheep, for ploughing, for sowing, for purchasing and storing wheat, paddy, corn etc., for harvesting for fixing pumpsets.

25. Routine work only.

26. This day also only routine work.

27. Good for testing instruments.

28. Good for buying oxen and sheep, for disposing off agricultural products, for manuring, for ploughing, for sowing, for harvesting, for testing instruments, for erecting sheds.

29. After 9h. 00m. good for borrowing, for testing instruments, for deepening wells, for buying oxen and sheep, for writing accounts.

30. Good for borrowing, for testing instruments, for deepening wells.

Travel Guide for September 1986

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha,** *i.e., exactly at the moment the Sun is at the local meridian point. —Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Good for travel avoiding upto 11h. 31m. north-west, north-east and east; and after 11h. 31m. avoiding north-east, east and south-east.

2. Nakshatra inauspicious; postpone journey.

3. This day also Nakshatra not suitable for travel. Avoid travel.

4. Even this day Nakshatra not suitable for journey. Postpone travel.

5. After 12h. 04m. good for travel avoiding west, north and east.

*6. Marana Yoga. Postpone journey.

7. Nakshatra inauspicious. Avoid travel.

8. This day also Nakshatra not suitable for journey.

*9. Fairly good for travel after 22h. 36m. avoiding west, north-west and north-east.

10. Till 21h. 17m. good for journey avoiding north-west, north and north-east.

11. Tithi inauspicious. Postpone travel.

12. Tithi and then Nakshatra inauspicious for travel.

13. After 16h. 43m. fairly good for journey avoiding upto 19h. 32m. sea-voyage and east; after 19h. 32m. avoiding east and south.

14. Fair for travel avoiding upto 17h. 20m. east, south and west and after 17h. 20m. avoiding west, north and east.

15. Good for travel avoiding till 15h. 17m. north and east and after 15h. 17m. avoiding east, south-east and south-west.

*16. Fairly good for journey upto 13h. 01m. avoiding south-east, south-west and north.

17. First tithi, then Nakshatra not suitable for travel.

18. First Nakshatra and then tithi inauspicious for journey.

19. After 12 noon good for travel avoiding west, north-west and north-east.

20. After 13h. 09m. fairly good for journey avoiding east, north-east and south-east.

21. Till 11h. 32m. good for travel avoiding north-east, south-east and west.

22. Nakshatra inauspicious; avoid travel.

23. After 19h. 12m. fairly good for journey avoiding east and south.

24. Good for travel avoiding till 15h. 07m. north, east and south and after 15h. 07m. avoiding east and north.

*25. Marana Yoga. Postpone journey.

26. Both tithi and Nakshatra inauspicious for travel.

27. Tithi not suitable; postpone journey.

28. Fairly good for travel avoiding south and west.

29. Upto 7h. 30m. good for journey avoiding west, north and east.

30. Nakshatra inauspicious. Postpone travel.

RELIABLE PREDICTIONS

Personal and Business. Enquire with a self-addressed stamped envelope.

B. CHANDRASHEKAR, M.B.A.
Director, Astrological Research Centre,
12/1, New Palasia, Indore–452001 (M.P.)

BOOK REVIEWS

Vichara Taranga: by R. Venkatesh (Kannada Writer, Viswa Samaj, Talkad-571 122, Mysore Dist. Pp. 296. Price Rs. 15–00).

This is a collection of thoughtful articles by a well-known Kannada writer R. Venkatesh. The book has 5 *Taranginis* or divisions and each division deals with the subject concerned in a logical and systematic manner leaving in the memory of the reader a perceptible effect. The "meaninglessness" of so-called superstitions and scientific facts is well brought out. What all the senses cannot perceive, cannot be said to be false. When we cannot see our heart, lungs and brain, how can we deny the existence of God? Continuing the same line of argument the author cautions "rationalists" not to make statements denigrating long-held beliefs and values.

The third chapter throws light on *Dharma Varnashrama* etc. Though the approach towards such subjects as Brahmins etc., could have been more impersonal the author has, by and large, been quite fair in regard to the assessment of social matters discussed in the book.

The subjects dealt with are many, beginning with *Dharma* and ending with universal brotherhood. The author has shown himself to be a good writer, well informed in the subjects he has dealt with, critical in his comments, bold in his approach. Mr. Venkatesh has also shown a flair for writing in simple Kannada. His talents as a literateur in Kannada merits to be taken note of by such institutions as Kannada Sahitya Parishat—now riven by squabbles and internal politics, and Institute of the Kannada Studies etc., and due encouragement extended to him. We wish the author all success.

—*Agastya.*

THE HEALING TOUCH IN MEDICAL PROFESSION

(Continued from page 707)

light; even modern doctors like Dr. Carl C. Jung felt the efficacy of examining the astrological charts in order to arrive at a correct diagnosis of complicated diseases. The rationale of this approach has now been vindicated by evolving certain mechanical devices by which the aura of human individuals could be photographed under laboratory conditions and their results analysed in order to examine the nature of affliction as appearing in the aura of the person on the basis of which further medical investigations could be carried out for prognosis of the ailment. Even in India such instruments have been evolved. Presently, there are machines to photograph the human aura designed at the Central Government hospital at Madras which have revealed that diseases that could affect an individual can be noticed in the human aura much earlier. These patches in the human aura are distinctly identifiable for different diseases. For example, the aura of a person with a brain tumour was noticed in the shape of a flask, that of a person with cirrhosis of the liver branched like a tree, and in cases of gastro-enteritis, the streaks ran parallel to the finger-tips. In a schizophrenic, the aura was so mis-shaped that it was unmistakable. The work done by Kirlean brothers in the Soviet Union and Dr. Narendran in India clearly establish the ancient Indian yogic conclusions regarding vital-airs, that is, different kinds of *prana vayus* vitalising the human body which when disturbed can lead to different physical ailments. These *prana vayus* have sympathetic vibrations, or affinities with various planetary radiations. The astrological predictions are based on such natural affinities between the different kinds of life-currents and planetary radiations. When the life currents are set right, the disease disappears. When the astrologers prescribe gems, mantras, and other planetary propitiations, or when the psychologists suggest radical transformations in the ways of one's thinking and living, or when the physician administers any medicine, all these are means to set the auric balance. Often the seer or the religious saint or the priest is so sympathetically vibrating with healthy aura that the patient or the disciple on approaching him gets aurically recharged with healthy aura so that his own aura gets balanced and strengthened by coming in contact with such a healthy aura. The role of a doctor is to set the normalcy in the life-currents of his patients, but this would also depend upon the aura of the patient as well as on his own aura being in sympathetical vibration with that of the patients. The matching of the planetary combinations of the patients and the doctors therefore becomes important, and this was the unusual conclusion which the British doctors investigating the personality pattern of the patients had ventured to conclude but they could not lay such specific conclusions because of their reticence in accepting astrological validity as Dr. Jung who was bold enough to do so. However the fact remains that there are various conditions in the aura of a doctor itself which enable him to enjoy a special healing touch. The main influence of a doctor is to arouse that balance in the patient, which can occur if his personality has adequate capability in arousing sufficient will-power in the individual to regain normalcy, for which purpose he may administer various minerals, gems, herbs, or reorganisation of personal habits which could re-establish the normal flow of life-currents.

Astrologically, the supra-physical extension of the human personality linking the individual with his cosmic dimension can be studied in relationship with the 2nd, the 6th, the 8th and the 12th houses. The 9th house would show whether he had such experiences in his past lives. The clairvoyant researches of Edgar Cacey showed that successful doctors, whether of physical or psychological or ailments, did not have the gift merely by undertaking the study in the present incarnation. The ability to recreate the damaged personality, that is, to set the human machinery in a healthy state must have its basis in the past and it must get itself reflected in the 5th house of the doctor's horoscope. The planets which are concerned with the flow of life-current through the aura of the doctor must be well disposed. If these planets are connected with the 5th house, then only one can expect these life-currents to be well harnessed for the benefit of others. The most effective planet in this context is Jupiter, which is the greatest and the most important protector of the human beings, but the Sun and the Moon are also very important in this regard. When the doctor is engaged in directing his own life-force to influence that of the diseased aura of his patients, he must have these three planets namely Jupiter, the Sun and the Moon well disposed in this regard; these three planets must be well synchronised for such a direction in which case Saturn and Mars also become important. As a matter of fact, only by a careful alignment of the two auras, namely that of the doctor and of the patient, can the process of successfully curing the disease take place which implies the matching of the two horoscopes. Finally, we only wish to emphasize that the healing touch of the doctor is not merely the result of his academic and scientific achievements, but his own personality and his proper regulation of the life-currents so as to direct the same for repairing and strengthening the aura of the patient. The receptivity of the aura of the patient in order to imbibe the influence flowing from the doctor is no less important. The healing process is a matter of affinity between the aura of the doctor, the patients, and the planetary constitution in the charts of the two.—3.86.

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JUDGING MEDICAL CAREER

(Continued from page 701)

of ordinary persons. In particular, the individuals who later become renowned in a professional activity tend to be born shortly after one of these bodies rises or culminates during the diurnal movement."

The diurnal position of planets at the moment of birth as observed from the place of birth is, accordingly, significant for our study. A workable diurnal chart could be obtained by deducting the longitude of Ascendant from the celestial longitudes of each of the planets. For greater accuracy, however, it becomes necessary to ascertain the rising of each planet and work out the diurnal movement upto the moment of birth. It can be seen that the diurnal distances of planets from zero degree Aries would be the same irrespective of the Ayanamsa f actor or the longitudes used being Tropical or Sidereal. Having re-worked a diurnal chart, wherein the Ascendant degree is always the first degree of Aries, we will fall back to the Hindu division of the Zodiac into *Nakshatras*. The placement of Saturn in the diurnal chart will be such that it would be either in the segment of Aswini or Satabhisha *Nakshatra* or aspecting that *Nakshatra* from its diurnal placement. Let us take Charts 1 and 2 illustrated earlier of a surgeon and of an engineer respectively. In both charts the longitude of Saturn is 19 degrees. Whereas, in the diurnal chart for Chart 1, the placement of Saturn would be 127 degrees, as Ascendant 252 degrees deducted from 19. From this position Saturn would be aspecting Satabhisha *Nakshatra* by his 7th aspect. In Chart 2, the position of Saturn would be 19 degrees minus Ascendant 81 degrees which would be 298 degrees, ruling out the medical profession. Thus there is much scope for adapting scientific findings to interpret and understand the ancient wisdom more meaningfully.—2.86.

ASTROLOGICAL CALCULATIONS

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How is This Month (September 1986) For You ?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o The Astrological Magazine *giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]*

MAJOR TRANSITS: The Sun transits Leo till 15th and then enters Virgo. Mars transits Sagittarius till 23rd and then enters Capricorn. Mercury transits Leo till 10th and then enters Virgo, moving into Libra on 28th. Saturn and retrograde Jupiter continue their progress in Scorpio and Aquarius respectively. Venus continues his progress in Libra. Rahu and Ketu continue their counter-clockwise motions in Aries and Libra respectively till 15th and Pisces and Virgo respectively thereafter.

1. MESHA (ARIES) : General.—The Sun in the unfavourable 5th till 15th transits thereafter the favourable 6th. Mars in the 9th and the 10th, Venus in the 7th and Saturn in the 8th are all unfavourable ; Mars is under check till 23rd, Mercury in the unfavourable 5th till 10th with check transits thereafter the favourable 6th with vedha till 28th when he moves into the unfavourable 7th. Jupiter in the favourable 11th yields to vedha. The month will have both good and bad effects, the latter being slightly more in evidence. Persons in public life should be particularly careful in their utterances. You may have to undertake long and tedious travels without any benefits occurring to you from such trips. Bharani is better than Aswini and Krittika.

Health and Domestic.—Dysentery and diarrhoea may manifest during the first half. Chronic sufferers should take extra care to keep their illness under control. Domestic life will be anything but peaceful.

Finance and Speculation.—The month is likely to show promising results for finances. Some of the old dues which you had practically written off are likely to be recovered. Speculation is likely to yield moderate profits during the second half.

Real Property, Services, Profession, etc.—All decisions on major property deals are better postponed to more favourable periods. Large-scale expenditure on property matters will characterise the first half of the month. Services may not find the month unsatisfactory. Professions and businesses may make small gains in spite of frustrations.

Women.—You are advised to keep off from love affairs, romances and courtships during the month. Broken social engagements are likely during the first half. Employed girls may find the month somewhat trying.

Students.—In most things only the second half appears to be satisfactory. Social work could be done during the second fortnight. In view of your proneness to physical injuries you are advised to refrain totally from sports.

Fortunate Dates.—Personal and domestic—1 8 13. Money dealings and enterprises—1 8 14. Journeys—1 8 16. Real property matters and educational activities—4 13 18. Children and speculation—4 14 20. Services—4 16 21. Partnership—6 14 25. Insurance—6 14 28. Profession and business—6 16 28.

Inauspicious Dates.—Personal and domestic—2 10 19. Money dealings and enterprises—3 12 26. Journeys—9 22 30. Real property matters and educational activities—5 15 24.

Children and speculation—7 17 29. Services—5 19 30. Partnership—2 12 26. Insurance—3 22 30. Profession and business—7 19 30.

Chandrashtama occurs from 04–28 p.m. on 9th to 07–23 a.m. on 10th.

2. VRISHABHA (TAURUS): General.—The Sun in the adverse 4th and 5th is under check from 15th till the end. Mars in the 8th and the 9th, Jupiter in the 10th, Venus in the 6th and Saturn in the 7th are all inimical; Mars and Jupiter are under check till 23rd and Venus throughout. Mercury in the favourable 4th till 10th transits thereafter the unfavourable 5th with check till 28th when he moves into the favourable 6th with vedha. The planets are quite unfavourable for the month. The month leans too much on evil. There is likely to be a setback in your undertakings. As you are prone to accidents and consequent injuries during this month you should be very careful in your movements. The 23rd is when you should be extremely careful in this date. Rohini is better than Krittika and Punarvasu.

Health and Domestic.—Disease of the abdomen and bilious complaints are denoted by the adverse transits. Chronic sufferers should be prepared for an aggravation of their complaints, and they should take prophylactic care in advance. The planetary influences do not generate any optimism for a peaceful domestic life.

Finance and Speculation.—While there will be a cut in the regular income, the expenditure will increase considerably. Losses may occur in some enterprises through deceitful friends. Speculative deals should be completely avoided.

Real Property, Services, Profession, etc.—The damage to agricultural crops by pests is likely. You may also experience difficulties in dealing with tenants. Services are likely to have penal transfers. Professions and business are likely to have numerous obstacles.

Women.—You should be careful about your functional health. Love affairs, romances and courtships should be completely avoided. You will find it very difficult to balance the domestic budget. Employed girls will find the month very trying.

Students.—You are likely to drift away from studies. You should avoid associations with the opposite sex during this month. Relations with friends and teachers may tend to become unpleasant. You should watch your manners and words very carefully.

Fortunate Dates.—Personal and domestic—1 10 16. Money dealings and enterprises—4 16 20. Journeys—1 10 18. Real property matters and educational activities—4 18 25. Children and speculation—4 10 21. Services—6 16 25. Partnership—6 16 28. Insurance—8 14 28. Profession and business—8 16 28.

Inauspicious Dates.—Personal and domestic—3 13 23. Money dealings and enterprises—2 15 30. Journeys—5 19 29. Real property matters and educational activities—7 17 27. Children and speculation—9 15 26. Services—7 15 27. Partnership—3 12 22. Insurance—9 15 22. Profession and business—2 11 23.

Chandrashtama occurs from 07–23 p.m. on 11th to 10–01 p.m. on 13th.

3. MITHUNA (GEMINI): General.—The Sun in the favourable 3rd till 15th with vedha transits thereafter the unfavourable 4th. Mars in the unfavourable 7th and 8th is under check till 23rd. Mercury in the unfavourable 3rd till 10th transits thereafter the favourable 4th till 28th with vedha till 15th and then moves into the unfavourable 5th. Venus in the favourable 5th yields to vedha. Saturn in the favourable 6th yields to vedha. The favourable influences are predominant during this month. Your fame and reputation will rule high. Your enemies will be defeated. You should curb your tendency to fall from ideals. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—Minor ailments, very mild in character, may be there but you need not be worried on account of this. Chronic sufferers will have temporary relief. Children's success in the examinations will gladden you. Domestic life will be more or less peaceful throughout.

Finance and Speculation.—Financial affairs will be quite satisfactory. You will have substantial gains in a few enterprises. Expenditure will be quite reasonable and generally on approved lines. Speculation will yield moderate profits.

Real Property, Services, Profession, etc.—All matters pertaining to real estate will be, more or less, satissfactory. Labour disputes will be resolved to the satisfaction of all concerned. The services could look forward to having a very satisfactory period while businesses and professions will find the month rewarding.

Women.—Film artistes are likely to receive most attractive offers from leading banners. You should accept them as they can be lucky for you. Love affairs will blossom into wedding. This is a very good month for employed girls.

Students.—You will not only make good progress in studies but also shine quite well in the field of sports and athletics. You will be quite successful in tests and interviews. An enjoyable and memorable picnic in the company of the opposite sex is likely during the first half.

Fortunate Dates.—Personal and domestic—1 8 16. Money dealings and enterprises—4 10 18. Journeys—6 16 20. Real property matters and educational activities—8 18 21. Children and speculation—10 20 25. Services—10 20 28. Partnership—8 20 28. Insurance—1 10 20. Profession and business—4 16 25.

Inauspicious Dates.—Personal and domestic—2 13 22. Money dealings and enterprises—3 14 23. Journeys—5 15 24. Real property matters and educational activities—7 17 26. Children and speculation—9 19 27. Services—11 22 29. Partnership—9 19 30. Insurance—7 19 29. Profession and business—5 17 27.

Chandrashtama occurs from 10-01 p.m. on 13th to 01-09 a.m. on 16th.

4. *KATAKA (CANCER) : General.*—The Sun in the adverse 2nd till 15th with check till 10th transits thereafter the favourable 8th. Mars in the favourable 6th till 23rd transits the unfavourable 7th afterwards. Mercury in the favourable 2nd till 10th with vedha transits thereafter the unfavourable 3rd with check till 28th when he moves into the favourable 4th with vedha. Jupiter in the adverse 8th is under check till 23rd. Venus in the favourable 4th yields to vedha. Saturn in the unfavourable 5th is under check. The general results are of a mixed nature. The bad effects will be slightly more than the good ones. You are likely to be moving about from place to place without any aim. The second half is likely to be better than the first half. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic.—Ill-health to you and children is likely to pester you during the first half. You are likely to receive some happy news from a close relative of your spouse. You will have domestic peace and harmony.

Finance and Speculation.—The second half will show better results in the financial field than the first. You should not stand surety for anybody. You are likely to invest in new public issues and such investments will appreciate in value very soon. Speculative deals are not recommended.

Real Property, Services, Profession, etc.—All matters pestaining to real property will be smooth, successful and profitable. Yield and rentals will be at satisfactory levels. Labour troubles are likely to annoy you. Services will likely to find the month trying. Businesses and professions will have to exercise prudence and caution in dealing with their clients.

Women.—You are likely to be invited to shoulder greater responsibilities as a social worker. You are advised to go slow on love affairs. Employed girls will find the second half better than the first.

Students.—Those who have appeared before the Services Selection Boards have good chance of being selected as Officer cadets for admission into Officers' Training Schools of the defence department. Those interested in fine arts will find the month fruitful.

Fortunate Dates.—Personal and domestic—10 20 28. Money dealings and enterprises—8 14 25. Journeys—6 13 21. Real property matters and educational activities—4 10 20. Children and speculation—1 8 14. Services—1 10 14. Partnership—1 10 21. Insurance—1 16 28. Profession and business—1 20 28.

Inauspicious Dates.—Personal and domestic—7 16 30. Money dealings and enterprises—5 18 29. Journeys—3 17 27. Real property matters and educational activities—2 15 26. Children and speculation—3 15 24. Services—5 12 23. Partnership—3 15 23. Insurance—7 18 27. Profession and business—5 17 24.

Chandrashtama occurs from 01-09 a.m. on 16th to 05-46 a.m. on 18th.

5. *SIMHA (LEO)* : *General.*—The Sun in the 1st and the 2nd and Saturn in the 4th are both unfavourable ; Saturn is, however, under check. Mars in the unfavourable 5th till 23rd with check transits thereafter the favourable 6th with vedha. Mercury in the adverse 1st till 10th transits thereafter the favourable 2nd till 28th with vedha till 23rd and then moves into the unfavourable 3rd with check. Jupiter in the favourable 7th yields to vedha. Venus in the favourable 3rd yields to vedha till 15th. The general results are of a mixed nature with good effects having an edge over the bad ones. The latter half of the month will be more satisfactory than the earlier in many respects. Of the three stars Poorvaphalguni fares the best, Makha comes next and Uttaraphalguni, last.

Health and Domestic.—Though this is not an unsatisfactory month for health, weakness and genesal debility may be present in a mild form during the first fortnight. The period offers encouragement to chronic patients. Domestic life will be more or less peaceful throughout.

Finance and Speculation.—Financial affairs will be satisfactory during the month. You will have considerable relief from your past commitments. Speculation will yield moderate profits throughout.

Real Property, Services, Profession, etc.—Real property matters will fare better during the second half. Income from land will increase. Yield and rentals will be above average. Services will find the month quite satisfactory. Businesses and professions will find the month profitable.

Women.—Romances are likely to blossom into happy wedding. New contacts will enliven social life. Employed girls are likely to be promoted and transferred to places of their choice.

Students.—Those pursuing medical courses are favoured. You are likely to get acquainted with scholars of fame and reputation and such contacts will be of great assistance to you in your career. Those interested in fine arts will find the month quite fruitful.

Fortunate Dates.—Personal and domestic—1 8 13. Money dealings and enterprises—4 10 14. Journeys—6 13 16. Real property matters and educational activities—6 13 20. Children and speculation—8 13 21. Services—10 14 25. Partnership—1 10 16. Insurance—8 14 25. Profession and business—4 10 21.

Inauspicious Dates.—Personal and domestic—2 18 30. Money dealings and enterprises—3 20 29. Journeys—5 12 22. Real property matters and educational activities—7 15 23. Children and speculation—9 17 24. Services—7 17 24. Partnership—5 15 29. Insurance—3 19 27. Profession and business—3 19 29.

Chandrashtama occurs from 05-46 a.m. on 18th to 00-59 p.m. on 20th.

6. *KANYA (VIRGO)* : *General.*—The Sun in the adverse 12th and 1st is under check from 15th to 25th. Mars in the 4th and 5th and Jupiter in the 6th are both adverse ; Mars is, however, under check till 23rd. Mercury in the unfavourable 12th and 1st till 28th with check from 10th to 28th transits the favourable 2nd during the last two days. Venus transits the favourable 2nd and Saturn the favourable 3rd with vedha till 10th. In a month of mixed results the bad side will be more in evidence. Adverse planetary transits caution you against getting involved in anything murky. Influential friends will, however, come to your rescue in case of any such mishap. Chitta is better than Uttaraphalguni and Hasta.

Health and Domestic.—Rectal complaints are likely to worry you. Those suffering from chronic diseases pertaining to the stomach should be extremely careful. You will be blessed with domestic bliss of a high order.

Finance and Speculation.—Promising results are not likely in the field of finance. Pressure from creditors will be somewhat severe. Quarrels with business friends are likely on money matters. Speculation will yield moderate profits during the first half.

Real Property, Services, Profession, etc.—Matters relating to real properties are not likely to be satisfactory. Decisions on major deals are better postponed to later periods. Setbacks are indicated for the services. There are likely to be obstacles for businesses and professions who will however be able to overcome them.

Women.—It is mainly in respect of their health that women should be careful. In social activities the conditions may not be entirely agreeable. Employed girls should not do anything which is likely to annoy their colleagues and superiors.

Students.—The month cannot be said to be satisfactory for students. Health and domestic conditions are likely to hinder their progress in studies. As quarrels are indicated by more than one transit it is advisable to avoid unecessary talk in and outside the family.

Fortunate Dates.—Personal and domestic—10 18 28. Money dealings and enterprises—10 16 25. Journeys—8 16 28. Real property matters and educational activities—8 18 25. Children and speculation—6 13 18. Services—6 14 28. Partnership—4 13 25. Insurance—4 14 28. Profession and business—1 16 25.

Inauspicious Dates.—Personal and domestic—11 22 30. Money dealings and enterprises—9 19 29. Journeys—7 17 27. Real property matters and educational activities—5 15 26. Children and speculation—3 12 24. Services—2 11 23. Partnership—3 11 22. Insurance—5 12 26. Profession and business—7 17 30.

Chandrashtama occurs from 00-59 p.m. on 20th to 11-15 p.m. on 22nd.

7. *THULA (LIBRA) : General.*—The Sun in the favourable 11th till 15th with vedha transits thereafter the unfavourable 12th with check till 28th. Mars in the favourable 3rd till 23rd with vedha from 10th transits the unfavourable 4th afterwards. Mercury in the favourable 11th till 10th transits the unfavourable 12th and 1st for the rest of the month with check till 15th. Jupiter in the 5th is fully favourable. So too is Venus in the 1st. Saturn in the 2nd is quite unfavourable. Favourable influences are more in evidence during the month. Relief from certain commitments and favourable property deals are likely. You should curb your tendency to deviate from right conduct. Swati is better than Chitta and Visakha.

Health and Domestic.—You will have reasonably good health throughout. The chronic sufferers will find the month helpful. The performance of children in schools and colleges will bring much happiness to you. Domestic bliss of a high order will be vouchsafed to you.

Finance and Speculation.—The month will prove quite satisfactory for all financial matters. New ventures are likely to be promoted by you and these will become very prosperous in dee course. Speculation is not recommended this month.

Real Property, Services, Profession, etc.—Matters pertaining to real estate will be quite smooth, profitable and satisfactory. The attitude of labour is likely to cause considerable worry practically throughout. Services are likely to be promoted out-of-turn. This is an excellent month for businesses and services.

Women.—This is an extremely satisfactory month for fair sex. Love affairs are likely to blossom into very happy wedding. Film artistes are likely to offered glittering offers from leading banners. Employed girls are likely to be promoted and transferred to places of their choice.

Students.—Those who have set their eyes on commissions in the country's defence forces will realise their ambition. A memorable and enjoyable picnic int he company of the opposite sex is likely during the first half.

Fortunate Dates.—Personal and domestic—1 8 14. Money dealings and enterprises—4 10 16. Journeys—6 13 18. Real property matters and educational activities—10 14 20. Children and speculation—10 14 21. Services—10 14 28. Partnership—6 14 28. Insurance—1 10 18. Profession and business—4 13 21.

Inauspicious Dates.—Personal and domestic—2 11 22. Money dealings and enterprises—3 12 23. Journeys—5 15 24. Real property matters and educational activities—7 17 26. Children and speculation—9 19 27. Services—11 22 29. Partnership—7 19 30. Insurance—5 17 27. Profession and business—3 15 26.

Chandrashtama occurs from 11-15 p.m. on 22nd to 11-32 a.m. on 24th.

8. *VRISCHIKA (SCORPIO) : General*.—The Sun in the favourable 10th and 11th yields to vedha till 15th. Mars in the unfavourable 2nd till 23rd transits thereafter the favourable 3rd with vedha. Mercury in the favourable 10th and 11th till 25th with vedha transits the adverse 12th during the last five days. Jupiter in the 4th and Saturn in *Janma* are both unfavourable. Venus in the favourable 12th yields to vedha. The month leans on the side of evil. Restlessness and mental worries are likely to persist practically throughout. You are likely to undertake long journeys without any benefits accruing to you as a result of such trips. Anuradha is better than Visakha and Jyeshta.

Health and Domestic.—Bilious and windy complaints are indicated by the adverse transits. Chronic patients should take prophylactic care against aggravation of their complaints. Children's health may cause some concern. You will have to exercise tact and patience to save domestic harmony.

Finance and Speculation.—Financial affairs are not likely to be satisfactory. Expenses will exceed income. Unless you exercise very great care in the management of finances you are likely to find yourself in the red at the close of the year. Speculation should be avoided.

Real Property, Services, Profession, etc.—Matters pertaining to real properties are not likely to be quite satisfactory. Yield and rentals are likely to go down. The services are likely to find the month somewhat troublesome. Professions and businesses will find the month not quite fruitful.

Women.—The month cannot be said to be satisfactory for the fair sex. It is advisable to reduce the tempo of your social activities. Those enjoyed in social work are likely to face annoyance by evil propaganda against them. This is not, however, likely to last long and you will regain your reputation. Employed girls should be very careful in dealing with their superiors.

Students.—The month will help students to make progress in studies. You are advised to go slow on games and athletics in view of your proneness to physical injuries. Extra-curricular activities should be cut down as much as possible.

Fortunate Dates.—Personal and domestic—8 18 28. Money dealings and enterprises—8 16 21. Journeys—8 14 20. Real property matters and educational activities—6 16 28. Children and speculation—6 14 21. Services—4 14 21. Partnership—4 16 20. Insurance—1 10 18. Profession and business—1 13 21.

Inauspicious Dates.—Personal and domestic—7 17 25. Money dealings and enterprises—2 12 30. Journeys—9 19 29. Real property matters and educational activities—3 22 30. Children and speculation—2 11 22. Services—2 11 23. Partnership—2 11 24. Insurance—5 19 30. Profession and business—5 11 29.

Chandrashtama occurs from 11-32 a.m. on 25th to 11-15 p.m. on 27th.

9. *DHANUS (SAGITTARIUS) : General*.—The Sun in the unfavourable 9th till 15th with check till 10th transits thereafter the fevourable 10th. Mars in the 1st and the 2nd, Jupiter in the 3rd and Saturn in the 12th are all unfavourable. Saturn is under check. Mercury in the unfavourable 9th till 10th transits thereafter the favourable 10th and 11th with vedha from 15th. Venus in the favourable 11th yields to vedha. The unfavourable influences will be more in evidence during the month. Attacks from opponents, losses by theft, deceit by so-called friends and worried mind are all ilkely. Stoicism and patience should be your watchwords this month. Benefic natal influences can counterbalance the transit influences. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic.—You are likely to have health troubles. Chronic patients should be extremely careful and adopt adequate prophylactic measures to avoid further troubles. Patience and tact will have to be exercised by you if you are keen on avoiding unpleasant situations in the domestic sphere.

Finance and Speculation.—The financial position will be wholly unfavourable. Expenditure will far outstrip income. Medical bills will be big. Under no circumstances should you stand surety for anybody. Pressure from creditors will be severe. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—This is not at all a favourable month for real estate matters. There is likely to be a gradual reduction in yield and rentals. Expenditure on properties may rise to unexpected levels. Services are likely to find the month trying. Penal transfers are likely for them. Professions and businesses are likely to experience troubled conditions and losses are likely to be the order of the day.

Women.—Love affairs, romances and courtships are likely to lead to disappointments. Social workers are likely to have a trying month. This is not a good period for the employed girls.

Students.—Conflicts with friends, relatives and teachers are likely. You should get over your listlessness and make a determined effort to concentrate on studies. Financial worries are likely to cause you considerable mental agitation. You are advised to avoid social contacts with the opposite sex as far as possible.

Fortunate Dates.—Personal and domestic—4 10 14. Money dealings and enterprises—6 13 16. Journeys—8 14 18. Real property matters and educational activities—10 16 20. Children and speculation—13 16 21. Services—14 20 25. Partnership—4 13 18. Insurance—8 16 25. Profession and business—6 14 20.

Inauspicious Dates.—Personal and domestic—1 12 30. Money dealings and enterprises—2 15 28. Journeys—5 17 29. Real property matters and educational activities—7 22 27. Children and speculation—9 17 26. Services—11 19 24. Partnership—2 17 26. Insurance—5 22 30. Profession and business—1 15 27.

Chandrashtama occurs from the beginning to 00-54 a.m. on 3rd and again from 11-15 p.m. on 27th to 09-44 a.m. on 30th.

10. MAKARA (CAPRICORN): General.—The Sun transits the adverse 8th and 9th with check till 10th during the month. Mars also is adverse when transiting the 12th and the 1st but he is under check till 23rd. Mercury in the favourable 8th till 10th transits thereafter the unfavorable 9th till 25th with check till 15th. He moves into the favourable 10th on 25th. Jupiter in the 2nd and Saturn in the 11th are both favourable making an allowance for the yielding of Jupiter to vedha till 23rd. Venus in the adverse 10th is under check. In a month of mixed results, the effects will have a slight edge over the bad ones. Your merit will be recognised with consequent gain. All your actions should be absolutely above board since your enemies are likely to besmirch your reputation for character and integrity. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic.—Slight health troubles are likely. The chronic sufferers should take good care of their health. Children's success in the examinations will gladden you. Peace is likely to evade you in the domestic sphere.

Finance and Speculation.—The month will prove satisfactory for finance. You are likely to get relief from your past financial commitments. Speculation will prove disastrous in this month and you should refrain from them completely.

Real Property, Services, Profession, etc.—Real property matters are not likely to be satisfactory. Standing agricultural crops are likely to be affected adversely by pests with considerable loss to you. The services will find the month quite helpful. Professions and business will find the month quite satisfactory.

Women.—The month cannot be said to be very satisfactory for the fair sex. They should go slow on social activities and club life. Social contacts are not likely to produce any good results. Employed girls should be extremely careful in their office work.

Students.—This is a good month for you. You will shine extremely well in sports. You have excellent chances of being included in the state or national level teams. Medical students are particularly favoured.

Fortunate Dates.—Personal and domestic—10 20 28. Money dealings and enterprises—10 18 25. Journeys—10 16 21. Real property matters and educational activities—8 20 28. Children and speculation—8 18 25. Services—1 16 21. Partnership—6 13 21. Insurance—1 14 25. Profession and business—1 10 18.

Inauspicious Dates.—Personal and domestic—7 17 30. Money dealings and enterprises—2 11 22. Journeys—9 19 29. Real property matters and educational activities—3 12 24. Children and speculation—4 15 26. Services—5 17 23. Partnership—9 12 26. Insurance—2 19 29. Profession and business—5 12 29.

Chandrashtama occurs from 00-54 a.m. on 3rd to 07-50 a.m. on 5th and again from 09-44 a.m. on 30th till the end.

11. KUMBHA (AQUARIUS) : General.—The Sun in the adverse 7th and 8th is under check from 1st to 10th and from 15th to 28th. Mars in the favourable 11th till 23rd transits thereafter the unfavourable 12th. Mercury in the unfavourable 7th till 10th transits thereafter the favourable 8th till 25th with vedha and then moves into the unfavourable 9th with check. Jupiter in *Janma* and Saturn in the 10th are both unfavourable. Venus in the favourable 9th yields to vedha till 23rd. The adverse factors will be more in evidence during the month. Some relief is likely during the first half. Official displeasure, quarrels with friends, worried mind and disappointment are all likely. Poorvabhadra is better than Dhanishta and Satabhisha.

Health and Domestic.—Health troubles are likely to worry you practically throughout. Chronic patients will have to be careful. The health of spouse will require some watching. The domestic life will be more or less peaceful.

Finance and Speculation.—Financial matters may not prove satisfactory. Unless you scrutinise every item of expenditure and exercise skill with management of your finances you are likely to find yourself in the red at the close of the month. Speculative transactions are not recommended during the month.

Real Property, Services, Profession, etc.—The transactions pertaining to real property will be satisfactory. Yield and rentals will be above average levels. The services will find the month very unsatisfactory. Obstacles are likely to be numerous for the professions and business and no relief is likely during the month.

Women.—Mixed results are to be anticipated. A lot of unnecessary travelling and expenditure may be there for a few. This is not a good month for social climbers. Employed girls should steer clear of politics in office.

Students.—In view of your proneness to physical injuries you are advised to refrain from sports and athletics. Those who have appeared before the Services Selection Boards have a good chance of receiving some good news from the defence department this month.

Fortunate Dates.—Personal and domestic—1 10 14. Money dealings and enterprises—1 13 18. Journeys—1 14 20. Real property matters and educational activities—4 14 21. Children and speculation—4 14 25. Services—4 16 28. Partnership—8 16 28. Insurance—8 16 25. Profession and business—8 14 21.

Inauspicious Dates.—Personal and domestic—6 17 30. Money dealings and enterprises—2 12 29. Journeys—3 15 26. Real property matters and educational activities—5 15 27. Children and speculation—6 19 26. Services—7 22 30. Partnership—2 19 27. Insurance—3 22 30. Profession and business—7 19 30.

Chandrashtama occurs from 07-50 a.m. on 5th to 00-47 p.m. on 7th.

12. MEENA (PISCES) : General.—The Sun in the favourable 6th till 15th with vedha transits thereafter the unfavourable 7th with check till 28th. Mars in the unfavourable 10th till 23rd transits the favourable 11th afterwards. Mercury in the favourable 6th till 10th with vedha transits thereafter the unfavourable 7th till 25th with check till 15th and then moves into the favourable 8th. Jupiter in the 12th and Saturn in the 9th are both unfavourable; Saturn is, however, under check. Venus in the 8th is fully favourable. The month will produce mixed results. You should curb a tendency to move from place to place aimlesly. You should resist any temptation to resort to unorthodox and short-cut methods to achieve success.

Renewal of contacts with old friends is likely and you will derive benefits through such contacts. Poorvabhadra is better than Uttarabhadra and Revati.

Health and Domestic.—Ill-health to you and your children will worry you during the second half. Chronic patients will have to adopt prophylactic measures to avoid an exacerbation in their illness. Domestic life will be peaceful and harmonious.

Finance and Speculation.—This cannot be considered a satisfactory month for financial matters. There is likely to be pressure from creditors but you will be assisted by your friends. Speculation is not recommended.

Real Property, Services, Profession, etc.—Real property transactions may not be quite unsatisfactory. There will be considerable improvement in the real estate situation during the last week. Services may have to face promotion transfers. Professions and businesses are not likely to find the month quite satisfactory.

Women.—The month will be, more or less, satisfactory for the fair sex. You will be, the most sought-after person in social gatherings. You are likely to achieve some good results through social contacts. Employed girls will find the month satisfactory.

Students.—You will make good progress in studies. You are likely to receive recognition in the research field during the last week. In view of your proneness to physical injuries you should be careful in your movements.

Fortunate Dates.—Personal and domestic—1 10 16. Money dealings and enterprises—1 13 18. Journeys—1 14 20. Real property matters and educational activities—4 10 16. Children and speculation—4 13 18. Services—4 14 20. Partnership—6 16 21. Insurance—6 18 25. Profession and business—6 20 28.

Inauspicious Dates.—Personal and domestic—8 17 30. Money dealings and enterprises—3 15 27. Journeys—2 12 29. Real property matters and educational activities—5 22 30. Children and speculation—7 12 23. Services—8 19 27. Partnership—9 15 26. Insurance—9 17 24. Profession and business—7 19 26.

Chandrashtama occurs from 00–47 p.m. on 7th to 04–28 p.m. on 9th.

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DOCTOR'S DRUGGED MOON—I

(*Continued from page 697*)

Thus there is no case of affliction free Moon of a doctor. The doctor who gives drugs to his patients must have a "drugged" Moon himself.

The doctor deals with drugs and poisons with the intention of curing ailing patients. Cure is represented by Jupiter and drugs and liquids by the Moon. In subsequent articles it will be shown how Jupiter and the Moon become the key planets in the horoscopes of doctors.

What is important is to see how the Moon of the doctor is placed. The following features will generally be noticed:

(*a*) The Moon itself will be under the Nakshatra of a malefic, or

(*b*) Will be afflicted by a malefic.

(*c*) Generally the Moon will have some connection with the 7th house or 7th lord ;

(*d*) The Moon Rasi iord may come under affliction.

(*e*) The Moon's Nakshatra lord will generally be placed in the 6th or 8th position of the natal Moon and will also be afflicted.

(*f*) Therefore, it will be seen that the Moon has to come very clearly under malefic influence and also benefic influence. Inferentially Cancer becomes an important Rasi in the horoscopes of doctors. These points will be discussed in subsequent articles. (Table II will appear next month.)—7.86.

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MAKINGS OF A MEDICO

(Continued from page 693)

Now, the houses 6, 8 and 12 are areas of sickness, disability, etc. Once we know one's income is related to any of these houses in addition to answering the above formulae, it is easy to fix it as medical profession.

For instance, a strong Sun, Mars and Jupiter related to these houses point to medical profession.

Again the 10th lord, Sun, Jupiter or Mars can occupy, aspect, rule 6, 8, 12 and *vice versa* as also 2nd, and 11th houses: their lords too may be thrown into the bargain.

One can legitimately opt or point to medical career should these be present in the nativity.

Of course success in it depends entirely on the general strength of the chart. I have often found this method work extremely well. I shall illustrate it with two sets of medical *couples*.

Chart 1: Born August 21, 1953, at 7-25 p.m. Lat. 18.55° N, Long 72.54° E.

		Jupit.	Venus
Lagna	RASI		Merc. Mars Ketu
Rahu			Sun
Moon		Sat.	

Rahu		Sun	Venus
	NAVAMSA		
Mars Lagna			
Merc.		Moon Sat.	Jupit. Ketu

In Chart 1, the Sun is prominent in own house aspecting Lagna; the 10th lord Mars occupies the 6th (ailment) and is exalted in Navamsa. Lagna lord Saturn is *vargottama* in the 9th aspecting the 6th lord Moon in the 11th. The 5th lord is in the 6th (job connected with sickness) and Jupiter aspects the 10th. He is an M.D. and is an anaesthetist.

Occupation of the 7th by the Sun makes us suspect that his wife too might be a medico, and indeed she is. See Chart 2, which clearly establishes her. The Sun, Jupiter and Mars are all prominent. Interestingly, occupation of her 7th by Mars, who is also the 6th lord, confirms that her husband is a medico related to surgery. The Lagna lord in the 12th qualifies her to work in a hospital. Her 2nd house is aspected by Saturn who is the 8th lord suggesting income through treatment of sickness. Jupiter's (*karaka* for children) presence in Lagna and his Navamsa in the 8th sign has made her a paediatrician.

Chart 2: Born May 13, 1954, at 8-40 a.m. Lat. 22.20′ N, Long. 73° E.

	Sun	Venus Merc.	Ketu Lagna Jupit.
	RASI		
Rahu Mars		Sat.	Moon

		Ketu	
Merc. Moon	NAVAMSA		
Sat.			Venus Mars
Sun Lagna	Jupit. Rahu		

Chart 3: Born May 4, 1952, at 12–51 a.m. Lat. 11.24° N. Long. 76.47′ E.

Merc.	Jupit. Sun Venus		
Rahu	RASI		
Lagna			Moon Ketu
		Mars	Sat.

		Ketu Venus Sat.	Jupit. Lagna Moon
Merc. Mars	NAVAMSA		
	Rahu	Sun	

Look at Chart 3; the 10th house is occupied by Mars and aspected by the Sun, Jupiter and the 6th lord Venus, the combination aspecting the 10th and aspected in turn by Mars. The Sun has made him an M.D. in cardiology (हृद्रोगं मम सूर्यं ।) and the other two made him an M.D. in medicine too.

Another interesting insight is the occupation of the 7th lord Moon in the 8th, the house of sickness. His wife is a doctor and she is not at all sick. Being the Moon, it is related to blood and she is a pathologist and M.D. This is a positive interpretation to the 6th house.

I shall elucidate the wife's horoscope further from his 7th house itself. Looked at from the 7th house, its 10th is occupied by Jupiter and the Sun which again confirms she should be a medico and by virtue of Jupiter there, she could also be on the teaching faculty.

Chart 4: Born January 4, 1957. at 1-00 a.m.
Lat. 19.40′ N, Long. 76.42′ E.

Mars		Ketu	
	RASI		
Moon Merc.			
Sun	Sat. Venus Rahu		Lagna Jupit.

Jupit.			Moon
Venus Merc.	NAVAMSA		Rahu
Mars Ketu			
	Sat.		Sun Langa

All these deductions are proved correct from an examination of her chart itself (Chart 4). Jupiter, the Sun and Mars are prominent entitling her to a medical career. Note that the 9th house Mars indicates a medical husband. Mars' aspect to her 10th made her a pathologist and Jupiter in Lagna and own Navamsa pedagogic talent.

There are of course other branches of medicine which can be diagnosed. The involvement of Ketu can be considered for dentistry or oesteopathy; Venus in sensitive house for ophthalmology, Jupiter in the 3rd and the 11th for ENT, Rahu in the 12th, determatology, etc.

It is also possible to discover in charts of medicos how far they are genuine from the strength and weakness of the charts and concerned planets and other diagnostic factors like *Atmakaraka*. Further researches in newer branches of medicine must continue to be made.—60.86.

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ASTROLOGY AND THE MEDICAL PROFESSION

(Continued from page 688b)

Chart 8 has a prominent Mars–Rahu association with Jupiter in the 10th also aspected by Mars. In Navamsa, the 10th lord Mercury is influenced by the nodes and Mars and Saturn are in mutual aspect.

			Rahu Mars
	Chrt 8 RASI G IV 240		Venus Sat.
			Sun Merc.
Lagna Ketu	Moon		Jupit.

	Jupit.		
Rahu Venus	NAVAMSA		Sat.
Mars			Ketu Merc. Lagna
Sun Moon			

No planetary combination can be exclusively and independently used to identify a medical career. Only by a skilful use of several combinations on the lines discussed here it is possible to find out if the chart is of a medical man. In this discussion we have confined ourselves to charts of medical men, who are academically qualified for it and are legally registered as doctors. Combinations analysed here are irrespective of the degree of success in healing or of the specific field of specialisation of the native concerned. Many of them have an outstanding reputation for their services to the public but we have not touched on the astrological reasons for this. Perhaps that can be the subject of a later paper.

Written : July 9, 1986.
—Gayatri Devi Vasudev.

It is true, Simba, that I denounce activities, but only the activities that lead is the evilin words, thoughts or deeds. It is true, Simba that I preach extinction, but only the extinction of pride, lust, evil thought and ignorance, not that of forgiveness, love, charity and truth.

—Gautama Buddha.

Daily Guide for September 1986

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., *A.M.*]

1. *Mon.*—Dwadasi (12th tithi) upto 11h. 31m., then Trayodasi (13th tithi). Pushya till 23h. 48m., then Aslesha. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for taking medicines, for gardening, for appointing staff, for testing instruments.

2. *Tues.*—Trayodasi (13th tithi) till 12h. 26m., then Chaturdasi (14th tithi). Aslesha upto 25h. 05m., then Makha. Siddha Yoga whole day. Good for borrowing, for testing instruments, for surgical operations.

3. *Wed.*—Chaturdasi (14th tithi) upto 12h. 49m., then Amavasya (New Moon). Makha and Siddha Yoga till 25h. 51m., then Poorvaphalguni and Amruta Yoga. After 12h. 49m. good for borrowing.

4. *Thurs.*—Amavasya (New Moon) till 2h. 40m., then Prathama (1st tithi). Poorvaphalguni and Siddha Yoga upto 26h. 09m., then Uttaraphalguni and Marana Yoga. Good for borrowing, for patients to take first bath after recovery from illness.

5. *Fri.*—Prathamà (1st tithi) upto 12h. 04m., then Dwiteeya (2nd tithi). Uttaraphalguni and Siddha Yoga till 26h. 01m., then Hasta and Amruta Yoga. Upto 12h. 04m. good for borrowing. After 2h. 04m. good for buying cows and dogs, for gardening, for taking medicines, for dealing with members of the opposite sex, for deepening wells.

6. *Sat.*—Dwiteeya (2nd tithi) till 11h. 05m., then Triteeya (3rd tithi). Hasta upto 25h. 32m., then Chitta. Marana Yoga whole day. Routine work only.

7. *Sun.*—Triteeya (3rd tithi) upto 9h. 45m., then Chaturthi (4th tithi). Chitta till 24h. 47m., then Swati. Siddha Yoga whole day. Till 9h. 45m. good for patients to take first bath after recovery from illness, for driving new vehicles, for taking medicines, for deepening wells, for testing instruments, for borrowing, for purchasing foodstuffs.

8. *Mon.*—Chaturthi (4th tithi) till 8h. 10m., then Panchami (5th tithi). Swati and Amruta Yoga upto 23h. 47m., then Visakha and Marana Yoga. After 9h. 00m. good for buying cows and dogs, for driving new vehicles, for taking medicines, for wearing new garments, for appointing staff, for fixing pumpsets.

9. *Tues.*—Panchami (5th tithi) till 6h. 22m., then Shashti (6th tithi) upto 28h. 24m., afterwards Saptami (7th tithi). Visakha and Marana Yoga till 22h. 36m., then Anuradha and Siddha Yoga. Routine work only.

10. *Wed.*—Saptami (7th tithi) upto 26h. 17m., then Ashtami (8th tithi). Anuradha till 21h. 17m., then Jyeshta. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for appointing staff, for fixing pumpsets, for driving new vehicles, for purchasing and storing foodstuffs, for testing instruments.

11. *Thurs.*—Ashtami (8th tithi) till 24h. 04m., then Navami (9th tithi). Jyeshta and Prabalarishta Yoga upto 19h. 51m., then Moola and Siddha Yoga. Only routine work.

12. *Fri.*—Navami (9th tithi) upto 21h. 48m., then Dasami (10th tithi). Moola and Amruta Yoga till 18h. 21m., then Poorvashadha and Prabalarishta Yoga. Good for dealing with members of the other sex, for surgical operations.

13. *Sat.*—Dasami (10th tithi) till 19h. 32m., then Ekadasi (11th tithi). Poorvashadha upto 16h. 43m., then Uttarashadha. Siddha Yoga whole day. Good for borrowing, for deepening wells, for testing instruments, for storing foodstuffs.

14. *Sun.*—Ekadasi (11th tithi) upto 17h. 20m., then Dwadasi (12th tithi). Uttarashadha till 15h. 23m., then Sravana. Amruta Yoga whole day. Good for driving new vehicles, for testing instruments, for digging or deepening wells, for erecting sheds, for buying vehicles, for appointing staff.

15. *Mon.*—Dwadasi (12th tithi) till 15h. 17m., then Trayodasi (13th tithi). Sravana and Amruta Yoga upto 14h. 05m., then Dhanishta and Siddha Yoga. Good for driving new vehicles, for testing instruments, for purchasing foodstuffs, for deepening wells, for erecting sheds, for appointing staff.

16. *Tues.*—Trayodasi (13th tithi) upto 13h. 30m., then Chaturdasi (14th tithi). Dhanishta and Siddha Yoga till 13h. 01m., then Satabhisha and Marana Yoga. Till 13h. 01m., good for patients to take first bath after recovery from illness, for erecting sheds, for buying foodstuffs.

17. *Wed.*—Chaturdasi (14th tithi) till 2h. 03m., then Poornima (Full Moon). Satabhisha and Siddha Yoga upto 12h. 15m., then Poorvabhadrapada and Amruta Yoga. After 13h. 30m. good for buying cows and dogs, for borrowing, for deepening wells.

18. *Thurs.*—Poornima (Full Moon) till 11h. 04m., then Prathama (1st tithi). Poorvabhadrapada upto 12h. 02m., then Uttarabhadrapada. Siddha Yoga whole day. Till 11h. 04m. good for borrowing, for deepening wells.

19. *Fri.*—Prathama (1st tithi) upto 10h. 36m., then Dwiteeya (2nd tithi). Uttarabhadrapada till 12h. 18m., then Revati. Siddha Yoga whole day. Till 10h. 36m. good for borrowing; after 12h. 00m. good for gardening, for dealing with members of the opposite sex, for appointing staff, for deepening wells, for travel, for fixing pumpsets, for erecting sheds.

20. *Sat.*—Dwiteeya (2nd tithi) till 10h. 45m., then Triteeya (3rd tithi). Revati and Prabalarishta Yoga upto 13h. 09m., then Aswini and Siddha Yoga. After 13h. 09m. good for wearing ornaments, for storing foodstuffs, for surgical operations, for fixing pumpsets.

21. *Sun.*—Triteeya (3rd tithi) upto 11h. 32m., then Chaturthi (4th tithi). Aswini and Siddha Yoga till 14h. 36m., then Bharani and Prabalarishta Yoga. Till 11h. 32m. good for buying cows and dogs, for driving new vehicles, for taking medicines, for wearing new garments and ornaments, for fixing pumpsets, for purchasing and storing foodstuffs.

22. *Mon.*—Chaturthi (4th tithi) upto 12h. 55m., then Panchami (5th tithi). Bharani and Siddha Yoga till 16h. 39m., then Krittika and Marana Yoga. After 12h. 55m. good for borrowing, for fixing pumpsets, for deepening wells.

23. *Tues.*—Panchami (5th tithi) till 14h. 50m., then Shashti (6th tithi). Krittika and Siddha Yoga upto 19h. 12m., then Rohini and Amruta Yoga. Till 19h. 12m. good for borrowing, for testing instruments, for deepening wells.

24. *Wed.*—Shashti (6th tithi) upto 15h. 07m., then Saptami (7th tithi). Rohini till 22h. 02m., then Mrigasira. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for gardening, for taking medicines, for erecting sheds, for digging or deepening wells, for driving new vehicles.

25. *Thurs.*—Saptami (7th tithi) till 19h. 34m., then Ashtami (8th tithi). Mrigasira upto 25h. 03m., then Aridra. Whole day Marana Yoga. Only routine work.

26. *Fri.*—Ashtami (8th tithi) upto 21h. 58m., then Navami (9th tithi). Aridra till 27h. 53m., then Punarvasu. Siddha Yoga whole day. This day also routine work only.

27. *Sat.*—Navami (9th tithi) till 24h. 04m., then Dasami (10th tithi). Punarvasu and Siddha Yoga whole day. Good for testing instruments.

28. *Sun.*—Dasami (10th tithi) upto 25h. 42m., then Ekadasi (11th tithi). Punarvasu till 6h. 25m., then Pushya. Siddha Yoga whole day. Good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for gardening, for taking medicines, for erecting sheds, for purchasing foodstuffs.

29. *Mon.*—Ekadasi (11th tithi) till 26h. 44m., then Dwadasi (12th tithi). Pushya upto 8h. 28m., then Aslesha. Siddha Yoga whole day. Till 7h. 30m. good for buying cows and dogs, for gardening, for taking medicines, for erecting sheds. After 9h. 00m. good for borrowing, for deepening wells.

30. *Tues.*—Dwadasi (12th tithi) upto 27h. 06m., then Trayodasi (13th tithi). Aslesha till 9h. 55m., then Makha. Siddha Yoga whole day. After 9h. 55m. good for borrowing, for testing instruments, for deepening wells.

ASTROLOGICAL ACTIVITIES

Indian Council of Astrological Science

Annual General Body Meeting

The first Annual General Body Meeting of the Indian Council of Astrological Sciences was held on 27-4-1986 at Trivandrum.

The following members attended it: Dr. B. V. Raman—President, Messrs K. Aswathappa—Secretary, C. S. Patel, R. K, Narayan, T. V. Sreenivasan, T. S. Vasan, K. V. R. Anjaneyulu, K. K. Sukumar, C. K. Ramachandran, R. G. Krishnan, Shantilal K. Dalal, K. P. Gopalam Iyengar, C. V. Narayanan, P. R. Nambiar, R. Gangadharan, N. Raghavan, N. A. Pillai, N. Narasimhaiah, S. K. Krishnan Nair, N. Trivikraman Nair, R. Kuttappan Nair, P. M. Thrivikrama Prabhu, K. G. Pandalai, P. Jagannivasam, V. Sukumaran Nair, P. Santhana Nair, K. Rajasekharan Nair, P. Velu Pillai. V. Gopalakrishna Panicker, V. Lakshmana Iyer, S. Velandy, S. Nandagopala Prabhu, W. K. Joseph, N. E. Muthuswami, K. Padmanabha Pillai, Devan Narayanan Nampoothiri, Sai Jaganmohan Reddy, Ms. Y. S. Lila, Ms. D. Gomathy Amma and Dr. Sathi Thampy.

The Annual Report was read and adopted.

The Accounts were received and confirmed.

The Trivandrum Chapter was formally inaugurated by Dr. B. V. Raman. The Chapter Chairman Mr. N. E. Muthuswami thanked the President. No further members were co-opted.

The following suggestions were made by Mr. N. E. Muthuswami: To conduct classes on *Ashtamangala Prasna* in various places, to start three more new chapters in Kerala, to preserve astrological classics by reprinting them, and to conduct correspondence course in Astrology in English as at present it was being done in Malayalam for which he sought the help of the Council.

These suggestions were accepted in principle with the details to be worked out later. I.C.A.S. Certificates were issued to local members. The meeting ended with a vote of thanks.

Meeting of the Managing Committee

The third meeting of the Managing Committee of the Council took place on 27-4-1986 at Abhedasramam, Fort, Trivandrum-23.

The following members took part in it:

Dr. B. V. Raman—President, Messrs. K. Aswathappa—Secretary, R. K. Narayan, T. S. Vasan, K. V. R. Anjaneyulu, R. G. Krishnan, C. S. Patel, Shantilal K. Dalal, N. E. Muthuswami and Sai Jaganmohan Reddy.

After prayer and the welcome address, the minutes of the Managing Committee Meeting held on 23-2-1986 at Bangalore were read and confirmed. Accounts for the year ending 31-3-1986 ware received and passed. It was decided to allow an interim period of two years for all the associations affiliated to I.C.A.S., and whieh are conducting examinations, to change-over to the syllabus approved by the Syllabus Committee. The syllabus was ready and awaited approval by the President.

Mr. K. V. R. Anjaneyulu expressed his inability to attend to his work as Public Relations Committee Member as he had been transferred to Delhi from his native place. The other two members Mr. S.K. Kelkar, Mr. Brahmananda Panda could not be present. The only member Mr. C. Novaratan Mall of the Membership Committee and Mr. M. P. Govind of the Finance Committee were both absent.

It was resolved to dissolve the Public Relations Committee, the Finance Committee and the Membership Committee. The Concerned Chapter Chairmen were requested to take care of these items.

A review of the work done by the Chairmen of various chapters showed that at Vizag, Patna and Bombay, activity was just beginning to pick up pace. Special mention was made of the untiring work of Mr. Muthuswami of the Trivandrum Chapter. Communication from Mrs. Mridula Trivedi confirmed her readiness to take charge of the Lucknow-Kanpur Chapter.

Formation of other Committees was deferred for the time being.

The following names were suggested for The Academic Council from Kerala: Messrs. K. K. Sukumar, Devan Narayanan Nampoothiri, C. K. Ramachandran, Sridharan Thampy, Karrikulam Krishnan Potty and Prof. Nambison. It was decided to issue Membership Certificates to all. Mr. N. E. Muthuswami, Chairman, Trivandrum Chapter, requested that the actual allowable expenditure claimed by each chapter be reimbursed to a maximum of 40% of the fee collected from that particular chapter. Actual accounts would be submittad to the Centre for this purpose.

In response to Mr. S. K. Kelkar's invitation, it was decided to hold the next Committee Meeting at Poona on 31st August 1986.

It was also resolved to engage a male steno on a salary of Rs. 600 per month, and to buy a steel almirah and a typewriter for the secretariat. A letter from Dr. B. V. Raman to the Director, Bangalore Doordarshan, protesting against the ridiculing of Astrology on TV on 11-3-1986 in a science program was read out. The members unanimously recorded a strong objection to this telecast degrading Astrology.

The meeting ended with a vote of thanks by Mr. N. E. Muthuswami. The lunch was hosted by Jyotishprachara Sabha, Trivandrum.

Symposium on Astrology

On behalf of *Grahankit*, a journal devoted to Astrology, Pune, a symposium on matching of horoscopes was organised on July 6. 1986 at I.M.A. Hall, Pune.

Dr. Leena Mohadikar, Mrs. Supriya Sarvate, an advocate, Dr. V. V. Bhagavat and Dr. Haribhau Kulkarni of Satara participated in the dicussion.

Mr. Kelkar garlanding Mr. Kulkarni

While concluding the symposium Mr. S. K. Kelkar said; "all the participants are in favour of matching horoscopes for marital compatibility. Astrologers who check charts for this purpose should be cautious, careful and discreet while pronouncing the final judgement."

Dr. Mohadikar, who does marriage consulting, said there was scanty knowledge of sex among couples leading to problems. Advocate Sarvate emphatically said that divorce or separation does not mean end of life. Dr. Bhagwat, as a family doctor to many families, felt most of the disturbances in married life were due to incompatibility and this could be handled through astrology and palmistry.

Mr. K. G. Kulkarni of Panvel, expert in *Ramal* (a branch of Astrology), was honoured on his 61st birthday on this occasion. Mr. Rasiklal Chanwan, Managing Director of Amar Constructions, was the Chief Guest. Dr. R. K. Barve, Professor of Economics, acted as spokesman and Mr. Suhas Dongre offered a vote of thanks.

Astrological Conference

Varahamihira Day will be celebrated with a one-day Astrological Conference at Trivellore in September 1986. Famous astrologers, savants and writers are expected to participate in it.

Mr. K. S. Parthasarathy has consented to preside over the function and an eminent personality will inaugurate the conference. For more details pleare contact: Mr. C. Novaratan Mall, Trustee, Seth Sagarmal Chunilal Charity Trust, 76, Chetty Street, Trivellore, S. Ry. Pin. 602001.

Conference at Roorkee

An "All India Astro-Tantra Science" Conference was held on 25-5-1986 at Nagar Palika Bhavan in Roorkee city. His Holiness Sri Vishva Guru Vedaniketan of Rishikesh inaugurated the meet. Mr. Ramakant Sharma, Civil Judge, Roorkee. was the chief guest. Ancient and rare books and manuscripts on *Tantra* and *Mantra* were exhibited at the Conference which was attended by a distinguished gathering.

Discussions at the Conference covered topics such as the almanac and its variations, mathematical and predictive astrology, Muhurtha, Palmistry, *Tantta. Mantra* and *Yantra*.

Pandit Radhakrishna Srimali of Jodhpur presided over the *Jyotish Sostra* session and Mr, K. A. Dubey of Kanpur presided over the *Tantra Sastra* session.

The following recommendations were made at the Conference. Astrology should be included in Universities; almanacs should be standardised and a National School of Astrology should be opened to impart education in astrology on a country-wide basis.

ज्योतिष तन्त्र विज्ञान सम्मेलन
स्वागतम्
ज्योतिष सदन रुड़की

Dignitaries at the Roorkee Meet.

Some of the delegates were honoured with letters of appreciation and some decorated with gold and silver medals. Dr. Pandit Yadvendra Nath Sharma, the Convener of the Conference, was conferred the title *Jyotish Shri* and awarded a gold medal for his services to the cause of astrology.

A vote of thanks was proposed by Messrs. Rama Kant Sharma and Shiv Kumar Parasher.

World Astrology Society

A seminar on "Role of Astrology in the Treatment of Mental and Physical Ailments" under the joint auspices of World Astrology Society Dhaka, and the management of *Jyotish Jagat* was held at the Dhaka Teachers' Training College auditorium on 1-7-1986. The *WAS* President Prof. Howlader presided while the well-known Islamic thinker Dewan Md. Azraf inaugurated the seminar as chief guest. Executive Editor of the

Daily Inquilab Mr. Ruhul Amin Khar, Editor of the weekly *Purhani* Mr. Khondlker Shahdat Hussain and its General Manager Mr. Ittefaq, Mr. Samarendranath Das, Editor, *Jyotish Jagat* of India, Ms. Alina Das of India and Dr. Abul Hasan Shamsuddin amongst others participated in the discussion.

Prof. Howlader was awarded a gold medal on behalf of *Jyotish Jagat* for his contribution to the field of astrology. In his presidential speech, he said astrology could indicate mental and physical ailments and help cure them. Prof. Syed Ali Ahsan in his message said that astrology could go a long way in the treatment of diseases. Dewan Md. Azraf said astrologers should help patients so that they could be rehabilitated in the society.

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Edited by Dr. B. V. RAMAN and Printed and Published on behalf of RAMAN PUBLICATIONS by B. NIRANJAN BABU at Raman Publications' Press, "Sri Rajeswari". Seshadripuram, Bangalore-560 020, INDIA.

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को वक्ता तारतम्यस्य तमेकम् वेधसम् विना।।

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 75 OCTOBER 1986 No. 10

MY EARLY EXPERIENCES IN ASTROLOGY–XXII*

ON 2nd March 1938, I arrived at Allahabad. Leaving my luggage at a Dharmashala near the railway station I spent the day visiting places of interest.

As I was strolling near the Sangam, a *panda*, aged about 30, accosted me. Even in those days *pandas* were generally considered to be dangerous and intent on fleecing the mofussil pilgrims, but my panda-friend appeared to be different. He demanded Rs. 10 from me to help me get a dip in the Sangam—the confluence of the sacred Ganga, Yamuna and the "mythical" Saraswathi and to show me around the city. When he came to know that I was an astrologer, he agreed to take only Rs. 2/- from me. Of course it was clear that he would like me to give him some predictions.

The perambulation round the city was in an *ekka*, an uncomfortable cart drawn by a horse. After a dip at the wonderful confluence which pious Hindus still hold as religiously significant we visited a few places of interest. I found Allahabad a fairly big city and intellectually active. I met one or two advocates but otherwise there was nothing significant to record.

In 1901, grandfather had visited Allahabad. The following extract from his article reproduced from the August 1901 issue of THE ASTROLOGICAL MAGAZINE will make an interesting reading : "I met Pandit Auditya Ram Bhattacharji, M.A., Professor of Sanskrit in the college and a simple gentleman. I visited Vakil Madan Mohan Malaviya and he promised to arrange for a lecture and desired me to come to Kayastha Sabha Hall on a particular day and a particular time and when myself and Mahamahopadhyaya Auditya Ram went there at the appointed time, there were none to answer us. These leading gentlemen had entirely forgotten their engagements."

On the 4th I reached Varanasi and was received at the railway station by one Srikanta Sastry, a *purohit* from the South

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*Article XXI has appeared in the May 1986 issue of the *A.M.*

settled in the city. I was lodged in a Dharmashala near the Dasaswamedha ghat. My first impression of Varanasi was disappointing. The old city dotted with innumerable lanes and by-lanes was dirty and the people were generally somewhat rough. But from times immemorial Varanasi has been the most sacred city for the Hindus. It is this feeling of sanctity and the faith that one who bathes in the Ganga frees himself from all sins that has been attracting thousands of pilgrims from all over India.

The horoscope of a gentleman hailing from Tirupati almost undid my reputation. My analysis of his seventh Bhava was totally disappointing....It was as if a bolt from the blue had struck me. But I also got an opportunity of learning astrology in greater depth.

Srikanta Sastry was a learned man, possessing a good knowledge of astrology too. I had known him by correspondence. He was fairly influential locally and introduced me to some *pandas* and some South Indians. One of the gentlemen introduced to me was Acharya, perhaps hailing from Tirupati. His horoscope almost undid my reputation as my analysis of his seventh house was totally disappointing. His question was quite simple. "How is my kalatra bhava ?" He was about 48 years old.

	Moon		
Lagna	RASI		Sat. Rahu
Venus Mars Ketu			
	Sun Jupit. Merc.		

Sun Saturn Venus Jupiter		Lagna	Mars
	NAVAMSA		Ketu
Rahu			

My analysis was simple. I said, "The lord of the 7th, the Sun, is in a *kendra* (quadrant) in association with Mercury and Jupiter and otherwise unafflicted. The dispositor Mars is exalted but in the 12th house with Venus and Ketu aspected by the lord of Lagna Saturn. Thus while the 7th house is somewhat afflicted there is no denial of marriage." Acharya cut me short and said, "Look here, my young friend, I am 48 and do you think I remain unmarried ?" "But", I protested, "there could be persons who might not have married or whose wives might have died and who remain without getting remarried. In your case the influences are mixed. You will be a married man but the wife may not be alive. Since the Moon in a malefic sign is aspected both by Mars and Saturn, you will be highly restless, impulsive and quarrelsome. Because of these characteristics, your wife could have left you or even died. The combinations are unfavourable for a happy marriage." As I was making the analysis I could sense he was getting impatient. He blurted out somewhat rudely, "Young man, a sharp knife can be used to cut vegetables or to cut one's own throat. Which would you opt for ?" I was amused and said his example was irrelevant. He retorted, "No, it is quite relevant. Your analysis is totally out of tune with hard facts. What would happen to your reputation if you had given a similar analysis to one who does not believe in astrology ? I pity you." I just could not understand why he was lecturing to me on irrelevant matters and wanted to know why he was beating about the bush. Acharya calmed down and observed, "No astrologer in India including Jyotish Samrats has succeeded in analysing correctly my 7th house. So I do not blame a young astrologer like you who has yet to gain experience. My first marriage took place in my 12th year and the wife died in my 18th year without nuptials. My second marriage was performed in my 18th year and my second wife bore two sons and four daughters. She died in my 41st year and my third marriage was performed when I was 43 and she died in my 47th year after giving birth to a female child who also died. I have now no wife and have come to this place to spend the rest of my life. Try to find out for your own information why I have lost three wives. I also know astrology but cannot figure out what combinations have caused these deaths."

It was as if a bolt from the blue had struck me. I went on cogitating as to what astrological factors could have caused the three marriages all of which resulted in the deaths of the wives. While my ego received a well-deserved blow, I also got an opportunity of learning astrology in greater depth.

The next day Srikanta Sastry arranged for my meeting with a *Bhrigu Samhita* astrologer. I had earlier in 1935 the experience of consulting Nadi Astrology and I was happy at the opportunity to learn something about *Bhrigu Samhita*.

Srikanta Sastry led me to the astrologer's house in a bye-lane in the old city. As we entered the house, the *Samhita* reader fairly advanced in age and supporting himself with a staff, greeted us with a smile and took us to a room stacked with soiled manuscripts arranged in a disorderly fashion. After preliminary enquiries and recording my birth details, the pandit asked us to meet him the next morning which we did. Unlike the majority of *Nadi* astrologers and *Samhita* readers, he appeared to be learned. He took out a few notebooks from out of a bundle and slowly read what purported to be my chart. The reading was in simple Sanskrit, and the clarifications, if any. were provided by Sastry, who himself was a scholar in Sanskrit and also knew astrology well. The reading began with obeisance to Ganesa, Siva, Vishnu, the Sun and the Moon.

The next day Srikanta Sastry arranged for my meeting with a *Bhrigu Samhita* astrologer. After preliminary enquiries regarding my birth details the astrologer took out a bundle of old books and began to read out my future....The forecasts which ended abruptly said nothing about my longevity and children but details of my wife and foreign travel and the course of my future career were strikingly correct.

The reading was said to give out losses and gains, happiness, sorrow, longevity, etc. The first sloka read "जन्मपत्री शुभं दीपम् भृगुणापरिभाषितं । लाभालाभं सुखं दुःखं दृश्यति ग्रह मायुषं । ". It began with the mentioning of my visit to the *Samhita* astrologer with Sastry and my unsuccessful handling of Acharya's horoscope with the consoling remark that I had yet to master Jyotisha and gain divine grace. Then it said, giving the chart कर्कार्कियदाजन्म कुम्भलग्नंतथाप्रदी । वृश्चिके गुरु देवापि कोयोगःतस्यकिंफलं ।। meaning the Sun is in Cancer, Lagna is Aquarius and Jupiter is in Scorpio--what is the yoga and what are the results ? A summary of the reading is herewith given for the information of the reader : "He will become a *sreshta*. He will unravel the future of persons. He will go into the subtleties of the *Sastra*. He will become world famous (विश्वेख्यातिमतांतया) by his writings and will be engaged in planetary calculations (खेटगणनाद्वारा च देशदेशान्तरे तथा ।). He will be bold, dignified, generous and a man of character (दैर्यगाम्बीर्यंऔदार्यं गुणशालिनां तथा ।), He will be the author of many books (नाना ग्रन्थ रचनादि, स्योत्साह एतांतथ।). He is born in Bharat, in the south, having the name of Venkata (जन्मत् भारतेचैव दक्षिणप्रांतिकेतथा वैंकटइति नामाश्च नादिपितृकेगृहे ।).

The *Samhita* went on : "His mother died in the second year. His wife whose name commences from *ra* is born in *Makara* Lagna (रकारेण ख्यातिमाना शुभेमकरलग्ने समुद्भव).He will continue studies till he is 23 years old. He becomes famous by the art of *grahaganana* (ग्रहगणनाविद्यश्चख्यातिमान् धरणीतले). His father died in 32nd year. Fortunes increase day by day when he will be 35, 38, 48 and 58 (बाणरामेवसुरामेवसुवेदे वसुबाणगे तथा तथोत्कर्षं परंचैव भाग्यवृद्धि दिने दिन ।). Because of past karma in the years 32, 34, 40, 52 difficulties occur. There will be loss of a close relative and fear from illness. At 48 and again at 58 he will have foreign travel, respect, felicitation and he follows pure *karma*. The world acclaims him as a pious soul (*subhratma*)."

He took out another leaf and read : "Satyacharya was a great pandit in astrology. He had studied everything that was available in astrology but still felt he was lacking something. He did penance for twelve years. Lord Siva appeared and wanted Satya to ask for a boon. Satyacharya explained that though he knew astrology, he felt he was deficient in something. Granting a boon Lord Siva said, 'Hitherto you were a *Jyotishi* (astrologer) but from now on you will be a *Daivagna* (knower of the unknown)'. Immediately Satyacharya had a vision of all future births and patterns of planetary combinations and he compiled his famous *Satya Samhita*. This young man will also become a *Daivagna*. Let him practise humility." It indeed was an eye opener to me that knowledge and humility must go together.

The Sun was about to set when the pandit abruptly stopped reading further. He wanted us to meet him the next morning.

I was more curious to know the basis of *Samhita* reading rather than get a reading myself. To the several questions put to the pandit about *Samhitas*, he said : "These ancient *Samhitas* were written by sages thousands of years ago." Stopping him abruptly I remarked: "The *Samhita* in your hands appears to have been written on some sort of a parchment-like paper. How come you claim for it an age of thousands of years ?" He calmly answered : "The originals were written probably two thousand years ago. They were copied from time to time by a select band of disciples who knew the secrets of *Nadis*. The one in my possession could be about 300 years old." I examined the leaves carefully and thought it could not be earlier than 100 years. But the *grantha* characters could not be deciphered by me. He took us to another room where a number of old notebooks, said to be different *Samhitas*, had been kept in a ramshackle wooden almirah.

Thanking him for the reading, we took leave of the pandit. Of course we could not meet him again as I had to leave for Calcutta the next night.

The forecasts, which abruptly ended, did not say anything about longevity, children,

(Continued on page 827)

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CIRCULATION MANAGER

News and Views

EKALAVYA

Mizoram

HARDLY had the ink with which the Mizo accord was signed dried, when the Mizo supremo Laldenga voiced his ambition for Greater Mizoram, giving rise to sharp protests from neighbouring Chief Ministers!

Notwithstanding the peace offensive of Mr. Rajiv Gandhi and all the good intentions behind it, apprehensions are ripe whether he will not catch a Tartar in Laldenga if and when he is installed in the Chief Minister's *gaddi*: whether legitimization of rebels will not lead to a repetition of the Punjab imbroglio and whether the Prime Minister, in the process, will barter away nationalism to regionalism repeating his mistake of Punjab by asking his party to stand down at the hustings.

At this stage of my script, a young thing asks me to examine the future of Mizoram numerologically in the context of the new development.

Let me start with Laldenga. According to the Chaldean system which is the most authentic one, his name works out to: 3+1+3+4+5+5+3+1=25=7. The compound number 25 shows innate strength which grows with experience of men and things. Its success lies *via* strife and trials in early life, but in the context of the future, it is a favourable number. While his past has proved true, the future has to be seen.

The single digit name number 7 refers to Neptune, the sea-god. Persons born under this number are known to be original and strongly individualistic and independent. Their restlessness and love of travel make them commute overseas often and act from there. They are magnetic, intuitive and are good planners. These qualities fit this owner, as we know him.

Let us now examine MIZORAM. It works out as 4+1+7+7+2+1+4=26=8. The compound number 26 forebodes disasters and misfortunes through misguided policies and associations, particularly as it affects the future. Name number 8 denotes Saturn which too is not encouraging.

Historically, this territory was known as Lushai Hill districts during the British regime; it was changed into Mizo Hills districts by Free India in 1964, by an Act of Parliament and the name was again changed into Mizoram in 1972 when it was made into a Union Territory. We know for a fact that it has not known peace since, if not from earlier days.

Incidentally today Mizoram is 90% Christian, it boasts of a high percentage of literacy. It's 59.5%. It is the fourth in the whole of India being the result of Christian Missionary activities, the others being Kerala 70.42%, Chandigarh 64.68% and Delhi 61.06%. Chief Ministers will come and go, but the State should continue to prosper.

Surely therefore she deserves a much better deal at the hands of the Centre.

The least the Centre can do now is to change her name slightly at the time of conferment of statehood, say to MIZORAAM when it becomes numerologically ideal at 27 which is a fortunate number in the context of the future. And 9, the name number relates to Mars which is fitting for a border state to stand as the sentinel of the country.

Will my plea catch the Prime Minister's ear?

Monitoring Modern Trends

There is a tendency today among writers in astrological forums to mix indiscriminately concepts of Western astrology with its Indian counterpart, ostensibly to prove their points.

To cite an instance, "aspects" are freely swapped.

In the Indinn system, it is common knowledge that aspects *per se* are neither good nor bad and what make effects one way or the other are the planets involved *vis-a-vis* individual charts.

But in the Western system, the "opposition aspect" for one is invariably evil. The use of that term therefore for the 7th house aspect between planets in the Indian system is not only *ultra vires*, but becomes psychologically insidious, inasmuch as it (*a*) prevaricates, may be subconsciously, the assessment of its effects and (*b*) needlessly creates subjective bad-blood between the planets.

Much of the *hullaballoo* about the 7th house aspect between Mars and Jupiter in marital astrology owes to this phenomenon.

To buttress the "evil nature" of this "opposition" aspect, the polarity between their exaltations is eclectically cited, in utter negation of their statutory friendship, *yogakarakahood* astride for a couple of Lagnas, and standing bestride to help a sane sex life ; so much so, a recent article has tended to caricature this healthy combination as "nuptials in the pooja room", which is unfortunate.

Perhaps, if we extradite the alien offenders "Opposition", "Square", etc., aspects from the shores of Indian astrology, we shall witness less of their mischief and the hybrid exterminate.

Another *faux pas* one notices these days is the facile super imposition of the *sayana* or tropical chart, with its unhinged frame and inbuilt dimensional variability, on the sidereal zodiac with its fixed parameters of *Rasis* and *Nakshatras*, as witnessed in a recent article on France in this Magazine. While the objective and treatment may be commendable, the inputs become wobbly and the resultant exercise futile and loses credibility.

Innovations have always been the *forte* of Indian Astrology and the Nadi literature for instance revels in and thrives on them. *Chandra Kala-nadi*, for example, makes thrilling uses of the *navamsas* with telling effect, but these innovations never go against the stream of fundamental laws and rules of interpretation that are integral to the science ; they are but corollaries to a theorem or derivatives.

Experience of course has a say in the matter ; but that being subjective and limited—a drop in the ocean—in the face of ages of practice conveyed by the classical authors, one has to (1) first look for alternate solutions in cases of rebellion and (2) continue to experiment on the issue on approved lines for a longer time before coming out with one's theory with a bang.

Astrology is said to involve a lot of intuition, but what is intuition? A wag says it is but the flash sent by the computer called human brain which has been stored with as wide a variety and depth of knowledge in the science as possible by way of input.

The key to success in this science in the real sense of the term—not monetarily alone—is to learn as much from the Guru and master-minds as possible in their originals and their ancient commentaries. One must soak oneself as it were in the nectar of astrological knowledge of the mint variety.

Here are a few drops of that nectar from Rudra's commentary on *Hora* :

लग्नादारभ्य अष्टमपर्यन्तं ऐहिकराशयः । नवमादारभ्य एकादशपर्यन्तं पारत्रिकराशयः । द्वादशतमः सर्वेषां सुकृत दुष्कृतानां धनानां च व्ययभावत्वात् मोक्षराशिः ।

The first 8 *bhavas* from Lagna relate to this life ; 9 to 11 relate to after life ; the 12th being the destruction of effects alike of good and bad actions, wealth, etc., relate to *Moksha*.

Commenting on the 5th verse of *Hora*, of Chap. 1, Rudra remarks :

मेशराशेः पूर्वस्य मीनराशेः प्रथमग्रहाणान् व्यय राशिना पूर्वजन्मविवेकं इति सूचितम् ।

Since the verse starts with Pisces which precedes Aries, one has to learn that the 12th Rasi refers to one's previous life.

In the commentary of 8th (*ibid*) verse he says :

अत्माद्यष्ट भावानां धर्मादिचतुर्भावसापेक्षत्वं ; आत्मनः धर्मसापेक्षत्वं ; धनस्य प्रवृत्तिसापेक्षत्वं ; पराक्रमस्य अर्थागम-सापेक्षत्वं ; सुखस्यधनव्यय सापेक्षत्वं ; कलत्रसुखस्यार्थागम-सापेक्षत्वं ; मरणरोग पराभवादी अर्थवाश सापेक्षत्वं इति ।

The first eight *bhavas* are interrelated to the remaining *bhavas* thus. Atma (1) needs dharma (9) ; Dhana (2) needs Pravritti (10) ; Parakrama (3) needs financial gain (11) ; Sukha (4) needs expenditure (12); Sukha-siddhi (5) needs dharma (9); for destruction of enemies (6) Pravritti (10) is needed; married happiness (7) needs income (11); death, disease, loss of honour (8) involve lots of money (12).

How dovetailed they are!

Finally let me end this piece with an exhortation from Sage Vasishtha, one of the father-figures of Indian astrology:

> बुध्वाशास्त्रं यथान्यामं बलाबलविधानतः ।
> यथोक्तं जतके सर्वं तद्वत् प्रश्नेपि चिन्तयेत् ।

One must learn the *sastra* in the right way and reckon the relative strengths of significators. One must then spell out the efforts in the ordained manner. This rule applies to the natal as well as horary charts.

Magnetobiology—A New Hope?

That our ancients had full knowledge of the all-pervasive influence of the earth's magnetic field is known from the many commandments (*acharas*) they have prescribed for adoption in our daily life.

One of them is that we should lie down to sleep with our head to the east or south. Another is to rise at pre-dawn, bathe, pray and seek the farther reaches of forests and hills for *tapas*.

The new science of magnetobiology has now proved them right.

In the first instance, the new science claims that unlike its electrical counterpart, the magnetic field has far better penetrating power into the human system; secondly it acts at much lower levels of energy and thirdly, it has little or no adverse effects.

Inferentially in its improper use, as in not sleeping with the head as prescribed, it can cause adverse effects to the brain, heart and other sensitive areas of the body.

And in the pre-dawn hours, the atmosphere and water have more of negative ions which invigorate mental faculties which become sharp and sustained, so that physical activity, concentration and prayers pay greater dividends.

Static magnetic therapy has been known for some time, but the new PMF or *pulsed magnetic field* too is now known to work wonders both as a therapeutic and diagnostic agent.

In this form the healing energy in magnetism is sent into the body by inductive coupling carrying a pulsating current. This type of treatment is now found to be successful in the tough areas like arthritis, stimulation of heart/bladder and for curing spastic and paralytic disabilities. Its epochal use would be in the case of the deaf and blind by stimulating the relative areas of the brain, etc.

It is now established that geomagnetic disturbances caused by magnetic storms cause cardiac ailments like infarction. Scientists are now thinking in terms of constructing magnetic storm shields in the intensive care units of hospitals for heart patients for the duration.

We put it to the scientists whether the ancient practice of wearing *rudraksha*, *tulasi-beads*, or even smearing of the sacred ash, wearing *oordhva-pundra* on the body, etc., can be a deterrent against magnetic malffections of the body, even as the onion is known to be effective against sunstroke.

Recent investigations prove that there is a correlation between the magnetic field and DNA, disturbances in the latter leading to foetal abnormalities or even their death.

Its effects on the circadian rhythm, germination, plant growth and field are other areas of investigation. Ecologists have a rich field to explore in this context.

And finally scientists are investigating the relevance of the magnetic field to ESP too!

Its diagnostic value in its own right and as an adjunct to existing tools like ECG are found to be immense.

In fine, it appears to be poised to become the science *par excellence* of the 21st century.

And it is a matter of pride to know that the Institute of Magnetobiology of Madras is pioneering its R&D and will become its torch-bearer.

The Zodiac and the Biorhythm

Oscar DR. AMAN, M A., M.D.C.N., D.Sc. etc.

FROM times immemorial the stars were the guide for travellers in the vast expanses of the deserts and the oceans. As civilization progressed, the maturity of the human mind led to an urge to study the movements and influences of the astral bodies on living beings as well as on the non-living beings. It was thus that Astrology or Jyotisha was born.

The zodiac with its 12 divisions or signs was defined by the sages. We will see how the zodiac can be linked to biorhythms.

"There has hardly been a period in history when the established way of life broke down so rapidly and life-styles became so fast-paced as today. Our ability to restore physical and mental strength, however, is not limited. Sociologists, physiologists and psychologists, doctors and specialists in chrono-biology and chrono-medicine are pooling their efforts to enable man to adapt to the environment and avoid stresses."

"In recent years the interest of the medical commnnity and public at large in Biological rhythms has grown worldwide" (*Fyodar Komarov—USSR*).

Biorhythms are the basic characteristics of all living things. They are present in all organisms, unicellular or multicellular, plants and bacteria. These rhythmic alterations occur in the organism with a supersonic speed. The synchronised nature of different rhythms in the organism creates a harmonious system establishing a perfect homostasis in man.

The author for the first time in the world discovered that the biorhythms in man exist in the form of high-frequency radio-waves. These extremely rapid, momentary signals last only for a thousandth fraction of a second and its voltage is several millionths fractions of a volt. The author, with the help of his newly invented instrument, made it possible to study and record the biorhythms in the form of radio-waves in the high speed cathode-ray oscillograph. The author uses the neurotransmitters of the biologically active points known as Acupuncture points. Each of these points is distributed throughout the body along strictly defined meridians or the energy pathways that are fourteen in number. Each Acupoint acts as the projection of a specific organ, which can be worked upon through that point in acupuncture. It has been proved possible to register any changes in the rhythmical activity of cells on these meridians.

Are the Biorhythms influenced by Astral Bodies?

Even though there is a lot of scientific evidence of the influence of astral bodies on the human biological changes and there is scientific and authentic documentary proof, some scientists still do not believe of such influence, because there is no precision instrument to convince them. The author's electronic instrument records clearly the changes in the biorhythms according to the time.

The radio-wave pattern alters every two hours when the bio-energy changes from one meridian to another. The intensity and the amplitude of the bio-energy in the form of radio frequencies remains at peak level between 8 a.m. to 9 a.m. and 2 p.m. to 4 p.m. This can be recorded and seen in a cathode-ray ascilloscope having 24 MHz capacity, when the multichannel transducer is put on certain specific acupuncture points of the stomach meridian and the small-intestine meridian respectively. During this period, according to Chinese Acupuncture philosophy, the bio-energy is active in the stomach and small-intestine meridian. The proper digestion in the stomach and absorption of food take place during this period. The author has found that medicine, especially antidiabetics, vitamins get fully

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Astrological Miscellany

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to ' Astrological Miscellany ', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

Beginning at the Beginning

A STUDENT of astrology from Periyar District, Tamil Nadu, writes : " I have been quite puzzled by the indications of my own chart and the actual happenings. Could some light be shed on it? The chart apparently does not seem good at all.

" Born 25-4-1949 at 8 ghatis, 50 vighatis after sunrise near 11 N 16, 75 E 48. *Rasi* : The Sun 11-27 ; the Moon 336 37 ; Mars 3-8 ; Mercury 24-29 ; Jupiter 278-01 ; Venus 13-36 ; Saturn (R) 126 14 ; Rahu 2-15 ; and Ascendant 53-26 with a balance of 14 years, 4 months and 2 days of Saturn Dasa."

He furthes writes, that according to standard books, " Venus, Lagnadhipati and Kalatrakaraka, is combust ; Jupiter lord of the 8th and the 11th is in debility ; a cluster of planets are in the 12th ; Saturn is in the 4th, and being the lord of the 10th, is in the house of a bitter enemy.

" The logical predictions appear to be—an afflicted physique and unhappy family life ; a sinful and irreligious character (Mars, Rahu, the Sun in the 12th) ; short life and absence of gains (Jupiter in debilitation) ; poor education and afflicted profession (10th lord weak) ; and evil effects on parents.

" It is the reality which surprises me : Except for weak eyesight, I am quite healthy. My family life is good with a virtuous wife who respects my parents, does all work, and looks after my two very intelligent children. I am religious. There are countless times when on the brink of doing something very foolish or in need of help, I have felt and received divine help. I have no vices, nor did I ever have any. Though I have not been able to accumulate any wealth and am not very lucky in money matters, I have never had to depend on anybody. My educational career has been very satisfying. I have a string of gold medals, three post-graduate degrees, the last from Cambridge University (was sent to UK by government) where I secured distinction (which is considered a great honour). Careerwise I entered the administrative services in my first try. My postings have been good, they have helped me build a reputation for integrity.

Contra-indications

" I find events so far quite confusing. The possible prediction for Venus Dasa which will start in 1987 are equally divergent. It can be a bad Dasa which will bring family unhappiness, ill-health to the native, may be even death, fruitless journeys, a colourless 20 years as far as career goes, or

" a period of prosperity, long stay abroad, a profitable career followed by Sun Dasa which (going by Ketu Dasa's trend) will take the native after retirement (almost immediately after Venus Dasa) to a position of great power.

" It is indeed quite frustrating to learn astrology and find oneself unable to explain one's own horoscope and life trends ."

Our student reader does indeed have a mind-boggling problem. But let us start at the

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Observations on Horary Astrology*

B. SURYA PRAKASH

IN THE realm of Predictive Astrology nothing could be more useful than Prasna or Horary Astrology, which depends upon the time of birth of an idea in the mind, and is therefore a part and parcel of the general energy-system in which humanity has its existence. Valuable treatises such as *Chappanna*, *Prasna Jnana*, *Bhuvanadeepika*, etc., are available on this subject, in Sanskrit.

In this article I propose to discuss the method of answering questions pertaining to missing articles.

In any horary chart, "the Moon is the seed, Lagna is the flower, Navamsa Lagna the fruit and the Bhava representing the subject-matter of the query is the taste of the fruit" (vide *Bhuvanadeepika*, English Translation by B. L. Lahiri). Hence it is of utmost importance to see that the Moon is not afflicted in a horary chart, in order to enable us to have the sweet taste of the fruit.

The Lagna and the Bhava, representing the object, should also be free from afflictions. Further it is always best to have the benefics in angles and trines, and malefics in upachayas (3, 6 and 11); the 10th is also an upachaya, but being a *kendra* (quadrant) it is not desirable to have any malefic there.

Some General Principles

"If the rising sign is beneficial and joins beneficial *Shadvargas*, or if the rising sign be *sirshodaya*, the object of the question will be successful, if the reverse, there will be failure" (*Chappanna*, English Translation by Prof. B. Suryanarain Rao).

"When the full Moon is in the Ascendant aspected either by Jupiter or Venus, there will be speedy fulfilment of the desired object. If a powerful benefic occupies the 11th, then also the same effect may be predicted. General success may also be anticipated if (*a*) the lord of Lagna aspects Lagna and the lord of the Bhava about which the query has been put, aspects the concerned Bhava; (*b*) the lord of the Bhava in question aspects the Lagna while the lord of Lagna aspects the concerned Bhava; (*c*) the lord of Lagna and the lord of the concerned Bhava are together in one house or aspect each other or exchange places" (*Bhuvanadeepika*).

Questions Pertaining to Missing Articles

Usually in cases of missing artictes, the following combinations should be carefully noted:

(1) The rising sign which denotes the place occupied by the missing article.

(2) The decanate rising to have a description of the person responsible for the article misplaced or stolen.

(3) The number of the decanate, *i.e.*, I II or III to know whether the article is in front of the house, in the house, or in the backyard respectively.

A clue to the thief may be had from the rising decanate and the *Chora Graha*. The nature and lordship of the *Chora Graha* give a physical description of the thief.

(4) The relationship of the 7th lord with the rising sign. If there is a good relationship between the rising sign and the 7th lord, then the article lost has been misplaced; otherwise it is stolen. *Chappanna* is more precise in this matter: "If the rising sign falls in fixed signs or in fixed Navamsa or in Vargottamamsa, the stolen article will be in the place having been stolen by a close relation of the querist."

As regards the description of the thief, the following may be noted in addition to that

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*Reproduced from the *A.M.*, August 1958.

indicated by the rising decanate. If the *Chora Graha* (the 7th lord) is the Sun, the thief is young; Moon—young, middle aged or old according as the Moon is in the 1st or 2nd or 3rd decanate; Mars—middle aged; Mercury—very young; Venus rather old and Saturn—old. If the 7th lord has more masculine vargas, then the thief is a male; otherwise a female.

If the *Chora Graha* (7th lord) is in Lagna, the thief is in intimate relationship with the household people; the 2nd—someone in the household; the 3rd—a neighbour or a near relation; the 4th—some elderly person, a motherly relation, or a servant; the 5th—one of the children or a near relation; the 6th—an old enemy or a servant; the 7th—wife, wife's relation or one with whom the querist frequently deals; the 8th—a stranger, a washerman, a barber or some low-class psrson; the 9th—some vagrant, priest or a young Brahmin (or one with good conduct and character); the 11th—a friend, a trusted servant or a member of the household; and the 12th—a stranger or is one who is bed-ridden or is in miserable circumstances, etc.

If the rising sign is:

Aries: Then the missing article will be in lands frequented by sheep, goats, caves and mountains: mines; and localities where combustible substances are used.

Taurus: Projecting rocks, cultivated fields, jungles abounding in elephants, mountains and agricultural tracts.

Gemini: Gambling, pleasure and immoral places; aerodromes and aeroplanes; also tall and airy places.

Cancer: Tanks, sandy places and localities which are picturesque and which are supposed to be frequented by gods.

Leo: In addition to those indicated by Aries, the following may be noted: hunting places and localities which are infested with wild beasts and birds of prey.

Virgo: Grassy plains and meadows, large manufacturing cities, skilful workshops, and places where lovers meet.

Libra: Racing centres gambling and pleasure dens, bazaars and shops.

> **The general rule is that the direction of the strongest of the planets in the kendras gives the direction of the thief. In practice, the rising sign is a better guide.**

Scorpio: Openings in earth, natural caves, underground constructions, places where ant-hills are largely found and places frequented by scorpions, snakes and other venomous reptiles.

Sagittarius: Battlefields, places filled with weapons of defence and offence, chariots, warriors and horses and race courses.

Capricorn: Rivers, lakes, jungles, marshy places and large sheets of water where whales and crocodiles are found.

Aquarius: Toddy shops and sellers, drinking places, places where inferior grains grow and gambling and prostitutes' houses.

Pisces: Oceans, large rivers, places of pilgrimage, shrines and places where holy men assemble or wander.

The direction where the missing article is deposited or the direction taken by the thief is indicated thus:

Aries, Leo, Sagittarius—East.

Taurus, Virgo, Capricorn—South.

Gemini, Libra, Aquarius—West.

Cancer, Scorpio, Pisces—North.

Though the general rule is that the direction indicated by the strongest of the planets in the kendras should be given as the direction of the missing article or the thief, yet in actual practice, the rising sign points accurately to the direction.

With the above details about the place, direction, etc., of the missing article and the thief, any novice should be able to predict fairly accurately, questions pertaining to the missing articles.

The following is a practical example :—

A key-bunch of a cash-safe has been lost. Is it misplaced or stolen? Is there any chance of recovery? Question time at 2-25 p.m, I.S.T. on 20th March 1958, at Lat. 13° N., Long 5h. 10m. 20s. E.

Merc. Sun Moon	Ketu		
	RASI		Lagna
Mars Venus			
Sat.		Jupit. Rahu	

	Mars	Sat.	
	NAVAMSA		Ketu Venus
Rahu			Sun Moon
Jupit.			Lagna

Lagna is Cancer, a moveable sign; a double-bodied sign rises in Navamsa; lord of the 7th (thief) is in the 6th. Hence the article is stolen, Lord of the 7th in the 6th suggests that the thief must be a servant; the first decanate of Cancer rising indicates a man "holding fruits and leaves, elephant-bodied". Since the first decanate is rising, the stolen article has been placed in the front portion of the building. The direction is north. Since Saturn is also ruler of 7th, the chief must be an aged man. As regards recovery, we have lord of Lagna (Moon) and lord of concerned Bhava (2nd house because cash-box key is an object under 2nd house) together in the same house. Venus, a benefic, aspects Lagna. The aspect of Mars too is not harmful as he is aspecting from his exaltation place. It only delays recovery. The prediction given was that the article has been stolen by a servant (probably a gardener) and kept in a northern direction (Cancer) in the front portion of the building in or near a watery place (Cancer rising) and would be recovered, with some difficulty.

The prediction was fully realised and the real culprit was traced. He was no other than the gardener of the house who had kept the keys near a tree that had been just watered in the front portion of the compound in the northern direction.

ASTROLOGICAL MISCELLANY

(Continued from page 767)

beginning and verify the chart. Has it been correctly computed? The answer is a big NO. The Lagna changes by a big difference and so the entire picture changes.

Rasi: the Sun—12-55; the Moon—338-23; Mars 4-35; Mercury 25-59: Jupiter 279-31; Venus 15-05; Saturn (R) 127-36; Rahu 3-42; and Lagna 65-21 with a balance of 11 years, 9 months and 11 days of Saturn Dasa.

Even with a totally different Ayanamsa value, such a wide difference in the Ascendant point is quite unwarranted. So we double-check our chart and confirm it is correctly drawn.

Four planets in the 11th including the Lagna lord is indeed a formidable combination for lucky circumstances at birth and for success and happiness in life. Only the 10th lord Jupiter is in the 8th and he gets *neechabhanga* or cancellation of debility due to the Moon, ruler of the sign where he exalts, occupying a quadrant from Lagna.

Venus Dasa due to begin next here must be very gratifying. Venus as 5th lord is in the 11th and should be progressively good in terms of both career objectives and monetary benefits.

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Points to Ponder—V*

H. R. SHANKAR, B.A.

MARRIAGE, in essence, is culmination of pure love; an answer to longings and aspirations of complete life. When one's heart is pure, conduct is right and the mind is transcendent, the "inner instinct". makes the most reliable guide, like that of a homing pigeon, in finding the life-mate. Such a union happens to have been designed by destiny. Wise men of *Vedic* times, accordingly, considered that the only factor that weighed utmost in selection of bride was "instinct of love". *Apastamba-Grihya Sutra* (1.3.20) has this to say in the context of choosing a life-mate :

"Whatever girl pleases his mind and eyes will be good for him. Let him not consider else."

Marriages of those times paved the path to a life of fulfilment.

From the serene society of gracious living of the *Vedic* period, the gradual metamorphosis in social structure that has taken place has, in turn, given a new connotation to marriage. Today, marriage is much more than a union between a man and a woman designed by destiny. It is a partnership involving equal responsibility of both partners, sanctified by religion, sanctioned by society and acknowledged by the law of the land. Emphasis has shifted from the original base of "instinct of love" to other considerations and conveniences in man's fight for survival and supremacy over others. The inner voice that made a reliable guide in the conduct of life has gone mute. In the absence of reliable guidelines in finding a life-mate, marriage is proving a gamble. Under the pressure of changed social environment, marriage is no longer able to fulfil the longings and aspirations for complete life, but merely manages to whet them leaving man more frustrated and in greater turmoil.

Hindu culture and civilisation which alone employed the knowledge of astrology to guide man in every aspect of life steered through the pressures of time and withstood its ravages to grow and flourish while every other civilisation succumbed to time.

A need was felt for reliable tools in lieu of the blunted inner instinct for man to navigate through the turbulence, much as a navigator needs a compass, a sextant and a chronometer to perform as accurately as the "instinct" of a white throat warbler. Knowledge of astrology provided these tools to assist man in performance of the tasks of life. Hindu culture and civilisation which alone employed the knowledge of astrology to guide man in every aspect of life steered through the pressures of time and withstood its ravages to grow and flourish while every other civilisation succumbed to time. Marriages under the Hindu way of life lasted. Astrological counsel prevailed and was respected.

In any astrological study concerning marriage, one should not lose sight of the basic fact that the horoscope reveals the design of destiny; and not the manipulations of man. An essential prerequisite of marriage in terms of astrology is the "link of destiny" referred to as *Rinanubandha*. Marriages of conveniences, sans *Rinanubandha*, cannot survive or contribute to make life complete. Such marriages of convenience last only as long as the purpose for which they were envisaged warrants. If the sole objective of going through a registered marriage was to obtain Visa for migration, the marriage would dissolve once the migration is admitted; when the purpose happens to be greed of dowry, the marriage terminates with realisation of the dowry amount; similarly, once the physical craving and infatuation

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*Part IV has appeared in the *A.M.*, August 1986.

The treatment of the 7th Bhava therein covering married life is so exhaustive that the only task is to pick the appropriate dictum applicable to the case under scrutiny rather than to discover any new technique.

drains out, the marriage also dries up. Such marriages are not designed by destiny and accordingly cannot be brought under the astrological concept of marriage. They need to be delineated considering the merit and objective such as cheating, debauchery and such other criminal intents. The objective of seeking astrological counsel is specifically to avoid such pitfalls and ensure that the proposed union has the sanction of destiny which alone would bloom.

Classical works on astrology are replete with dicta for delineation of marital aspect in a horoscope. The treatment of the 7th Bhava therein covering married life is so exhaustive that the only task is to pick the appropriate dictum applicable to the case under scrutiny rather than to discover any new technique. Research at best needs be directed towards adaptation of original ideas to fill the present situations. In considering marriage, we had to reckon with social, religious and legal constraints in addition to the work of destiny forces. While religion envisaged marriage before attainment of puberty, law of the land forbids the same. Neither of these stipulations could be delineated from a horoscope, which reveals only the design of destiny. Though a marriage is promised by destiny, its manifestation cannot be beyond the environmental constraints. Whereas astrological dicta are independent of environmental constraints. Consequently, using the fabric of dicta one needs to tailor the dress to fit the contour of the environment. It is therefore of utmost importance that we take into consideration the social, religious and legalfactors and adapt the astrological dicta suitably.

We do well to start the exercise of adaptation at the base level. Simple thumb-rules serve this purpose well, though necessarily they would be broad-based. One such general approach would be to find out whether the native of a horoscope is destined to marry. By and large, most natives get married. Some of them could as well be marriages of convenience. With the guidance of a thumb-rule, the situation gets clearer. For this purpose, we take the zodiac segment between the Nodes and the Ascendant. When this arc is measured from zero degree Aries (Sidereal) it denotes a point in the chart. We will refer to this point as the *Eclipse Point*. When the *nodes* and the *luminaries* conjunct on the same plane, we witness a mundane eclipse of a luminary. Similar effect would be on the life of the native, when any planet happens to be on the *Eclipse Point* so arrived. When planets like Venus, Mars or the luminaries are on this point, the native would be denied married life marking dark patch (eclipse) in life or incompletion. We have to bear in mind that in the discussion of married life, reference to denial of marriage does not necessarily imply celibacy. It is only indicative of "void" or a "gap" in one's life. Let us take for the purposes of illustration the horoscope of Sri Aurobindo. Born 15-8-1872 Calcutta, 5-17 a.m. Ascendant is Cancer 23° and Node is placed at 47°, *i.e.*, Taurus 17°. The arc is 66°. We find that the Moon is in Sagittarius 6°, *i.e.*, exactly on Nodal axis of 66/246°. In adopting this rule, care needs to be exercised to work out Ascendant on the *Parasara* method of converting Ishta ghatis into diurnal arc and then applying to the longitude of the Sun. Ascendant arrived at by any other method, without going into the merits of the systems, is likely to yield misleading results. The rule needs to be seen as a thumb-rule, and not an answer in itself. It only signals that marital aspect needs further in-depth study, as it is eclipsed.

Next we turn our attention to the placement of Venus in the horoscope. Venus is the significator of "love", the culmination of which is marriage. When Jupiter is placed next to Venus, with no other planets intervening in between, then it can be surmised that the native would lead a marriage life that gives fulfilment to life. It signifies a complete life with a compatible life-mate and worthy progeny, living a harmonious life. These results would manifest in spite of presence or absence of any other yoga contributing to or afflicting married life in the chart. On the other hand, if Venus were to be sandwiched between two luminaries, *i.e.*, for instance the Moon in the next sign to Venus and the Sun in the sign behind Venus, with no other planet intervening in between, then married life of the native would go on the rocks, and in any event the first marriage would break. In an earlier article, I have already touched upon the impact of the Moon and Venus opposition in a horoscope, which does not augur well or contribute to harmony in married life. Similarly association of Venus with Mars and Rahu in the same sign in a horoscope underlines a tendency to elope with or have affair with another's life-mate.

The Ascendant, as already pointed out, is the diurnal position of the Sun. Much as the Ascendant is a significant point of reference concerning the study of the life pattern of the native, the diurnal position of Venus provides a point of equal significance with reference to the marital aspect of life. In fact, the combinations mentioned earlier would be more valid when viewed from the diurnal chart, as this makes a true Bhava chart against the background of the Kalapurusha chart. In considering the transits of planets for purposes of timing the marriage event, it is the distance Venus will have to transit or progress to arrive at the Ascendant point that would be significant. Actually, this would give the complement of the position of Venus in a diurnal chart. A simple mathematical formula would be Ascendant minus Venus. When either Jupiter or Saturn happen to be transiting the point of Venus in either of these charts or its square (kendra), *i.e.*. 90°, 180° and 270° from it, the event manifests. In this context we will have to take into consideration the sensitive point arrived at from the arc between the Ascendant and the Node. Since an event like marriage occurs once in a lifetime, by and large, and either of the two planets Jupiter and Saturn would be transiting over one or the other point in cyclic recurrence, the task would be in identifying the specific transit that is related to the event. Again, we will have to take into consideration the religious, social and legal stipulations within which the event will have to manifest. When it was obligatory by religious decree that the marriage takes place before the girl attains puberty, the likely transits within that small span were being considered. Since the law now forbids such early marriages, we have to shift our scanning to the next span. Presently, an age between 20 to 30 years can be viewed as marriageable age and accordingly the transits covering this span will have to be scanned. We will have to bear in mind that what is destined can only manifest to the extent and in the manner the environment permits. Divorced from environmental considerations, predictions cannot be realistic.

When Jupiter is placed next to Venus, with no other planet intervening in between, then it can be surmised that the native would lead a married life that gives fulfilment.

Similarly association of Venus with Mars and Rahu in the same sign......underlines a tendency to elope.........

The fundamental principles of astrology are only concerned with the design of destiny and the horoscope depicts what destiny holds. In the context of marriage, the essential astrological factor is the link of destiny between the two horoscopes of the couple to be united by marriage. Such other considerations as religious rites, social customs or legal seal are beyond the scope of the horoscope; so also marriages of convenience which keep no schedule. Among others, one simple way to

(Continued on page 823)

Pandit Bolanath to the Rescue

ARGUS

SHARP at 3–30 in the afternoon Pandit Bolanath Sastri's door-bell pealed sharply disturbing his afternoon siesta. He opened the door half-heartedly to find a middle-aged woman before him with her sun-glasses in her hand.

Although not very fair of complexion, as she said "Namasthe", her cheeks caved into dimples *a la* Sharmila Tagore, which sent the Jyotish Samrat notching for a sixer; she was so pretty, yet matronly.

As he escorted her into his sky-lab, I mean, his consulting room, she introduced herself, "I am Mrs. Sushma; I had taken an appointment with you."

"Yes, yes, I remember" replied the astrologer and seated her on the bed-*cum*-sofa that had recently been renovated.

While the Pandit, in his confusion, searched for his snuff box, the visitor had a good look at the room which was sparsely furnished and had little to boast by way of art or fashion.

The lone cup-board that was half open was stacked with books arranged pell-mell; on the table stood a ramshackle stand holding together in an ensemble all sorts of ill-assorted pens and pencils to help the absent-minded soothsayer whenever he misplaced one which he often did; on the left stood an ancient globe of the earth to give him directional values of places and events one reads in papers these days.

"Panditji," began the lady, "I am rather curious to know why you have not displayed the sanads, citation of merit, titles, etc., which must certainly have been bestowed on you, even as your brother astrologers—true or false—do, the doctors or as sportsmen who display their trophies."

"Nobody gave me any and I dont't want to display them even if they did precisely because of the fear you hinted at. Jyotish Samrat, the title which this fellow Argus calls me by is his own coinage and God knows why he persists, even though I have upbraided him several times. Fact is, I am a crank. You know the proverb: a known Brahmin need not parade the sacred thread—Ha, ha!"

"You are a funny fellow" remarked the lady.

Shoveling the stimulating pinch of snuff kept ready, into his capacious nostrils in an aside, sort of apologising, "I hope you wouldn't mind", the Pandit faced her wiping his bleary eyes.

"Now tell me what the problem is."

The lady handed to him a slim volume and said, "This contains my daughter Priya's horoscope. I want you to study it and tell me all about it."

"Oh! exclaimed he and ogled at the visitor from under the steel frame of his glasses to size up her imperatives before opening the book.

Not perhaps satisfied with the details found in it, the Pandit took out his pocket computer and wiping it gently as though it were a darling pup, pressed the button in quick succession, tabbed the results which he noted them on his pad and peered at them.

While he did so, the lady looked on smilingly at the antics of the old man and his facial contortions which fleeted reflecting the shades of thought passing through his mind.

Finally the maestro scooped out his customary magnum dose before the start which he sent to his cranies. The chart as setout by him is given below.

Ascendant 282° 49′; the Sun 211° 49′; the Moon 43° 25′; Mars 266° 11′; Mercury 192° 30′; Jupiter 130° 37′; Venus 165° 29′; Saturn (R) 342° 39′; Rahu 2° 54′; Mandi 280° 40′; Uranus 154° 51′; Neptune 210° 38′; Pluto 151° 06′. Ayanamsa 23° 24′.

Wiping his nose covertly with his unkempt hanky the Pandit began, "Do you mind my

Saturn (R)	Rahu	Moon	
	RASI		
Ascendant Mandi			Jupiter
Mars	Sun Neptune	Mercury Ketu	Venus Uranus Pluto

being outspoken? I mean in my estimate of different aspects of the chart. May be I shall be harsh, even wrong. I am however open to correction, understand?"

"Perfectly."

"Is the girl married?"

"It is for you to say!"

"I asked you because I fear serious trouble to her, particularly at the present time which will spearhead her unhappiness. If not married, I would have warned her to postpone the event till after a few years."

"Years? Suppose she is married?"

"Let me proceed on that hypothesis. Karaka Venus is debilitated and is uncomfortably conjunct with the two modern malefics Uranus and Pluto which is a dangerous brew. The 7th lord Moon is opposed by an equally obfuscating combine—the Sun and Neptune. Rahu in the 4th house denies her marital happiness—*sukha*—his dispositor Mars occupies the 12th, house of secrecy. Presently she is running Rahu major Dasa and Jupiter minor. These in their totality presage trouble."

"What sort of trouble?"

"Uranus-Pluto conjunction is perversion and overthrow of social norms. Bracketed with debilitated Venus, it may take the form of an unnatural or unacceptable type of marriage. Am I right?"

"Can you expand it?"

"Shades of Sabira Merchant!" Laughed the Samrat and the visitor joined him in his jocularity.

The Pandit continued, "The 7th lord Moon is opposed by the Sun–Neptune combine which causes confusion of mind and self delusion; being in Scorpio the sign of Mars, it makes one a victim of hallucination to such an extent as to end up as a problem unto oneself and others. Forgive me, if I am being harsh, but that is the truth as I understand it."

"I don't quite understand; can you say how it happens or happened?"

"I shall begin at the beginning. According to Parasara, Rahu in Jupiter, as in her horoscope, will cause कर्मविघ्नो मानहानिः नारीचेत पतिघातिनी । *i.e.*, loss of reptutation and danger to husband. As Jupiter occupies *mangalya-sthana*, I don't envisage widowhood. Let me now use the microscope. The 7th lord Moon's dispositor is Venus who is also karaka for the factor under consideration and his placement in the 9th makes me feel that the drama has an overseas base. I am now caught in skein"

III

The Pandit obviously felt fatigued; for he removed his glasses and pressed hard at his temples shaking his head vigorously. Finally his left hand instinctively probed his hip and fished out the ivory snuff box which he coddled for a while and inhaling a fast pinch under cover of the other hand, looked immensely relieved.

"Madam, the problem enters forbidden territory. A wrong step may blow up a mine. Please pull me up if I tread one, will you?"

"Surely; please go ahead," said the lady laughing at his metaphors.

"The Moon is also karaka for mother. The 3rd from it, Cancer, denotes her sister, being an even sign and also ruled by a female planet. The 5th from it, Scorpio, denotes the latter's son, a martian, a crafty person. Treachery can be seen in the presence of afflicted Neptune there, and his aspecting the Moon who happens to be the 7th lord. It is possible, Madam, that the girl was tricked into marrying him, her cousin on the mother's side which is cognate and therefore illegal. In view of the present Jupiter *Bhukti*, the girl now faces social stigma. Am I anywhere near the truth or my imagination is running riot? I wish to be corrected."

"You are hundred per cent correct; but can you tell me if it was her own choice or due to other influence like brainwashing, blackmail, etc.?"

"The Moon, *vargottama* in the 5th, makes her an intelligent girl, but immature; susceptible to psychological influences, as her mind works negatively (opposition by afflicted Neptune) which is compounded by love of secrecy (Mars in the 12th). She is a born rebel, as I said earlier, but hasn't got the guts to stand up to her convictions or others' criticism; she will break down and become confused when confronted by opposition. Taking the situation as a whole, I feel relatives must have hatched a conspiracy to net the girl out of financial motive (Jupiter in the 8th).

"Do you think so? Could it not be blackmail or blackmagic?"

"No; for the simple reason that blackmail cannot end in marriage and she is too modern to believe in blackmagic."

"What about her future? How should we go about arranging it?"

"I shall be brutally frank, even if I am wrong. Retrograde Saturn, vitiated by Mandi aspects debilitated Venus which is demonstrative of emotional frustration, disappointment in love and consequent depression mania. In the normal course such a configuration should lead to an unresponsive, dictatorial husband whose only concern will be money. Again. Saturn's opposition to Uranus makes people feel insecure by reasons beyond one's control and develops irritability of mood. And Pluto's involvement in this area makes it Karmic *via* conspiracy."

IV

The Pandit paused here and drank a *lotaful* of cool water from the mudpot kept covered with wet-cloth at the corner and offered another to the visitor which she politely refused.

"Let me continue," began the Pandit. "Neptune's affliction to the Moon also causes emotional impulsiveness induced by subtle inter-play of unconscious telepathic forces. She lacks discretion in her choice of associates. Even domestic affairs are apt to be confused and disorderly because of psychological complexes. Other could take advantage of this weakness by playing upon her feeling. Psychosomatic ailments and emotional tensions are in evidence. Under these circumstances the parents owe a great responsibility towards her. By the way, is she now with the parents or the in-laws?"

"With parents."

"Then she should be told in no uncertain terms that her action, known as cognate marriage, is bad in law and worse genetically. Its end product is mongolism in progeny. If she is convinced, I shall set out the ways of her rehabilitation. But should she be unwilling to abrogate the marriage, too much of direct or indirect pressure will beget dangerous consequences."

"She is now convinced of the impropriety of the marriage and the social stigma attached to it. We have not told her the awful genetic consequences."

"But how come that you were not aware of all the goings on at the time?"

"We were overseas having left the child to continue her education."

"And, the boy?"

"He is overseas and, as you say, must have manipulated the event behind our back with the connivance of relatives."

"When did you come to know of it?"

"Immediately after the event, neighbours wrote to us of the mysterious festivities in our house with a raw hints that made us rush here."

"And the marriage was consummated here, and I believe, registered?"

"Yes; and the boy returned immediately promising to take her later."

"Obviously it was a trick. Let me now concentrate on what is to be done. Mars in the 8th implies divorce and it is worth taking out immediately. The ground has to be illegality under Hindu law, being among blood relations. May be it takes a couple of years for its grant by which time Jupiter's sub-period will be over. Now Saturn's *Bhukti* that follows

(Continued on page 814)

Doctor's Drugged Moon—II*

K. N. RAO, I.A.A.S.

Summary and Conclusions

To sum up. apply the following rules :

(*a*) Jupiter should influence 1, 5, 10 houses and/or their lords. Other benefics may do this also.

(*b*) Mars should influence 5 and 10 houses and/or their lords. Other malefics may do this also.

(*c*) The 8th lord in preference to the 6th lord should influence the 5th house or its lord.

Then examine the Moon as shown. Further, narrow down the examination.

Thumb-rule

I have four thumb-rules to clinch a conclusion about a medical career. I am giving only one here, revolving round the Moon of a doctor.

(*a*) The Moon must have some connection with the 8th lord from it through its Rasi lord or its Nakshatra lord or

(*b*) the 8th lord from the Moon must be heavily afflicted or

(*c*) the Moon-sign lord must be heavily afflicted or

(*d*) the 10th house from the Moon must have a heavy affliction.

The Moon connection with the 8th lord from it

Case 1	The Moon is with the lord in the Nakshatra of Rahu in the 8th from the Moon.
Case 2	The Moon is in the Sun's Nakshatra who is in the 8th from the Moon.
Case 3	The Moon is in Ketu's Nakshatra who though in the 6th from the Moon is aspected by the 8th lord.
Case 4	He is an orthopaedist.
Case 5	The Moon is in the Nakshatra of Venus who is with the 8th lord.
Case 6	The Moon is in the Rasi of Venus who is aspected by retrograde 8th lord.
Case 7	The 8th lord is heavily afflicted.
Case 8	The Moon is afflicted. The 8th lord is afflicted who is also the Moon-sign lord. The 10th house has heavy affliction.
Case 9	The Moon-sign lord and the 8th house are heavily afflicted.
Case 10	The Moon himself and the 8th lord are heavily afflicted. The Moon himself is the 8th lord afflicted.
Case 11	The Moon-sign lord is heavily afflicted.
Case 12	The 8th house from the Moon is heavily afflicted.
Case 13	The 8th house from the Moon is heavily afflicted.
Case 14	The Moon himself is heavily afflicted.
Case 15	The 8th house and the 8th lord are both afflicted.
Case 16	The Moon himself and the 8th house are afflicted.
Case 17	The Moon himself and the 8th lord are afflicted.
Case 18	The 8th lord from the Moon is afflicted.
Case 19	The Moon-sign lord and the 8th lord are afflicted.
Case 20	The 8th lord from the Moon is afflicted by Saturn (R) who aspects Mars. The Moon-sign lord gets afflicted too.

Conclusions

(1) But the examination of the Navamsa and Dasamsa, according to me, are conclusive though as I have said there are other thumb-rules which I will discuss later.

(2) Readers should not jump to conclusions. Indications given here have worked in more than 80% cases. It is always the exceptions that need deeper scrutiny. Jaimini's methods are more precise but then we need accurate data. Bhrigu's approach is spectacular but does not pinpoint.—7.86.

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*Part I of the article has appeared in the *A.M.*, September 1986.

TABLE II

	Moon in	*Connection with 7 H or 7 L*	*Moon's Rasi-lord*	*Moon's Nakshatra lord*	*Malefic Association*	*Benefic Association*
1	Libra—Venus 8° 34—Rahu	Mars aspects 7 H–Mars is with Moon	Venus conjoined with Mars	Rahu placed in 8th from Moon	Rahu's Nak. Mars conjoined	Jupiter, Venus
2	Vrishabha—Venus 1° 58—Sun	Moon-aspected by Mars from 7 H	Venus with Rahu and Sun	Sun with Rahu 8th from Moon	Mars, Sun, Rahu	Jupiter, Mercury
3	Simha—Sun 6° 34—Ketu	Moon sign lord aspects 7 H NL is in 7H	Sun with Rahu aspected by Saturn	Ketu aspected by Sun–Jupiter placed in 6th	Sun, Rahu, Saturn	Jupiter, Mercury. Venus
4	Mithuna—Mercury 26° 59—Jupiter	Moon in 7 H, N L Jupiter also in 7 H	Mercury with Sun	Jupiter conjoined. Orthopaedic	....	Jupiter
5	Mesha—Mars 22° 3—Venus	Moon's N L is Venus with Saturn who aspects 7 H	Mars with Saturn debilitated Venus	Venus with Mars–Saturn placed in 6th	Saturn, Mars Sun	R L,N L aspected by Jupiter
6	Vrishabha—Venus 14° 28—Moon	In Lagna aspects 7 H	Venus with Saturn–Ketu in 3rd H along 6 L	Moon who is afflicted by Mars	Saturn, Mars, Ketu	Jupiter (R) aspects R L
7	Meena—Jupiter 4° 3—Saturn	R L is in 7 H N L aspects 7 H	Jupiter (R) aspected by Saturn placed in 6th	Saturn with Rahu	Saturn, Rahu	Moon himself
8	Tula—Venus 5° 57—Mars	N L Mars is 7 lord	Venus aspected by Saturn is 8th lord	Mars debilitated with Sun–Ketu	Saturn, Sun, Ketu	Moon unaspected Mercury
9	Vrischika—Mars 21° 58—Mercury	Himself 7 lord	Mars with Saturn—Rahu in 8th	Mercury with Sun–Venus aspected by Jup.	Mars, Saturn, Rahu	Jupiter, Venus

10	*Karaka—Moon 13° 28 Saturn*	*In 7 H with Ketu aspected by Saturn —Mars*	*Moon with Ketu aspected by Saturn—Mars*	*Saturn with Mars —Rahu—Venus aspected by Jupiter 8 lord*	*Saturn, Mars, Rahu, Ketu*	*Jupiter, Venus*
11	Dhanus—Jupiter 19° 12—Venus	N L Venus is 7 L in 7 H	Jupiter aspected by Saturn—Mars	Venus placed in 6th	Saturn, Sun, Ketu	Venus, Mercury Jupiter
12	Simha-Sun 14° 38—Venus	Placed in 7 H with Venus—Mars	Sun with Mercury aspected of 12 H Saturn (R)	Venus with Mars —Moon	Sun, Mars, Saturn	Venus, Mercury
13	Mithuna—Mercury 8° 12—Rahu	N L Mercury aspects 7 H	Mercury with Sun-Mars aspected by Saturn (R) 6th lord Mars	Rahu aspected by Mars	Sun, Rahu, Mars, Saturn	Moon unaspected
14	Karaka—Moon 16° 13—Saturn	N L in 7 H conjoined with 7 L	Moon with Venus aspected by Mars	Saturn 8th lord	Saturn, Mars	Venus
15	Kumbha—Saturn 27° 6—Jupiter	N L is 7 L, Sun aspected by Mars	Saturn with Mars 6th	Jupiter with Ketu	Saturn, Mars, Ketu	Jupiter
16	Dhanus—Jupiter 29° 6—Sun	....	Jupiter with Sun-Mercury 6th	With Jupiter—Mercury 6th	Saturn, Sun	Jupiter, Mercury
17	Mesha—Mars 18° 5—Venus	....	aspected by Saturn	Venus with Rahu	Saturn, Ketu, Mars	Venus
18	Thula—Venus 25° 14 Jupiter	R L Venus aspected by 7 L Saturn	Venus aspected by Saturn	Jupiter	Saturn, Sun	Jupiter, Mercury
19	Vrischika—Mars 8° 11—Saturn	wit'ı Jupiter 7 L	Mars with Ketu	Saturn	Saturn, Mars, Ketu	Jupiter
20	Kanya—Mercury 27° 34—Mars	....	Mercury with Mars aspected by Saturn (R)	Mars aspected by Saturn	Mars, Saturn	Jupiter, Mercury

Planets and the Chernobyl Disaster

S. K. KELKAR

I ERECTED the chart of the first appearance of the comet which was calculated by astronomers as 9 a.m. (GMT) on 9-2-1986 much before its appearance. The horoscope was full of inauspicious forebodings. At the same time it was hinted that Russia might face a natural calamity including an earthquake.

The Chernobyl incident occurred in the last week of April 1986. The *News Week* reported: "It was by far the worst nuclear radiator accident ever, catastrophic meltdown and explosion in a Soviet power plant that sent radioactive plumes across Europe as fear raced down the wind with the fall-out as Moscow tried to stifle the full story of the disaster. European governments were outraged and even the satellte showed traces of anger as they tried to tell citizens how to protect themselves." The basic reason for the terrifying nuclear accident was that one of the reactor cooling systems failed, the core got overheated and the explosion tore off the roof, reeling radioactive clouds that set off across the entire continent.

Such an accident, the USA and others felt, would hold back the development of USSR. Mr. M. Gorbachyev took the event in a different way. While addressing the nation on TV after the event, he said: "We realize that it is another sound grim warning that the nuclear era necessitates a new political thinking and a new policy. As is known mankind derives a considerable benefit from Atoms for peace. It stands to reason that we are all obliged to act with still greater caution, to concentrate the efforts of science and technology to ensure the safe harnessing of the great and formidable powers contained in the atomic nucleus."

PLUTO

Pluto was a newly discovered planet in 1930 at Lowell observatory, Arizona, USA. It was named by a little girl at Oxford in England. For a long time since its discovery, its qualities and characteristics were under study. Now, the 8th sign, Scorpio, is allotted to it. It takes about 240 years for its revolution round the Sun. It is smaller than Earth.

It is a debatable point among astrologers whether Pluto's influence can be reckoned in personal activities. All western astrologers locate the position of Pluto in the chart along with the remaining 11 planets including Herschel and Neptune. Some Indian astrologers do mention it while casting a chart.

In Mundane astrology Pluto is of importance. One of the peculiar characteristics of this heavy and the most distant planet is that it brings regeneration after destruction in case it transits sensitive points in a chart. One political party will be completely vanquished and thereafter a new one takes over. On earth, certain areas will be completely washed out or destroyed or annihilated, and altogether a new city or town or country may be established in the devastated area. This destruction may be due to wars, natural calamities or destruction by man-made weapons like the atomic bomb or nuclear weapons.

It is generally said, the discovery of Pluto was followed by the discovery of atomic energy. The first atomic bomb was dropped on Hiroshimo (Japan) in August 1945 in order to put an end to the second World War. At that time this planet was 11 degrees and 40 minutes in Leo according to the Western system. The following dates regarding the atom bomb are relevant:

At the time of conception of December 6 1941, Pluto was in Leo 5.55 (retrograde). The first controller nuclear chain re-action began on December 2, 1942 when Pluto was retrograde in Leo 7.

The atom bomb was thrown over Hiroshimo on August 6, 1945 (Pluto—Leo 10.10). It means from the discovery of the atomic bomb to the time of its use, Pluto was in Leo. It would be worth studying as to whether Leo has any say on the atom or nuclear energy.

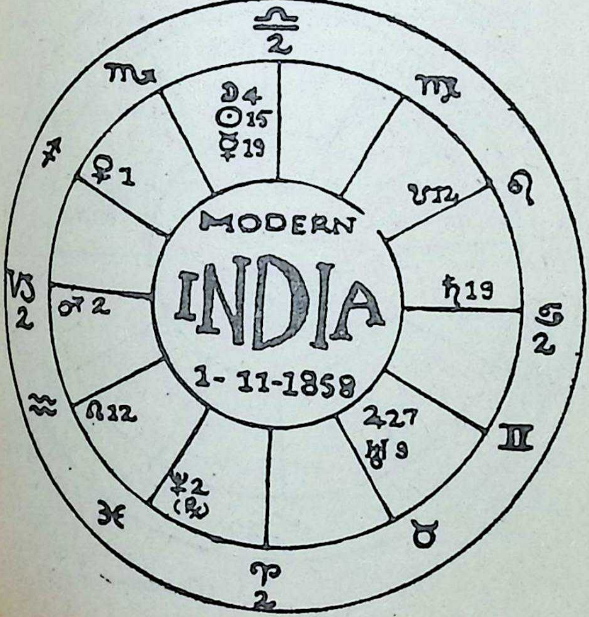
Retrospect

It is my habit not to ignore what others say about any planet and their aspects. The rules framed by earlier astrologers should be checked and re-checked to find out whether their conclusions have any grain of truth. If useful, we can accept them and if the rules do not stand to reason and test, they can be discarded. However, before rejection they must be given full consideration.

The strength of the atom is unimaginable both for use as well as misuse. Such an object as the atom may have something to do with Pluto.

After the first explosion, the super powers, namely, USA and USSR were the only nations who knew the technique of nuclear energy. In the world today, no single nation can capitalize any secret. The technique goes on spreading to other countries also. England and France followed the two big powers.

China, the most populous country after India, conducted atomic operations between 1958 and 1964 at a huge cost. In the foundation chart of China Aquarius 11 is rising on the Ascendant and Sagittarius 1 on the meridian cusp. The planets of October 1, 1949 if inserted give the foundation chart of modern China. During 1958–1964 Pluto was transiting Virgo which is the 8th house of the map. In addition Saturn was in Sagittarius—in the 10th from the Ascendant. It had established its superiority so far as nuclear energy is concerned.



After studying this and many other charts, I predicted in 1969–70, that India would also become a member of the nuclear club during the transit of Pluto in Virgo (Indian system) which is the 9th house of India's chart. Indeed, I was ridiculed by many on the score that our scientists did not know the art of blasting even fire-crackers. I tolerated the criticism calmly and quietly. The critics were silenced when on May 18, 1974 the first nuclear explosion took place in Rajasthan (Pokarna). I always say, the rules of astrology are infallible provided the predictions are based on careful study and rich experience.

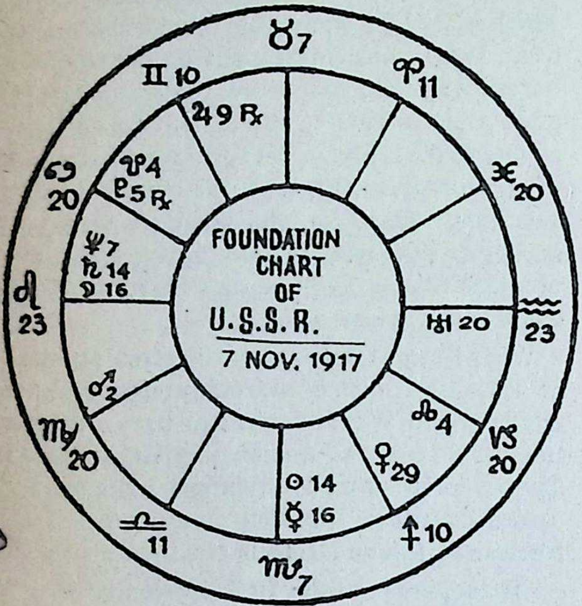
What I want to convey to the serious students of astrology is that we can precisely predict anything and everything if we have a reliable foundation chart of a country. All the planets known to us should be properly studied and used discreetly for predictive purposes.

Nuclear Meltdown incidents

Chernobyl is not the first incidence of nuclear meltdown. As many as 10 such incidents have occurred in the past:

Reactor	*Type*	*Year*
NRX (Canada)	Experimental pressure tube	1952
EBR–1 (US)	Experimental fast reactor	1955
Windscale (UK)	Plutonium production pile	1957
SL–1 (US)	Experimental mobile reactor	1961
Enrico Fermi (US)	Experimental fast reactor	1966
Chapelcorss (UK)	Plutonium production reactor	1966
St Laurent (France)	Magnox reactor	1966
Lucens (Switzerland)	Experimental reactor	1969
Three Mile Island (US)	Pressurised water reactor	1979
Chernobyl (USSR)	RBMK	1986

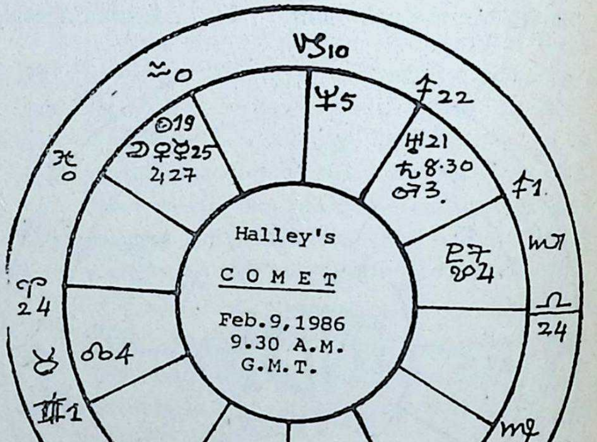
The first meltdown event occurred in Canada in 1952. According to Raphael, Canada is ruled by the 6th solar sign Virgo. Pluto was in Leo (in the 12th house) and Saturn–Neptune were both in Libra (the 2nd house). The ruling sign was afflicted between two malefics. In 1955, a similar event occurred in USA. In the foundation-chart Gemini 20 is on the Ascendant, Leo 28 on the 4th and Aquarius 26 are on the 10th house. In 1955, Pluto was moving from Leo 26 to 28 degrees. It means exactly on the 4th house. In 1966 three such incidents were reported in the U.S., U.K. and France. Pluto and Herschel both were transiting the 4th house. France is ruled by Leo (Indian system) or Virgo. The transit of Pluto and Herschel here caused grave tension in France. In the chart of England both these planets were over radical Saturn and in opposition to the Moon.



Now let us then turn to Chernobyl. In the foundation map of USSR, Leo 23 is rising on the Ascendant (WS), Taurus 7 on the meridian cusp and Scorpio 7 on the 4th house. At present Pluto is quite close to the 4th house. On the eve of the event, *i.e.*, 24th April 1986, there was a lunar eclipse. On the eclipse day the Moon was in the 4th degree of Scorpio (WS) and the Sun in Taurus. There was the Moon–Pluto conjunction near the 4th house in opposition to the Sun and in square to radical Neptune (Leo 7) in the 12th house. Are these planetary positions sufficient to explain the unexpected disaster? I had specifically predicted in 1985 in the 1986 Annual forecasts published in many periodicals that Russia might face a severe calamity including earthquake and an unforeseen tragedy.

Cumulative Effect

While commenting on Halley's comet, I have stated therein: "It is perhaps wrong to ascribe all the happenings to the occurrence of one celestial phenomenon. They are the cumulative effect of various types of planetary aspects. Quite near to the appearance of Halley's comet (February 9, 1986) there was a Saturn–Mars conjunction on February 17, 1986. Some of the astronomers (normally do not predict) and astrologers too may be tempted to ascribe any event or events occurring around this time to the comet. It would be correct and scientific to conclude that the events may be due to a combination of all the factors mentioned." Among the possible effects: it had been indicated therein that "scientists and international organizations like UNO will be called upon to sit together and evolve a formulae to reduce the ill-effects of the blasts which may be through



(Continued on page 814)

Planets and Your Health Problems

SATABHISHA

IN every walk of life, people both rich and poor, old and young—all will assure you that the greatest blessing of life is good health. Without it, no man and woman can enjoy real happiness.

Many wealthy, successful individuals have expressed the earnest willingness to give up all their material valuables for a sound and healthy body. The pleasures and the luxuries that money can bring only heighten the tragedy of ill-health, for it is pathetic irony that sees a prosperous man suffer physical and mental torture.

> **The pleasures and luxuries that money can bring only heighten the tragedy of ill-health, for it is pathetic irony that sees a prosperous man suffer physical and mental torture.**

The future of ones' life—whether it be concerned with his business career or his love and marriage interest—is wholly dependent on the continuation of his good health. Everyone owes himself and his family the necessary care and attention to the physical condition that will ward off the ravages of medical neglect. "Visit your physician at least twice a year" is not a promotional slogan thought up by medical men. It is a truism that has evolved from the lips of the ordinary man or woman with centuries of human suffering.

Fortunately, you and I are living in an age which reaps the harvest of our one hundred years of careful and fruitful scientific research in the field of medicine and surgery. The amazing list of discoveries in this field which have given us cures, preventives, and effective treatment of heretofore highly fatal diseases need not be repeated here. We are all aware of the control physicians have now over diabetes, tuberculosis, infantile paralysis, pneumonia, blood poisonings, diphtheria, etc. Would we not be fools then, to neglect taking advantage of the inexhaustible knowledge of modern medical men? If you are intelligent, if you are interested in enjoying a long, happy life, you will pay heed to your individual health problems.

Without exception these health problems begin with the attention you give to your body, your own habits of eating, drinking and sleeping, and your own minor, local treatments to occasional light illnesses—headache, cold and the like. Thus your characteristics with reference to these are of enormous importance. For this reason the individual studies that follow should be a great and lasting help to everyone.

Aries

Because of the intensity of your mental, emotional and physical activity, you should be considerate in your diet and the facts which pertain to your health, relaxation and sleep. You are inclined to burn up more mental and physical energy than the average individual. It is apparent that you require a balanced diet in regard to vegetable and animal foodstuffs; the nature of which you can best learn from a dietician or by consulting your family physician. Fresh air, sunshine, good home surroundings, proper diet, relaxation and rest will save you from many ailments common to those of your temperament. Your sign presides over the head and face, thus common head colds should be guarded against in order to avoid complications. The eyes should receive attention and should not be overworked. The teeth should be looked after carefully at all times. Colds are more apt to affect the sinuses and throat than the chest. You have a good physical constitution which shows fine recuperative powers. Care should be taken in matters of drinking, for the kidneys are easily affected.

It is apparent that your ailments are acute, rather than chronic in nature, under ordinary circumstances. Chronic ailment with Aries people is usually the result of carelessness. Avoid mental, emotional, nervous and physical stress of the middle years of life.

Taurus

You are apt to be quite sensitive in the region of the neck, throat and ears. Do your best to avoid exposure to common colds, for they have a tendency to affect the throat and often further complications result. Also avoid overstraining the voice. You are both with a fairly good physical constitution and are capable of withstanding the ordinary rigours of life with great fortitude. Learn to cultivate the habit of rational control in matters pertaining to food and diet. Avoid over-eating and curb or control any tendency for excess of rich foods. Be rational in your diet and you will do much to avoid the ailments common to the digestive system. Be moderate in your indulgences and you will get more enjoyment out of life.

Gemini

Indications show a somewhat sensitive and nervous temperament which, unless controlled, reacts very quickly to conditions and circumstances. Your sign presides over the chest, lungs, hands and arms. These parts are most easily affected if you do not use good judgement in matters of health. Always do your best to avoid exposure to common colds. It is also advisable not to overwork body or mind as this appears to tax your sensitive nervous system and makes you peevish and irritable. Use care in your diet and eat wholesome, nerve building, strengthening foods. Plenty of fresh air, sunshine and light exercise are very essential to your physical and mental welfare. You should never confine yourself to close or stuffy quarters. Above all, endeavour to do your best to exercise rational control over your tendency to brood and worry. If this habit is indulged in too much you are apt to upset the functions of the important glands in your body and thus lay the foundation for future complications in your state of health. Also be moderate in your indulgences, and avoid excess of all kinds.

If you are intelligent, if you are interested in enjoying a long, happy life, you will pay heed to your individual health problems.

Cancer

Your birth-sign presides over the stomach and breasts. Thus it is essential that you should use good judgement in matters of diet in order to avoid stomach disorders, indigestion, gastric ailments and complications which result therefrom. There is also a tendency toward rheumatism. A sensible diet will do much to help to avoid this. The problem of your diet should be taken up with your family physician. Although you have a fairly good physical constitution it is advisable not to overwork your body or mind and thus tax your sensitive nervous system. Avoid worry, moodiness, depression and above all fears or complexes pertaining to ill-health. Get plenty of fresh air and sunlight when you can. After the middle years of life take up light exercises that will help you to keep your body in good physical condition.

Leo

Your birth-sign endows you with a good physical constitution, which denotes fine recuperative powers from ordinary ailments. You may successfully avoid much of the latter by taking good care of your health and using good judgement in your diet. One of your nature is very apt to overdo at times, particularly in youth and young manhood or womanhood. This is because you have an adventuresome and daring nature. These things may not be noted at the time, but their effects will be noticeable years later. Also too many Leo people lead an active life before middle age and then suddenly relax completely neglecting to take even light exercises. This in turn brings about a reaction, which is noticeable under circumstances of stress or even ordinary heavy duties. Your sign rules the heart and the small of the back, these parts are usually most easily affected.

Virgo

Indications point to a fairly good physical constitution, that is, you are capable of withstanding much of the rigours and vicissitudes of life. You, being of a mental and nervous temperament, however, should refrain from any excesses; they have a tendency to weaken your resistance and make you nervous and irritable, particularly after the early thirties. Your sign rules the digestive organs and intestinal tract. Thus it is advisable that you use good judgement in your diet. A balanced vegetable and meat diet is the natural essential to human welfare, but many of the people of your sign are much inclined to dietary fads and fancies. This should be guarded against. God and Nature prepared man for both animal and vegetable diet.

Libra

Although you have a mental and emotional temperament you have a good physical constitution. However, it is essential that you exercise reasonable care in matters pertaining to your health and diet. Avoid excess of any kind and use good judgement and moderation in all indulgences. Your sign rules the kidneys, back and loins. You should also guard against periodical spells of moodiness and mental depression. Also avoid taxing your nervous system, for this has a tendency to make you tired and irritable. With reasonable care you will enjoy fairly good health throughout life. It is advisable to avoid fads in matters of diet and health.

Scorpio

Your birth-sign presides over the organs of reproduction and the various glands of the body. By reaction the head and throat are susceptible to minor troubles, thus it is advisable to avoid exposure to common colds. You are fond of the good things of life, including luxury in foods. It is up to you to use reasonable care in your habits of diet. That is avoid excesses and curb a fondness for too much rich food or sweets. Many of the minor and major ailments of Scorpio people could be avoided by adherence to good judgement in diet. The various glands of the body receive their nourishment from the food you eat. Your emotional reaction and temperament are dependent upon these all important glands. Physically you possess fairly rugged constitution, but it is not advisable to overtax it, from a mental or physical point of view. Apply the law of moderation to your habits and diet and take some form of exercises to help you to remain in good physical condition.

> **Many of the minor and major ailments of Scorpio people could be avoided by adherence to good judgement in diet....Physically you possess fairly rugged constitution, but it is not advisable to overtax it, from a mental or physical point of view.**

Sagittarius

Indications point to a good physical constitution one that is able to withstand much. You have a somewhat nervous temperament so it is essential that you take reasonably good care of your health. You require a balance in your mental and physical activity. You should use good judgement in matters of diet and indulgences, that is, avoid excesses of any kind and adhere to a balanced animal and vegetable diet. Avoid all food fads and if a special diet is desirable, let it be prescribed by your family physician. Your health is too precious to permit it to be tempered with by well-meaning, but misguided people. Your sign presides over the hips and the thighs and by reaction over the chest and lungs. It is advisable to take good care of colds; they can easily affect the respiratory system.

Capricorn

Indications point to a fairly good physical constitution and with reasonable attention to health and diet matters you will enjoy good health throughout life. One of your temperament should avoid all dietary fads and notions. You require a balanced diet of animal and vegetable foods. These should be nourishing

(Continued on page 805)

Orissa and Its Chief Ministers—An Astrological Analysis—II*

DUKHISYAMA PATTANAYAK

Naba Krushna Choudhury : A Gandhian

LATE Naba Krushna Choudhury (born on 23rd November 1901) (the time of birth is not available) was the Chief Minister of Orissa from 12th May 1950 to 19th October 1956, both the entry and exit days being Fridays ruled by the Moon in Pisces, the 9th place from the Moon-sign of the State of Orissa. The initial letter in the name Naba Krushna indicates Anuradha (17) and sign, Scorpio, which from Taurus (the sign indicating Orissa) is a good match being *Sama-saptaka* as a result of which Choudhury ruled the state for more than six years without break until he resigned to join the *Bhoodan* movement. During his tenure of office some important administrative steps, *viz.*: *Zamindari*-abolition Act, preliminary arrangements for land-reforms, Orissa Tenants' Relief Act, *Anchal Sashan* Act, Orissa Official Language Act 1952, etc., were passed and came into force. The relief work in the floods of 1955 was vehemently criticised by the supporters of Dr. Mahatab. Choudhury, therefore, resigned to join the *Bhoodan* movement being disillusioned by the politics and attitudes of the senior members of the Congress Party. He was disgusted with the mounting corruption encouraged by persons in power and position. He once suggested in the working committee of the Congress Party that fund raising for the election being the major cause of corruption, it should be stopped. Pandit Jawaharlal Nehru on listening to his speech complimented him 'for having made a nice school-boyish speech' and the task of fund collection was entrusted without further discussion to the more practical leaders. He threw himself heart and soul into the *Bhoodan-Gramadan* movement. He died of a heart attack on the 23rd June 1984, a Saturday.

Biju—The Undaunted Adventurer

After Dr. Mahatab emerged undaunted Biju Patnaik who did not like to stick to power through compromise. After he became President of Utkal Pradesh Congress Party on 13-2-1961, he managed to get resolutions passed at different district level Congress Committees to disassociate the Congress with the coalition ministry through resignation. The coalition ministry tendered its resignation on 21st February and President's Rule was promulgated on 25th February 1961 for the second time in the State of Orissa, when Saturn was transiting Capricorn with direct 7th aspect to the Moon-sign of the state. The mid-term election in 1961 under the leadership of Biju Patnaik found the Congress win 82 out of the 140 seats thus establishing it to form the ministry.

Biju (Bijoyananda) Patnaik was Chief Minister of Orissa from 1961 to 1963 and a cabinet minister in the Centre from March 1977 in the Janata Government. As a pilot he earned international fame for his adventurous feats. As an industrialist he established himself fairly well and introduced a 'Kalinga Award' for scientific research at the international level. As a political leader he occupied a prominent position at the all-India level. In his memoirs, Sir Julian Huxley, the Kalinga Foundation Award Recipient, has described Mr. Patnaik as a 'remarkable Indian whose adventures will fill a book'. In fact, such a book, if ever written, will surely be a best-seller.

His adventures did not end with the dawn of freedom. Rather, they were intensified in the interests of the country. When the Dutch were at the throat of the infant Indonesian republic,

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*Part I of the article has appeared in the *A.M.*, August 1986.

Patnaik flew secret missions into Indonesia and at the instance of Nehru brought Sultan Sjhariar and later, Mohammed Hatta to Delhi for a personal conference with the Indian Prime Minister. He flew the Indonesian leaders out of the fighting republic by landing in improvised airstrips and fuelling his plane with petrol left over in little known Japanese war-torn dumps. After Indonesia became free, Patnaik was called upon by President Soekarno to carry out certain top secret and important assignments for the Indonesian government having the full authority of the President and his government. For this service Mr. Patnaik was later specially honoured by the Indonesian government.

Biju earned an industrial estate through his own endeavour but lost it in politics. He was admired as a **hero** in 1961, condemned as a villain in 1967 and again worshipped as a saviour in 1977 and even after the Janata-disaster people still look upto him with hope.

The planetary configurations at the time of birth of Biju Patnaik, the third son of Ashalata Devi and father late Lakshminarayan Pattanaik, on the 5th March 1916 at 10 a.m. (L.M.T.) at Cuttack (20 N 29, 85 E 52) are as follows:

Taurus—Ascendant 0° 15; Gemini—Saturn (R) 16° 52′ 25″; Cancer—Ketu 10° 20′ and Mars (R) 19° 22′; Capricorn—Rahu 10° 20′; and Mercury 24° 42′ 25″; Aquarius—the Sun 21° 35′ 15″; Pisces—the Moon 4° 36′ 48″ and Jupiter 12° 15′ 38″; Aries—Venus 1° 47′ 08″ with a balance of 17 years, 2 months and 5 days of Saturn Dasa at birth.

Planets from Capricorn to Cancer in succession form a sort of *Chatra–Chamara Yoga*. A Taurus-born is obstinate, proud and very ambitious and sexy like a bull. He is tall, fairly broad faced with long hands as his Ascendant falls in the Navamsa of Capricorn. Mars, the lord of the 7th and the 12th being retrograde, is in deep debilitation and is with Ketu. The 7th is the house of passion, morality and social status including relationship with the people. Venus occupies the 12th, the house of bed-pleasure owned by Mars, the lord of the 7th, the house of passion. Mercury, lord of the 2nd and the 5th, posited in the 9th, brought him fortune and made him an industrialist of international fame but Venus in the 12th made him spend it in luxury politics and bed-pleasure. Mutual exchange of places between the 2nd and the 9th forming one of the 28 *Mahayogas* is also responsible for establishing him as an industrialist. Saturn, the planet representing the masses being the lord of the 9th and the 10th, is a *yogakaraka*. Retrograde Saturn if by virtue of his position, rulership, etc., be malefic is expected to be severe and while retrograde and benefic becomes benefic in his characteristic way.

Saturn, the lord of an airy sign, the 10th, is in the 2nd, another airy sign, and this made him a poineer pilot of the world. In fact, Biju after his science graduation in 1932 took to piloting towards the end of Saturn. His marriage with Jnana Devi took place in 1939 during Venus Bhukti of Mercury Dasa, the lord of the house indicating family. His father died on 17th February 1941 in the Bhukti of the Moon; and mother died on 20th April 1942 in the Bhukti of Mars in Mercury Dasa. Biju was arrested by the British on 13th January 1943 in Rahu Bhukti which ended on 25th April 1945. Rahu and Mercury both in the 9th are under the direct malefic 7th aspect of Mars in Aslesha star which is a serpent-star indicating *bandhana* (coiling) or imprisonment. Biju was released in 1945.

Biju was elected President of Utkal Pradesh Congress Committee on 13th February 1961, a Friday, when the Moon was in Anuradha, an *anu-janma* star, ruled by Saturn, the planet of the masses. Then there was a coalition ministry of the Congress Party and Ganatantra Parishad headed by Dr. Mahatab. Biju as President of provincial Congress Party passed resolutions at different district level organisations of the party to withdraw support from the coalition ministry with an assurance to win the next election. As a consequence the coalition ministry came to an end on 12–2–1961 and President's rule was proclaimed on 25-2-1961. Then the mid-term election took place in 1961 and Congress won 82 seats out of 140 seats of the Orissa Legislative Assembly. Biju as leader of the majority party became Chief Minister, in June 1961 when Saturn, Jupiter, etc., were transiting favourable places. Mars, the lord of the 10th from the 10th, has direct aspect in the horoscope of Biju. Jawaharlal Nehru, the then Prime Minister (*i.e.,* lord of the 10th or Central ministry in relation to the 10th, the provincial ministry) had great confidence in his capability and efficiency. During the Indo-China War in 1962 Biju had his office in a room adjacent to the Prime Minister's room in his special capacity and was very often going to the United States and other countries on diplomatic issues of considerable importance. This was in the Bhuktis of the Sun and the Moon in the Dasa of Venus. Venus, despite his 6th lordship, is not bad for a Taurus-born as he owns the Ascendant. Therefore it is said:

अष्टमाधिपतेर्दोषस्तुलामेषे न हि क्वचित् ।
अतो षष्टपदोषो न वृषभेऽपि न दोषभाक् ।।

Another classic verse also affirms the auspiciousness of Venus for a Taurus born as follows:

षष्टाधिपस्यदोषो न लग्नाधिपोऽपि चेत् स्वयम् ।
वृषलग्ने शुभः शुक्रः मेषलग्ने तथा कुजः ।।

Venus, the planet for diplomacy, and the Sun, for Government, in the Sun Bhukti in Venus Dasa which started on 10–9–1960 and continued for one year therefrom engaged him deeply in diplomatic affairs of the Government although he was then not holding any official post at the Centre.

Biju's birth-star Uttarabhadra is the third (3rd) in relation to Pushya, the birth-star of Orissa. The initial letter 'O' which gives Taurus (with Rohini as star) is also the Ascendant of Orissa. He did a lot for Orissa despite his additional responsibility of national importance. Paradip port which exports raw iron ore is an outcome of Biju's endeavour. He emphasised rapid industrial development of the state. A Regional College of Engineering in Rourkela, a Sainik School and a Regional College of Education in Bhubaneswar were the results of his endeavour. An instance of his adventurous spirit may be cited during the torrential rains threatening the safety of coastal districts when he was Chief Minister. The river Mahanadi was in spate with menacing clouds threatening a downpour. The Hirakud-dam was unable to hold any more water as the danger-level had already been crossed. Biju went to the airport, took out his small private aircraft from the hanger and flew away to survey the cloud formations and being assured of the position passed orders not to release more water by opening the sluice-gate of the dam and thus saved the situation. But he was vehemently criticised for his so-called impudence. Biju resigned in 1963 as per the Kamraj-plan to serve the greater cause of the nation without being in power. Mars Bhukti in Venus Dasa started from 10–5–1963. Then, Biren Mitra, a follower of Biju, became Chief Minister. Biju was at the helm of political affairs as long as Nehru was alive. Biju convened a session of the National Congress at Bhubaneswar in 1964 where (Nehru had a paralytic attack) he moved a famous resolution on democratic socialism. He became the Chief Minister of Orissa in 1961 challenging his mentor Dr. H. K. Mahatab; he formed his Utkal Congress in 1970 challenging the bossism of Mrs. Indira Gandhi and continued to be a force to reckon with in Orissa politics despite onslaughts from the Congress. Biju's Jupiter inter-period in Jupiter Bhukti in Venus Dasa started on 10–7–1967. He got a heavy jolt when the Congress under his leadership failed to score in the general elections of 1967 in which he was defeated in all the five seats he contested, as a good number of members defected from the Congress to form the Jana-Congress Party under the leadership of Dr. Mahatab, who created a cloud of administrative impropriety against Biju in 1965, *i.e.,* prior to the general elections of 1967. Biju's relations with the ruling caucus at the Centre were strained. At that time India at war with Pakistan was having a tough period as President Soekarno threatened to send the Indonesian fleet in support of Pakistan. Prime Minister Lal **Bahadur Shastri** summoned Biju Patnaik to

(Continued on page 800)

The Age of Bhaskara

K. R. KRISHNAMURTHI

BHASKARA, an eminent astronomer and author of the renowned treatise *Sidhanta Siromani* on Hindu astronomy, was the 7th in the line of intellectual stalwarts, beginning with the noted poet Kavi Trivikrama. He belonged to the *Sandilya Gotra* among Brahmins.

This Bhaskara of the early 12th century is not to be mistaken for the other Bhaskara, an equally well-known astronomer, of the early 6th century, who wrote the two remarkable astronomical works *Maha Bhaskaria* and *Laghu Bhaskaria*. Hence, we speak of Bhaskara II, to whom this essay relates. In 1863 A.D. the late Mr. Bhaudaji, a scholar and member of the R.A. Society of Bombay, discovered an inscription of great historical importance, at a place known as Chalisgam, some 70 miles from Nasik. It was worded in Sanskrit language, which is spoken of as *Peetul Khora Cave Inscription*.

The inscription is valuable in many respects, and its bearing on the history of the times is quite rewarding. A portion of the inscription traces the geneology of the illustrious Bhaskara, starting from Kavi Trivikrama thus:

Trivikrama
|
Bhaskara Bhatta
(*Vidyapathi*)
|
Govinda Sarvagnya
|
Prabhakara
|
Manoratha
|
Maheswaracharya
(*Kaviswara*)
|
Bhaskara II
|
Lakshmidhara
|
Changa Deva

While proceeding with the details, it touches an event of valuable historical importance. This relates to conferring of the title *Vidyapathi* on Bhaskara Bhatta, by King Bhoja III of Dhara (1000–1060 A.D.).

It then gives us the lineage of the *Yadhu* Dynasty which patronised the forefathers of Bhaskara, beginning from the King Billama of Devagiri, who founded it in 1187 A.D.

Billama
|
Singana
|
Jaitrapala Mahadeva Ramachandra

It then goes on to enumerate the valour of Billama and Singana and describes them as having bravely faced the onslaughts of the Gurjaras and Western Chalukyas (Andhras) of their times and retained their sovereignty.

Closely following these lines, it begins to enumerate the subordinate chiefs of this dynasty, belonging to the solar race, who held several villages, covering many acres of land in Konkan territory. They are:

Nikumba
|
Rama
|
Krishna Raja
(Honoured as Dharmaraja)
|
Indra Raja
|
Govana
|
Sonhadeva Hemadi Deva

One recorded grant of land and gold donated by Sonhadeva relates to the Saka year 1128 (1206 A.D.), a contemporary and subordinate Chief of King Singana. This was made in the Hindu Prabhava Samvatsara, in the Sravana month, on the full Moon day, during a lunar eclipse. Eclipse time is the best period for doing a *Daana* (gift) or any grant. Hence it was done at the time of an eclipse.

He made this grant of land and gold by pouring water to the ground, through the palm of his right hand (*hastodaka poorva*) in the presence of the village people. It was endowed for the foundation of a college (Mata) to teach the valuable treatise left behind by Bhaskara and his ancestors. No dependable proof is so far available to show whether Bhaskara was physically present when this grant was made in 1206 or not. He was 92 years old at that time.

Subsequently, similar grants were made by Mahadeva and Ramachandra in the Saka years 1194 (1272 A.D.) and 1212 (1290 A.D.).

When Sonhadeva passed away, his younger brother Hemadideva, as per the inscriptions, succeeded him as the next ruler.

While speaking about the greatness of Bhaskara, the inscription describes him as a great Vedic scholar, clever in *Mimamsa* and *Vaiseshika*, gifted in Mathematics, Arts and Sciences, likewise in Verses, *Tantras* and the three *Skandas*, comprising of *Ganita*, *Hora* and *Samhita*. It is no wonder therefore that Bhaskara earned the esteem and admiration of all the scholars and learned men of his times.

Age of Bhaskara and His Works

Depriving an opportunity to guess or creating another for any future controversy to arise among the learned men and others about his times and the works he wrote, Bhaskara, with his usual foresight, has himself given details about his birth time and the year he wrote *Siddhanta Siromani*. his famous work.

In *Siddhanta Siromani* itself he says thus :

> *Rasa Guna Poorna Mahee Sama*
> *Saka Nripa Samaye Abhavat Mama*
> *Utpattihi ;*
>
> *Rasa Guna Varshena Mayaa*
> *Siddhanta Siromani Rahitaha*

As per word numerals employed in many of our ancient astronomical works, to which *Siddhanta Siromani* is no exception, to restrict later interpolation in respect of figures, etc., therein, the words *Rasa Guna Poorna Mahee Sama Saka* would mean the Saka year 1036 (1114 A.D.) when Bhaskara was born and the use of the words *Rasa Guna Varshana* would give 36 years after. So, *Siddhanta Siromani* was written when Bhaskara was 36 years old, *i.e.*, in the year 1150 A.D. Confirmation for this date is found in the *Petulkora Cave Inascriptions* also !

Rasa means six, *Guna* means three and *Poorna* means zero. *Sama* means even. Reading from right to left it would give 1036 in Saka year.

King Jaitrapala, Son of Singana, took Lakshmidhara, son of Bhaskara, into his court, impressed by his outstanding attainments in *Jyotisha*, *Vedanta* and in the knowledge of *yagas* etc., and appointed him as his *Asthana Vidwan*.

It was for the establishment of a college by Changadeva, Bhaskara's grandson, the successors of King Jaitrapala, namely Mahadeva and Ramachandra made the grants in 1272 A.D. and 1290 A.D.

Other works of Bhaskara are *Leelavathi*, *Beeja-Ganitam*, *Karana Kutoohalam*, *Vasishta Thulyam* and *Sarvathobhadra Yantram*, as we know about his works today.

Bhaskara was 92 years old when the first grant was made by King Singana in 1206 A.D. In the subsequent years following this, we could believe that each could have passed away one after another.

It was during the period of Singana, Sarangadeva, the Palace Accounts Officer, is known to have written his famous work on Music *Sangeeta Ratnakara* in the early years of the 13th century. He comes of a Kashmiri Brahmin family, settled at Devagiri, patronised by the Yadhu Dynasty.

Kallinatha, son of Sodala, who was a descendant of the illustrious Bhaskara II, wrote a learned commentary on *Sangeeta Ratnakara* during the early years of the 15th century, after a lapse of two centuries from the date of the work !

Hindu kings have seldom detracted as patrons of scholars of distinction or failed in honouring merit and talent, led by narrow

(*Continued on page 799*)

Planets and Medical Career

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TODAY, because of heavy demand and an inadequate supply of jobs, many people follow professions contrary to their choice. Because of the dignity, popularity and financial soundness involved, most of the brilliant students in general and women in particular opt for a medical career whether they like it or not. As a result, we find, very often, doctors are more interested in extra-curricular activities than in their medical jobs. That apart, if we begin examining horoscopes, we find almost all planets indicate a medical career. There are various diseases connected with different professions. Planets must have a powerful say in the life of doctors in different lines. For example, a doctor treating mine workers must have a combinatien of Mars and Saturn. An E.S.I. (Employees State Insurance) doctor must have Saturn as the key planet. A surgeon has Mars and Ketu and so on. Depending upon the wavelength of light reflected, Saturn, Venus and Mercury form one group. The Moon, the Sun, Mars and Jupiter form the other group. The former are materialistic, scientific, modern, industrial and technical in character. The latter are social, evolutionary and living in character. Among the former, planet Venus (*Sukra*) is described as a doctor of the demons. Hence experience shows Venus is the key planet for the medical profession. Either Mercury, Venus or Saturn should be connected with the 3rd house.

The Moon promotes, regulates and nourishes living organisms. Medicines come under the Moon. According to *Phaladeepika* the Sun stands for the doctor and the Moon for medicine. Mars stands for excretion of the bad things of the body. He stands for surgery. The Sun is the *Atma*, Jupiter is *Jeeva*, *Jivayati Devan iti Jeeva* which mean Jupiter gives life to the gods.

We may note the following combinations as indicating different aspects of medicine :

Jupiter–Venus–Mars—Surgery; Venus–Moon–Jupiter—Medicine; the Sun–Jupiter—Medicine; Jupiter–Saturn—Ayurveda, Medicine; Jupiter–Ketu—Homoeopathy; the Sun–Venus—Chemicals and Medicine factory; and Mercury–Mars—Herbs and drugs. Orthopedists have a prominent Sun; neurologists, Saturn and Mercury; and skin specialists, Mercury; for a Bio-chemist, the Moon and Mars figure prominently. Anaesthesians have Rahu strong and so on.

The 4th house stands for school education, the 9th house for higher education. The ruling Dasa has an important say on education. *Uttara Kalamrita* assigns medicine to the 4th, 9th and 10th houses. Varahamihira has advocated the 29th *Shastiamsa* of Lagna as indicating medical career. Kalidasa gives the 10th house for doctors. A good student with a good family background or extraordinary merit can venture to take up a medical career. Strong Raja Yogas must be found in the horoscope of a doctor. So the total horoscope must be considered. The planetary combinations for a nurse, doctor, medical clerk and staff are similar. Depending upon the strength of the Raja Yoga, they get different posts. A doctor deals with public, mass (Moon, 4th house) and with sympathy and affection (Venus). A doctor deals with disease (the 6th) and death (the 8th). Hence the 6th and the 8th from the 4th, *i.e.*, the 9th and 11th houses must also be strong.

The 12th house and Pisces stand for hospitals. The 6th, 8th and 12th Rasis, Virgo, Scorpio and Pisces have a say on medical activities. From the 4th house the 6th, 8th and 12th houses are the 9th, 11th and 3rd houses respectively. The Lagna is the 10th from the 4th. Hence the Lagna, the 9th, the 11th and the 3rd houses deal with the suffering of the people. The 1st, 3rd, 5th, 9th, 10th, 11th houses must have a good combination for a doctor. A doctor must be sympathetic and kind-hearted towards the patients (the 3rd house Venus). Most of the doctors deal with the public. Hence good 7th and 4th houses and well-placed Moon are essential factors. On the whole most of the planets come into the picture in the horoscopes of doctors. In the palm, the Mercury Mount containing 3 or more vertical lines indicates a profession connected with medical service.

Examples

Swami Sivananda born on 7/8-9-1887, 4-10 a.m. (LMT) 8 N 48, 77 E 40 (*vide* September 1963 issue of *A.M.*) with a balance of Venus Dasa : 3 years, 8 months and 0 day. *Rasi*: Cancer—Lagna with Saturn, Rahu and Mars ; the Sun and Mercury in Leo ; Venus in Virgo ; Jupiter in Libra ; Ketu in Capricorn ; and the Moon in Aries.

Saturn, Jupiter and Mars aspect the 10th, Lagna lord the Moon is in the 10th, 10th lord Mars exchanges signs with the Moon in the 10th, Mars is in Sagittarius Navamsa (a medical sign), the 10th occupant Moon is in Scorpio, another medical sign with life-giver Sun and Navamsa Lagna is in Pisces, the sign of hospitals. Because of the 4th house Jupiter, Saturn and the Moon influencing the 10th, yogakaraka Mars in the Lagna with *Neechabhanga Raja Yoga*, he became a famous international doctor.

The Dasa of yogakaraka Mars from 8-5-1907 to 8-5-1914 gave him a medical education. The 5th and 10th lord Mars aspecting the 9th lord Jupiter aspecting the 10th from the 4th gave him world-wide fame in Jupiter Dasa.

In the horoscope of Dr. M. Chenna Reddy, a doctor-*cum*-politician and a crusader of Oriental culture who was born on 13-1-1919, 10-49 p.m. (I.S.T.), Hyderabad, the chart is as follows : *Rasi* : Virgo—Lagna 7° 34′ ; the Sun and Mercury in Sagittarius ; Mars and Venus in Capricorn ; the Moon and Ketu in Taurus ; Jupiter (R) in Gemini ; Saturn (R) in Leo ; and Rahu in Scorpio. He became a doctor in Rahu Dasa with Rahu in the 3rd in Scorpio, a medical sign. Rahu gave the result of exalted Mars in the 5th with 2nd and 9th lord Venus. But Jupiter retrograde in the 10th aspected by the Sun, Mercury shifted him to politics in Jupiter Dasa. Here Virgo, Lagna, Pisces Navamsa Lagna, 3rd house Rahu and the 5th house Venus-Mars gave him a medical education.

Louis Pasteur (*vide A.M.*, September 1974) : Born on 27-12-1822 at 2 a.m. (LMT) at 47 N 08, S E 30, with a balance of Mars Dasa : 4 years, 6 months and 15 days. *Rasi* : Libra—Lagna ; the Sun, Mercury and Venus in Sagittarius ; Mars and Rahu in Capricorn ; Saturn in Aries ; the Moon and Jupiter in Taurus ; Ketu in Cancer. Yogakaraka Saturn in the 7th, aspected by Mars, exalted with exchange of signs with Saturn. Saturn retrograde is in Venus' star. In Saturn Dasa, he made many discoveries in medicine.

Sir James Simpson, the discoverer of *chloroform* : Born on 7-6-1811 at 8 p.m. (LMT) with a balance of Ketu Dasa of 2 years, 10 months and 4 days. *Rasi* : Scorpio—Lngna with Mars (R) ; the Moon and Saturn (R) in Sagittarius ; Ketu in Pisces ; Venus in Aries ; Mercury (R), combust Jupiter and the Sun in Taurus ; and Rahu in Virgo.

Rahu, Ketu, Mars Lagna, Saturn and the Moon are all in medical signs like Virgo, Pisces, Scorpio and Sagittarius respectively. The 10th lord Sun is in Leo Navamsa in conjunction with Jupiter in both Rasi and Navamsa (both medical planets). The Sun is in Mars' star, Mars is in Lagna (Scorpio), the 5th lord is with the 8th lord aspected by the Lagna lord and is aspecting the 3rd house. A link between Lagna, the 3rd, the 5th and the 8th houses made him a research scholar.

Dr. B. C. Roy, a notable doctor-*cum*-politician, was born on 1-7-1882 at 1-30 a.m. (IST) at Calcutta. Except Venus (in the 6th) all the other planets are either in mutual angles or trines. The 10th lord Mars aspects the 10th and Lagna. The Lagna lord Saturn and Jupiter also aspect Lagna. In most cases, two of either Saturn, Mars or Jupiter are connected with each other in the charts of doctors—66.86.

Kumaraswamiyam—VIII[*]

P. N. Sivaramakrishnayya

Stanza 9 :

(*i*) The Sun, the Moon and Mars are of single build (lean). The other planets double-statured.

(*ii*) Jupiter 9 yojanas distant; Rahu and Ketu 20 yojanas; Mars 7 yojanas; Venus 16 and others 8 yojanas.

(*iii*) Jupiter, the Moon of the bright fortnight, Mercury and Venus are benefics. The others are malefics.

(*iv*) Jupiter, Venus, Mercury and the Sun are planets of the daytime. The others are planets of the night-time.

(*v*) Saturn, the Sun and Mercury are *Tamasas*. Mars and Venus are *Rajasas*. The others are *Satwiks*.

Stanza 10 :

(*i*) Karaka or jurisdiction of *Saturn* : Woodwork, theft, longevity, self-immolation, buffalo, family, inprisonment, fatherhood in case of night-born, shamelessness, disease, gossip, misery, hardware, bonded slavery, Sasta, garrulity, mustard, form implements, blue stones, blackgram, inauspicious actions, servitude, gingelly seeds, oils, etc.

(*ii*) *Sun*: Head, the hind hair, bilious nature, milk, pepper, alchemy, treatment of diseases, wheat, one-side headache, elephants, Sada Siva, Panchaloha, diamond, right eye, father, travel.

Notes : (*i*) Apart from the subjects enumerated by the author, the following are attributed to *Saturn* according to *Uttara Kalamrita* :

Harijan welfare, hunter, fright, hermophrodite, cruel acts, limp, woollen clothes, western direction, livelihood, indiscipline, falsehood, touching impure women, posthumous children.

(*ii*) Self, power, heat. fame, fire, worship of Siva, thorny, trees, old age, courage, royal service, pungency, wickedness, taste, dawn of knowledge, square, bones, enthusiasm, forest, quadrupeds, jewels, diseases of the head, shortness, east stones, river banks, coral.

Stanza 11 :

(*i*) Parasakti, meal, horses, mother, slumber bronze, salt-manufacturers, washermen, white umbrella, rice, body decreasing and developing at intervals, left-eye, tuberculosis, farmer, moles, pearls, women's apparel and trade connected with them. This is for the *Moon*.

(*ii*) For *Mars* :

Subrahmanya, Vighneswara, toordhal. coral, angry person, potter, persons working in furnaces, brothers and sisters, warfare, blood, debts, precious stones of red colour, sleep, self-cooking, wounds, daring, courage, copper, rulers, ulcers, Bhadrakali.

Notes : (*i*) *Uttara Kalamrita* gives the following in addition: Intelligence, flowers, scents, Durga, diseases, Brahmins, delay, phlegm, forgetfulness; colic, feeling, heart, women, grace, sin, sleep, well-being, water, silver, sugarcane, pneumonia, travel, well, tank, balanced look, the colour white, waist-thread, salt, mind, diamond, personality, stomach, honey, mockery, sufficiency, pleasure, curd, beauty, middle age, travel to distant lands, crystal, dress, etc.

(*ii*) In addition to what has been said *Uttara Kalamritra* gives the following for *Mars* :

Wearing instruments, rulership over a tract, desire for blood-red articles, hot and bilious, royal service, desire for flesh, strong during the later night, magnanimous, hunter, rulership over village, diabetes, skill in archery, mental conflict, etc.

Stanza 12 :

(*i*) For *Mercury*—Lord Vishnu, charioteer, maternal uncle, education and others, emerald and other precious stones, male calves, merchant class, giver of gifts, ambassadors and messengers, accountant, hermophrodite, chariot, mace, epics and literary pieces, dance and arts, writer, stealth, prostitutes, settled speech, worldly knowledge, green gram, brass and base metals, seeds of fenugreak.

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[*] Part VII of translation has appeared in the *A.M.*, July 1986.

(*ii*) For Jupiter—sons, gold, honey, bull varieties, bengalgram, kings, *Pushyaraga* (a white precious stone), titles, cummln seeds, the precious stone known as the Cat's eye (*Vaidoorya*), the precious gem known as *Onyx* (*Gomedha* having the colour of cowdung), the class of Brahmins and a class helping the priests in temples are ruled over by Jupiter.

Notes: (*i*) *Uttara Kalamrita* has the following besides the above: Treasury accounts, sculpture, astrology, pilgrimage, oratory, temples, merchandise, ornaments, kind words, *Vedanta*, maternal grandfather, bad dreams, physicians, neck, mortal sacrifices, kinsmen, ruling over north-west.

(*ii*) Treasure-trove, *Mimamsa*, horses, buffaloes, logic, astrology, sons and grandsons, gastric ulcer, *Vedanta*, sacrifices, elder brother, paternal grandfather, health, giving presents, helping tendency, northern directions, circular shape, *Mantras*, knee, convenient house, wind and phlegm being predominant, humours, marble stones, etc.

Stanza 13:

(*i*) For *Venus*—titles, residence, mother during daytime, servants and servant-maids, cows, partner, friends, vehicles, drum and other musical instruments, love of dance and music, garlands, flags and festoons, different delightful perfumes, cot, couch with curtains, chamaras (fans used by royal persons), enjoyment, luxury, beauty, youth, beans, acidity, tin, milk-food, humorous speech, maintaining friends, desire, divine ladies, goddess of wealth, silver, etc.

(*ii*) For *Rahu*—serpents, theft, garrulousness, different kinds of hunting, magic, etc.

(*iii*) For *Ketu*—deceitful actions.

Notes: (*i*) Besides the above *Venus* rules over the following also according to *Uttara Kalamrita*.

Marriage, grace, good-natured, fond of flowers, repute, alkali, *Yajurveda*, sales, watersheds, horses, elephants, poetry, middle age, property, servants, meagre food, ornaments, arts and crafts, magnificence, lean body, properties, royalty, literary interests, authorship, etc.

(*ii*) *Uttara Kalamrita* gives these to *Rahu* in addition to the above: Umbrella and *chamara* as of royalty, bad logic, cruel words, spouse, gambling, strong during dawn and dusk, foreign travel, mingling with untouchables, maternal grandfather, asthma, worship of Durga, friendship with undesirables, writing from right to left, etc.

(*iii*) *Ketu* has the following subjects according to *Uttara Kalamrita* in addition: Chandikeswara, Vighneswara, physician, dog, poultry, eagle, salvation, expenditure on all accounts, always in want, fever, bath in Ganga, *Mantrasastra*, knowledge of animals, silence, *Vedanta*, steady mind, paternal grandfather, etc.

Apart from the above we would like to make certain observations when we deal with *Karaka*. *Karaka* means performing, making, dealing, etc., and when applied to the planets will indicate the planets that perform actions relating to that thing or person. They may be classified under three heads, *viz.*, *Grahakaraka*, *Bhavakaraka* and *Karakamsa*.

Grahakaraka means the duties that the planets are capable of doing over those subjects assigned to them. We have extensively dealt with them above. The planets have therefore control over all mundane things as also their feelings and mental functions. Further *karaka* has two categories, *viz.*, *Grahakaraka* and *Karaka Graha*. The latter is also known as *Charakaraka*. More details about the determination of this *Charakaraka* are dealt in *extenso* in *Bhrigu Samhita*. For fear of an overdose of notes we crave the indulgence of our readers to skip over this topic.

Stanza 14:

(*i*) Plants with thorns are ruled over by malefics and plants without thorns by benefics. For Mars plants with profuse flowers; for Mercury those plants that have abundant leaves; for Jupiter plants that have enormous ripe fruits and for Venus those that are known for their unripe fruits; for Saturn those plants

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Adhi Yoga and Financial Success

SOLITAIRE

Definitions

I. VARAHAMIHIRA defines Adhi Yoga in Chapter XIII, Stanza 2, of his *Brihat Jataka* thus: "If benefic planets occupy the 6th, 7th and 8th houses from the Moon, the yoga is known as Adhiyoga. A person born in this yoga will become a general, a minister, or a king, and will be in enjoyment of great pleasures and wealth, with subdued enemies, and long life, and free from diseases and fear."

II. Parasara, in his *Brihat Parasara Hora Shastra*, says in (1) Chapter 36, Stanza 37: "Should benefics be in the 7th and the 8th counted from the ascendant, devoid of conjunction/aspect of malefics, Lagnadhi Yoga is produced, making one a good person, learned in Sastras and happy."

(2) Chapter 37, Stanza 5 says: "If benefics occupy the 6th, the 7th and the 8th from the Moon Adhi Yoga obtains. According to the strengths of the participating planets, the native concerned will be either a king, or a minister, or an army chief.

III. Dr. B. V. RAMAN, in his *300 Important Combinations*, page 25, Yoga No. 7, says: "If benefics are situated in the 6th, the 7th and the 8th from the Moon, the combination goes under the name of Adhi Yoga."

This great contemporary astrologer further remarks, that, by benefics, only Mercury, Venus and Jupiter are implied, and, that these may be together in one sign, or distributed in two, or three signs, in any way.

Adhi Yoga is a Raja Yoga, or, its equivalent; for a really auspicious Adhi Yoga, it is desirable that the three benefics are strong, and well placed; not combust, eclipsed or debilitated, or combined with malefics and the Moon should be strong, or better, full. Parasara goes further and says that "the 4th from the Moon or Lagna as the case may be, should not be occupied".

Combinations and Permutations

I. All astrologers are agreed on the point that the Moon and Jupiter should not be 6/8 from each other, in order to rule out Sakata Yoga. However, if either/both is/are exalted or swakshetra (own sign), this yoga is cancelled and Mukuta Yoga, capable of lifting the native to great heights, results. One of the good effects of Jupiter in the 8th from the Lagna is added longevity; and inheritance, however.

II. Mercury in the 7th from the Moon is good for fame, but not for peace of mind. So, the best position for this planet is the 8th from the Moon. Jupiter is best placed in the 7th from the Moon, causing Gajakesari Yoga, as well! Besides, this is good for good reasoning powers and peace of mind. For the same reason, Mercury and Jupiter in the 7th from the Moon is better.

III. Venus may be in the 6th, giving *sukha* (happiness) especially bed pleasures; or in the 7th, giving an artistic bent of mind, or, in the 8th, for good longevity, and inheritance. All these positions are with reference to the Lagna *and* the Moon.

IV. What then is *the* ideal disposition of planets? In my opinion, the ideal disposition of planets is a combination of Mercury, Venus and Jupiter in the 7th from the fall Moon, or Lagna. If the Moon is in Lagna, Adhi and Lagnadhi yogas merge together, and the yoga becomes powerful indeed! The Mercury–Venus–Jupiter conjunction causes a good Dhana Yoga. Jupiter Moon opposition causes a Gajakesari Yoga; the Moon–Mercury opposition gives fame; Venus with Jupiter and Mercury gives Satkalatra Yoga (see Yoga 239, page. 230, Dr. B. V. RAMAN's *300 Important Combinations*) *unless* the 7th house and 7th lord are absolutely weak and spoilt. Not only this, if these planets are in a kendra (quadrant), Rajalakshana Yoga is also formed. In the bargain, if the Sun (being close to Mercury) is in the 6th, enemies will be destroyed!

The same remarks go for Lagnadhi Yoga, where, in addition, if the Lagna lord is well placed, and Lagna is unaspected by malefics, these three benefics in the 7th from Lagna will make the native healthy and handsome as well—which is a plus point, and an advantage in this space age!

Examples

Chart 1 belongs to the son of a millionaire businessman, who is a surgeon with very high educational qualifications, house, vehicles, etc. Jupiter gets six *vargas* and Mercury and Venus 4 *vargas* each in *Dasavarga* scheme. Mars in the 8th, debilitated (though neechabhanga), has taken down the potency of the horoscope by a peg or two. The native is not earning as much as he should, for reasons of charity make him part with a sizeable bit of his professional income. The strength of the 6th and the 8th houses has given him success in the medical profession and a sizeable inheritance.

		Sun Merc. Venus	Sat.
	Chart 1		Rahu Jupit. Mars
Ketu			
Lagna Moon			

Ketu		Moon	
Jupit. Venus	Chart 2		Lagna
Sun Merc. Sat.			
			Mars Rahu

Chart 2 belongs to a very wealthy businessman who started life with empty pockets. See the Lagnadhi Yoga in the chart. Saturn Dasa was brilliant, as it causes Sasa Yoga from Lagna. He built a big factory and had several workers under him. Mercury, though a malefic in his Dasa, as he is a yogakaraka from the Moon, is in Gemini Navamsa, and is a contributor to Lagnadhi Yoga. Jupiter and Venus in the 8th gave him long life (81 years) and an extremely peaceful and happy death.

Chart 3 belongs to a young engineer working in a reputed Government concern. He rose by sheer dint of hard work and merit, as he had no "godfather" to help him up the steep ladder of success. Here the Moon is in the 6th, is full and Venus and Mercury are the yoga-causing planets. Venus as lord of the 10th in the 11th should give success in profession and business; Mercury as lord of the 9th in the 12th with the Sun, Pitrukaraka, gave a long-lived father, and probably good inheritance from him. Mercury Dasa is good. Venus Dasa will be even better, as Venus is yogakaraka, both from Lagna, as well as Chandra Lagna.

Jupit.			Moon
Rahu	Chart 3		
Lagna			Ketu
Sun Merc.	Venus	Mars	Sat.

		Mars Sun Merc. Venus	
Sat.	Chart 4		Ketu
Rahu			
	Jupit.	Lagna Moon	

Chart 4 belongs to a self-made chartered accountant, who passed almost all the accountancy exams in the world! See the Venus-Mercury combine in the 8th from Lagna *and* full Moon, aspected by Jupiter.

The Adhi and Lagnadhi Yogas have added to the strength of this horoscope. He purchased a house, car, etc., in Saturn Dasa, and rose to the top of his profession.

Chart 5 belongs to a wealthy businessman who was self-made. See the cluster of planets in the 8th from Lagna, with exalted Moon, Mercury and *Swakshetra* Venus causing a Lagnadhi Yoga. Though yogakaraka Saturn is in the 11th in an inimical sign, Saturn Dasa was very good. Here again, Lagnadhi Yoga has added to the potentiality of the horoscope. The native lived for 82 years, and had a sudden and peaceful death.

		Sun Moon Merc. Venus	Rahu
	Chart 5		
Jupit.			Sat.
Ketu	Mars	Lagna	

		Mars (R) Saturn (R)	Moon
	Chart 6		Lagna Rahu
Ketu			Jupit. (R)
Sun Merc. (R)	Venus		

Chart 4 belongs to a leading paediatrician. Four planets are retrograde and Mars, yoga-karaka, is in the 11th, in "Dhanavantari" having gained 7 *vargas* in the *Dasavarga* scheme. See Venus in the 6th and Mercury in the 7th from the full Moon in Gemini, causing Adhi Yoga giving good effects from "disease" and "wife". The native is married to a smart, pretty, earning doctor. Lagnadhi Yoga caused by Mercury in the 6th gives him *yoga through disease.* The native is now running Saturn Dasa. Mercury, though malefic for Cancer Ascendant, will give brilliant results in his Dasa, as he is a natural benefic, in the 7th from the Moon, the Moon-sign lord and retrograde to beat.

Chart 7: *Rasi*: Virgo—Ascendant; Sagittarius—Ketu; Pisces—Mercury, Venus and Mars; Aries—the Sun; Gemini—Saturn and Rahu; and Leo—the Moon and Jupiter.

Chart 7 belongs to a brilliant engineer settled abroad. See the powerful Lagnadhi Yoga with exalted Venus and neechabhanga Mercury in 7th from Lagna; and Adhi Yoga caused by the same combination in the 8th from the Moon. Mercury being the 10th lord in the 7th (as well as Lagnadhipati) made him healthy, handsome and a success in his profession, besides giving him a working wife. Venus, the other participant, causes Lakshmi Yoga, and has endowed him with a wealthy wife; and as lord of the 9th, with a very rich father, too!

Chart 8: *Rasi:* Virgo—Ascendant; Scorpio—the Moon; Capricorn—Ketu; Pisces—Venus, Mercury and Mars; Taurus—the Sun and Saturn; and Cancer—Jupiter and Rahu.

Chart 8 belongs to a naval engineer. Compare it with Chart 7. This native lost his parents early—mark the afflicted Sun and Saturn in the 9th. He is not as lucky as native of Chart 7. His wife, though good, is not rich, even though 7th lord Jupiter is exalted; the 7th from the Moon is occupied by the Sun and Saturn. There is a powerful Lagnadhi Yoga, with exalted Venus and neechabhanga Mercury in the 7th from Lagna. He is healthy and handsome. Lakshmi Yoga is there.

The 10th lord Mercury in Pisces, a watery sign, and 2nd lord Venus also there gave him money and profession from water (sea). The 7th lord Jupiter is also in a watery sign, Cancer. The native has been abroad. Here the 9th being a fixed sign and vitiated, the native is not exactly abroad—he works offshore!

Chart 9: *Rasi*: Capricorn—Acsendant; Aquarius—Saturn: Pisces—Mars and the Sun; Aries—Mercury and Jupiter; Taurus—Venus; Gemini—Rahu; Libra—the Moon; and Sagittarius—Ketu.

Chart 9 belongs to the eldest daughter of a millionaire. She is happily married to a chartered accountant in a government concern. See the full Moon, lord of the 7th, in the 10th, Libra, and the Adhi Yoga generated by the Mercury-Jupiter combine and Venus, in the 7th and 8th from it, respectively. Mercury being the 9th lord, Jupiter being the 3rd lord and Venus being *Swakshetra* (own sign) have given her a rich father and brother, and a wealthy husband. Mercury and Venus Dasas will be brilliant for this young lady.

Chart 10: *Rasi*: Sagittarius—Ascendant; Capricorn—Jupiter and Venus; Aquarius the Sun and Mercury; Pisces—Mars and Saturn; Taurus—Ketu; Cancer—the Moon; and Scorpio—Rahu.

Chart 10 belongs to the wife of a bank official. The Adhi Yoga here revolves around the (almost) full Moon in the 8th which has given her a sizeable inheritance from her mother (see 2nd and 4th lords exchanging signs in the chart). The yoga-giving planets are (1) Jupiter and Venus in the 7th from the Moon, giving her a good husband and happy marriage, a wealthy mother (Jupiter is lord of the 4th with neechabhanga), rich cousins (Venus is lord of the 6th) and prosperous elder sisters (Venus is lord of the 11th). Mercury is in the 8th from the Moon and in the 3rd from Lagna. Mercury as lord of the 7th gave her a well-to-do husband; as he is in the 3rd from Lagna, rich brothers, too.

Chart 11: *Rasi*: Sagittarius—Ascendant and Saturn; Aquarius—the Sun and Mercury;

Pisces—Venus; Aries—Jupiter; Taurus—Rahu and Mars; Virgo—the Moon: and Scorpio—Ketu.

See the (almost) full Moon in the 10th in Chart 11, with Mercury in the 6th, exalted Venus in the 7th, and Jupiter in the 8th from it. This lady's husband prospered greatly after marriage, since 7th lord and Adhi Yoga causing Mercury is associated with 9th lord the Sun; Venus, causing Malavya Yoga both from the Moon and Lagna, also forms Lakshmi Yoga from the Moon. Jupiter Dasa which started when she was 30 years old was very good. Mercury in the 3rd has also given her very rich brothers.

Chart 12 *: Rasi :* Sagittarius—Ascendant and Venus; Capricorn—the Sun, Mercury and Mars; Taurus—Rahu; Gemini—the Moon; Cancer—Saturn; and. Scorpio—Jupiter and Ketu.

Chart 12 belongs to a smart and pretty lady doctor who is earning well. See the (almost) full Moon in the 7th, with Venus in the 7th from it, Jupiter in the 6th from it, and Mercury in the 8th. She has prosperity through disease (12th and 6th houses rule disease and hospitals), husband (ruled by Venus) and profession (Mercury rules the 10th from Lagna). The powerful Dhana Yoga in the 2nd caused by exalted Mars, the Sun and Mercury (latter two cause Dharmakarmadhipati Yoga) have been potentiated by the Adhi Yoga.

Chart 13 *: Rasi :* Aries—Ascendant, Rahu and the Moon; Leo—Saturn; Virgo—Venus; Libra—Mercury and Ketu; Scorpio—Mars and the Sun; and Sagittarius—Jupiter.

Chart 13 belogs to a lady gynaecologist with her own nursing home and a very good practice. Besides Lagna lord Mars being *Swakshetra* and Jupiter also *Swakshetra* in the 9th, see Adhi and Lagnadhi Yoga combining in Lagna, with the full Moon in Lagna, Venus neechabhanga (with cancellation of debility) in the 6th, and Mercury in the 7th. She is married to a gynaecologist and obstetrician who is her "partner" in the truest sense of the term. Neechabhanga Venus as *Kalatrakaraka*, and as lord of the 2nd and the 7th in the 6th give her "Yoga" through husband and (disease of) females. For the same reason, Mercury gives identical results, being lord of the 6th in the 7th (house of marriage). As lord of the 3rd, Mercury has blessed her with well-placed siblings also. Jupiter Dasa which begins at the fag end of 1988 will be brilliant.

Conclusions

(*i*) Adhi and Lagnadhi Yogas vitalize the good yogas in a horoscope, and rule out Daridra, Kemadruma and Apamrityu yogas, or minimize them.

(*ii*) The pivot around which Adhi Yoga revolves is the full Moon. Here, four benefics, that is, the full Moon, Mercury, Jupiter and Venus are involved. Because Adhi Yoga revolves around the Moon, the "Mental" side or psyche of the person is involved more.

Lagnadhi Yoga, however, centres around Lagna, which represents life in miniature, and physical characteristics. So, this yoga influences the life of the native in general, his health and his looks (see Chart 8).

Therefore, a harmonious blending of both yogas, with the full Moon in Lagna, is, in my opinion, the best of all. Here, contrary to the popular astrological opinion that the Moon in Lagna (except in Aries, Taurus or Cancer) makes one dumb, blind, mad, idiotic or a slave, the person is normal. See Charts 1 and 4. These people, far from being mad, are not only extremely learned and intelligent, but also well balanced, religious and sagacious individuals.

(*iii*) A "perfect" Adhi Yoga or Lagnadhi Yoga is rare to find.

(*iv*) The yoga-causing planets will give results according to their strength, situation and ownership. If they are placed in kendra/trikona/swakshetra/exaltation houses, they will give good results all through life, and more epecially during their Dasas and Antardasas.

(*v*) If these planets are associated with malefics, still, good results will be felt, though not to the fullest extent—see Chart 1. Neechabhanga planet gives good results too see Chart 13).

(*vi*) The yoga-causing planets bless the houses they are in, and these prosper. The sting of kendradhipatya dosha is often removed (see Charts *10* and *11*).

(*vii*) Adhi Yoga rules out or minimizes mental afflictions.

(*viii*) Even in the absence of a single Panchamahapurusha Yoga, a single Adhi Yoga will make the native prosper.

(*ix*) Even an ordinary chart will be converted into a good one, when touched with the magic wand of AdhiYoga, or Lagnadhi Yoga. (see charts 4, 5 and 10).

KUMARASWAMIYAM—VIII

(Continued from page 794)

which are reputed for their roots. For the Sun such plants which have strong barks and skins and for the Moon the plants that are famous for their esculent roots.

(*ii*) Jupiter—*Prithvi* (earth); Venus—*Ap* (water); Mars—*Theju* (fire); Mercury—*Vayu* (wind): Saturn—*Akasa* (sky); and over and above these are the Moon and the Sun.

(*iii*) Venus—*Sabda* (sound); Saturn—*Sparsa* (touch); Mars—*Roopa* (sight); Jupiter—*Rasa* (taste); Mercury—*Gandha* (smell); the Sun—knowledge; the Moon—mind.

(*iv*) The Sun—produce of the mountains; the Moon—products born out of seas and oceans; Mars—products that are baked or scorched; Mercury—food varieties of different tastes; Jupiter—products of lands and cities; Venus—those born out of fresh water or produced by it; Saturn—produce of forests; For Rahu and Ketu, poisonous substances.

Stanza 15:

(*i*) Adding 4 signs and 13 degrees to the last month and the day prior to the current we get *Dhuma*; deducting the above from 360° we get *Utpata*; adding 6 signs to *Utpata* we get *Parivesha*; by deducting *Parivesha* from 360° we get *Indra Dhanu*; by adding 17° to *Indra Dhanu* we get the sputa of *Upaketu*.

(*ii*) The ownership of signs of these *Upagrahas* are: for *Dhuma*—Gemini; *Utpata*—Scorpio; *Parivesha*—Capricorn; *Indra Dhanu*—Pisces; *Upaketu*—Taurus.

(*iii*) The signs of exaltation for these planets are: *Dhuma*—Gemini; *Utpata*—Leo; *Parivesha*—Scorpio; *Indra Dhanu*—Sagittarius; *Upaketu*—Aquarius.

Notes: (*i*) Comets and meteorites, visibie and invisible, are known as *Upagrahas*. They exercise subtle influences on the lives of natives. A simpler method to get at the longitudes of these smoky planets is as follows:

(*i*) Longitude of the Sun + 133° 20′ = *Dhuma*.

(*ii*) 360° 00′ minus *Dhuma* = *Utpata* or *Vyatipata*.

(*iii*) *Utpata* + 180° 00′ = *Parivesha*.

(*iv*) 360° 00′ minus *Parivesha* = *Indra Dhanu*.

(*v*) *Indra Dhanu* + 16° 40′ = *Upaketu*.

As a test for accuracy by adding 30° to the longitude of *Upaketu* one should get the longitude of the Sun.

(To be continued)

THE AGE OF BHASKARA

(Continued from page 790)

personal prejudices. Few were led by selfish court advisers!

Is it not surprising to see, how a famous work of a *contemporary* of Bhaskara II should be taken up for commentary two centuries later, by one of his own descendants in a fitting manner! It is indeed rare to find a line of scholars successively born upto ten generations in a family! It is equally rare to find the history of a family upto ten generations, unless it is lucky to run up to that extent, with its history also duly recorded!

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ORISSA AND ITS CHIEF MINISTERS—AN ASTROLOGICAL ANALYSIS

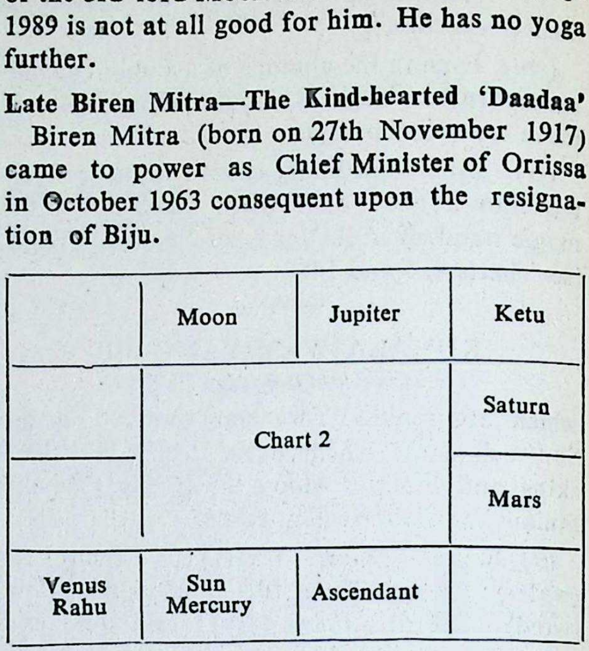
(Continued from page 788)

Delhi and entreated him to fly to Indonesia on a very 'sensitive assignment'. Patnaik at the outset did not like to go to a foreign country with the stamp of a 'condemned corrupt man'. But the Prime Minister requested him and cajoled him to accept the assignment. Patnaik had no choice. He flew to Indonesia and successfully carried out the mission. The Indonesian fleet remained anchored in the harbour. But this could not bring back his lost image in 1967 election as Venus, the Dasa-lord and Rahu, the Antardasa-lord both posited in the Navamsa of Mars, were directly aspected by Mars, the lord of the 7th and the 12th in debilitation.

Orissa remained under the President's rule for the third time from January to March 1971, when the coalition ministry headed by the late R. N. Singhdeo resigned on 9-1-1971 consequent upon the withdrawal of support by Jana Congress on 5-1-1971. In the mid-term election of 1971, Biju's Utkal Congress and Singhdeo's Swatantra Party with the support of Congress agreed to form a coalition ministry headed by Biswanath Das of neither party. It continued from April 1971 to June 1972. Then the Utkal Congress merged with the Congress and Nandini Satapathy was deputed from the Centre by Mrs. Gandhi to lead the ministry. Nandini was Chief Minister from June 1972 to December 1976. On 1st and 2nd November 1974 during emergency all the offices of Biju at several places were raided for enquiry by Government and he was arrested on 25-6-1975 finally on political grounds. This was Mercury's (in Vedha-nakshatra) sub-period in the main period of Venus, both again under the spell of Mars' direct aspect. Biju won the 1977 general elections after the emergency and became a Cabinet Minister in the Centre under the Prime Ministership of Mr. Morarji Desai. Biju's party in Orissa formed the ministry under Nilamani Routary. The Sun in *ati-mitra* star as lord of the 4th, a quadrant being in the 10th, also became a yogakaraka for him. The planets have conferred him due results. Mercury (in a Vedha-star) Bhukti in the Dasa of the 3rd lord Moon from 10-3-1988 to 10-8-1989 is not at all good for him. He has no yoga further.

Late Biren Mitra—The Kind-hearted 'Daadaa'

Biren Mitra (born on 27th November 1917) came to power as Chief Minister of Orrissa in October 1963 consequent upon the resignation of Biju.



Born in the Bharani star (Chart 2) he got Chief Ministership during Rahu posited in *ati-mitra* star of Ketu. He had to face the violent student's agitation in 1964. The students set fire to furniture in the Legislative Assembly in the presence of the Chief Minister when it was in session. The Chief Minister did not order the police to fire but instead said, "I can return a new assembly to the state but not sons to parents". Here Ketu acted like (*Kuja-vad*) Mars. Mark Saturn's position in the 10th. It took him to the helm of affairs during Rahu as it acted like (*Sani-vad Rahu*) Saturn, and then brought him down in February 1965. One may mark how Orissa's Janma-star Pushya and Nama-star Rohini are both inimical to Mitra's birth-star Bharani.

(To be continued)

CORRECTION

A.M., August 1986, page 624, Col. 2, line 4 should read " Prof. B. R. Soni of Durg (M.P.)" and not as published. The error is regretted.

—*Editor*.

Letters to the Editor

Appreciations

I

Sir,—I had just read your excellent book *How to Judge a Horoscope*, Vols. I and II. This is a marvellous book on astrology. You have explained the easiest and the most accurate method of prediction relating to all the twelve *Bhavas*. The methods shown are so simple and with so many examples that I just cannot imagine that astrology could be explained so easily. Thank you for giving us a good book like this and many thanks to Mrs. Gayatri Devi Vasudev due to whose efforts this valuable book was completed. I pray God to bless you with a long and happy life so that you can give us more and more valuable notes on astrology and take the Indian system of astrology to great heights.

Sunil Kaushik.

Delhi.

II

Sir,—In the Annual *A.M.* 1986, you have said (page 112) "one or two North Indian states may have new Chief Ministers". Your forecast has been correct. Only half of the year 1986 is over, yet so many predictions have come true, *viz.*, (*i*) Bogging down of Punjab accord, (*ii*) unearthing of a huge bank fraud, (*iii*) change of Haryana Chief Minister. Mr. Bansi Lal is the right man being the architect of Haryana.

Mars turns retrograde on 8th June and will move into Sagittarius, the 12th sign of Punjab, I hope another prediction of yours in the same para will hit the bull's eye.

May the Almighty bestow a long span of life to you so that you may enlighten the readers.

Jallandar Cantt. *S. N. Kalia.*

III

Sir,—I also express my gratitude for the splendid work done by Dr. B. V. Raman. *Prasna Marga* Vol. II is really wonderful.

Murshidabad. *Pratap Norayan Biswas.*

Benazir Bhutto

Sir,—I have read "Planets, Benazir Bhutto and Pakistan". It is a timely editorial for all freedom-loving people. The complete history of Pakistan from its birth upto today and the expected time of dislodgement of General Zia's military rule has been astrologically explained by the Editor.

Logically also we see Benazir Bhutto back in Pakistan in 1986 to dislodge military rule and to bring back democracy. All Muslims believe in the number 786 for any good cause. 786 totals 21. She has come back in 1986 in her last phase of the 7 1/2 years of Saturn. The total of 1986, 1987, 1988 comes to 21. So I believe and wish by 1988 she will throw out the military rule peacefully through people's verdict. Attendance at her public meetings is itself proof of her popularity. We wish the people's support, best wishes and prayers will bring this young and energetic leader back to power to steer Pakistan.

Kakinada. *S. Dawood.*

"Broad Timing of Marriage"

I

Sir,—We are clarifying some points as desired by Mr. H. R. Shankar (*A.M.*, August 1986, p. 851). But first, two errors which have crept into his letter must be pointed out.

(*a*) We have stated very clearly that on the *date of marriage* (DOM) the combined effects of Saturn and Jupiter is 58.75% (p. 526). How does Mr. Shankar say "the percentage would slide down to below 20% if verification is restricted to double-transit aspects only at the time of marriage"? He may please re-calculate it as his percentages are based on a misleading guess. Miscalculation of 38.75% by Mr. Shankar is a grave error.

(*b*) We have specified our aim (p. 483) thus: "plan the marriage of *marriageable children*". Obviously Mr. Shankar has not taken note of it.

Define anyway you like, "marriageable" age "17-25 age group or 20–30" but surely it cannot be 1961 for Mrs. Maneka Gandhi (born in 1956). We have nowhere suggested that age of five is marriageable age.

Therefore, we have nowhere asked anyone to take the "*entire cycle of Saturn*" as Mr. Shankar does. It is as illogical as suggesting that in every sub-period of a major period an individual will marry. Our piece of research has to be applied rationally in a proper context for assessing chances of marriage at normal marriageable age. *Where there are delays, we will show, how it gets modified, but still applies.*

Interestingly Mr. Shankar has understood the use of retrograde Jupiter or Saturn correctly when he says "*we need to consider not only its aspect from the sign of transit but also from the sign preceding that where it is placed.*"

But then he has not applied this to the two cases cited by him. We will do that to show how retrogression is to be used.

In the case of Mrs. Maneka Gandhi:

(*a*) *Saturn* was in Taurus till June 1973 aspecting her Lagna and 7th lord which is less than 27 months before her marriage (29–9–1974) (within 16 months). (*b*) Then Saturn retrograde till 28–2–1974 (see p. 484—her horoscope) in Gemini aspects, as Mr. Shankar knows, from Taurus her Lagna and 7th lord (within 8 months). (*c*) Jupiter was in Capricorn till 8–2–1974 (within 8 months before marriage) in the 7th house aspecting Lagna. (*d*) Later Jupiter retrograde in Aquarius in July 1974, and Mr. Shankar knows, aspected from Capricorn her Lagna while remaining in the 7th house.

Thus, Mr. Shankar can see the validity of our research within Mrs. Maneka Gandhi's age of marriageability.

We will now take up the other case given by Mr. Shankar. As he can see here Saturn is in the 8th house and Mars in the 2nd, a case of delayed marriage, the ceremony having taken place on 4th February, 1949.

(*a*) Mr. Shankar implicitly concedes that Saturn in Leo on this date fulfils the condition hundred percent. (*b*) Mr. Shankar also knows that on the date of marriage Jupiter from Sagittarius was aspecting the 7th house.

Obviously what he wants to know is whether Jupiter has aspected Lagna or Lagna-lord at all or not. For argument's sake, if he had not aspected within the specified period of one year, only one out of four factors will remain uncovered. Even in such a situation 75 percent of this research applies straightaway. But the interesting point to be stressed is that even here, as Mr. Shankar should see, our research applies 100%. Till August 16, 1948 (7 months before marriage) Jupiter was retrograde in Scorpio and applying the rule which Mr. Shankar knows (or "from the sign preceeding") aspected Aquarius Lagna from Libra.

We have not taken a period larger than one year for Jupiter though in a broad-timing scheme we could give to Jupiter also 27 months. But it can be seen that if you take 18 months, then Jupiter from Libra till September 1947 (18 months before) was clearly pointing towards the possibility of marriage in the coming year or two.

We are grateful to Mr. Shankar for testing us and coming from him, with his reputation, it pleases us to prove a point or two.

We are grateful to Mr. K. B. Rao's appropriate dig at us ("a tiny drop of poison"). We have done it to show pseudo-scientists that astrology has a very sound and dazzling empirical–statistical basis. Readers may appreciate that our dedication to a Mahatma shows our humility, not arrogance. But the language understood by "pseudo-scientists and/or rationalists" is the language we have to employ, once in a while, to shock critics of astrology into silence. We have shown this paper, among others, to an Indian agent of a foreign country who has been assigned the task of doing damage to Hindu astrology. Seeing it he was dumbfounded. That is one of the purposes to be served by the challenge thrown by us: *Shathe Shatyam Samacharet.*

As to the very helpful suggestions of Mr. R. Tyagaraja Sastri, may we request him to read all our research-papers, and then give us helpful suggestions? His pleasant and constructive suggestions will help us, we know and appreciate.

Must we remind readers that at page 482 of *A.M.* (June 1986) we have specifically mentioned, *we are starting with very simple principles first before showing the vast techniques available in* Hindu astrology" and again in the other column that "therefore, *stage by stage when we discuss* our different approaches to the problem, it will be seen that astrology as a science can be vindicated......". Again we said, "we are making a beginning with only an extended application of the double transit principle.......of Saturn and Jupiter....". If the readers see our work in this light, then they as well as Mr. Shankar may be impelled to await patiently our other articles in the pipeline.

New Delhi. *M. N. Kedar, S. N. Kapur.*

II

Sir,—Dr. B. V. Raman is perhaps the first to make a comparative and comprehensive study of the aspects in vogue in the East and in the West, and he concludes with a note of assent for the Hindu system. He categorically refutes the western view that opposition aspects are uniformly bad.

In this context if we have to infer that aspects are blessings and that nothing important in life (like marriage or progeny) happens without the blessings (aspects) of Saturn and Jupiter in transit within 9 to 15 months prior to the happening, the accepted significance attached to the aspects becomes maningless. So, research on the scale and model undertaken by the group of scholars headed by Mr. K. N. Rao, *vide* "Broad Timing of Marriage" (*A.M.*, June 1986) is akin to *Samudra Manthana* on the reverse gear to find poison.

Because, we know that only the Sun and the Moon are the eternal witnesses (*Chandrarkou jatra sakshinon*), not Saturn–Jupiter as projected. Secondly, progeny and martiage are the result of *dridha karma* and are therefore under the domain of Dasa, not of Gochara. I admire the painstaking research undertaken by this group of scholars.

Cuttack. *R. Harichandan.*

III

Sir,—I do appreciate this article and congratulate the team led by Mr. K. N. Rao.

Indeed marriage is a major problem in India, and I hope this team will also take up such issues as divorce, rifts, disturbance in marital life and other relevant problems in its future articles.

Bhijolia (Raj.). *Ramesh Jain.*

Comet or Dhumaketu?

Sir,—Ekalavya has given us the benefit of his views on comets (*A.M.*, May 1986).

The terms Ketus and Dhumaketus used by Varahamihira elude, average students like us, of their real import. Consequently, we naturally go by the interpretation and explanation given by scholars whom we regard as an authority on the subject.

Having read all the works of Mr. Ramakrishna Bhat and having benefited from the series of scholarly articles penned by him for this magazine in past decades, I was guided all this time by his interpretation in understanding Varahamihira.

But now I find Ekalavya has faulted the explanation of this scholar. The logic he has followed to show that Mr. Bhat is wrong is apparently not cogent; and the language is far from academic. Of course, had I known the identity of Ekalavya, I would have weighed in my mind the value and esteem I attach to each of the two, and be guided by it. For instance, if there were differences between the interpretation of Dr. B. V. Raman and say Mr. V. A. K. Iyer or Dr. P. S. Sastri, I would have opted for the version given by Dr. Raman without hesitation and with no further doubts on the issue. Such a benefit is presently denied to us by the use of the pen-name by Ekalavya.

Of course, the pen-name is an established tradition in journalism and it has its uses too. The columns of this magazine are devoted to dissemination of knowledge and it would be rather unfortunate when this facility is not properly used.

Readers would have been more benefited had these two scholars held a debate on the import of *Ketus* and *Dhumaketus* of Varahamihira's conception, assuming, of course, that Ekalavya is a match to the wisdom and erudition of a scholar like Mr. Ramakrishna Bhat.

Calcutta. *H. R. Shankar.*

[Ekalavya is an erudite and versatile scholar and on par with other eminent scholars.—*Ed.*]

Untruths from Astronomers

Sir,—Astronomy and Astrology are two sciences closely interconnected. Astronomy deals with the astronomical positions of planets while Astrology depicts the results due to their positions. It follows therefore that without the astronomical chart we cannot give the results. How strange it is that Astronomy is one of the subjects in the B.Sc. course teaching Mathematics while Astrology is omitted altogether! It is like dramatising "Hamlet" without the hero *Hamlet*.

Any educationist, who has got respect for our culture, would have included Astrology with Astronomy as a subject for the degree course.

Lessons in Astrology can be taught once a week on the television to create interest in the subject by veterans well-versed in the subject. This will prevent abuse of the subject. While western nations speak highly about the ill-effects of Halley's comet as in Shakespeare's and other literary works, how foolish it is for our scientists to say that it has no ill-effects on the events now occurring in this world. While the U.S.S.R. admits the use of 1100 buses to evacuate the people from Chernobyl Atomic Energy Radiation, how dare Dr. Raja Ramanna and our Prime Minister declare that we are safe from the effects of radiation with our reactors built with adulterated cement by our corrupt contractors supervised by corrupt engineers? It is done to hoodwink the public. Our expert scientists in India are shining in their borrowed feathers of the West.

Is not the Madras television centre guilty of perversion of truth when Dr. Nannan, a Tamil scholar, contradicts the evil effects of the comet in a face-to-face talk with an astronomical expert? Is he blind to several events published in The Astrological Magazine? The spiralling prices of consumer goods, assassination of Olof Palme, indecision of our Government leading to national alarm, deposing of Marcos of Philippines, death of spiritual leader J. Krishnamurthi, events in Punjab, Maharashtra, Kerala, Assam and Madras, train disasters, air disasters and several similar events, are all examples that should make anyone reflect on the havoc caused by Halley's comet and induce our educationists to include Astrology as an additional subject along with Mathematics in the degree curriculum?

Madras. *N. Natarajan.*

"Anarchy in Astrology"

I

Sir,—This has reference to Mrs. Mridula Trivedi's letter published in August 1986 issue of The Astrological Magazine under the heading "Anarchy in Astrology".

Mrs. Mridula Trivedi states that "Jupiter's aspect or association with Mars does not cancel Kuja Dosha, on the contrary it enhances the evil nature of Mars", and that her opinion is based on *Brihat Jataka* and *Saravali*.

I find that *Saravali*, Chapter 26, Sloka 9 gives the results of Mars occupying Leo sign in a birth chart; Slokas 17 and 18 indicate the effects of Mars' situation in Sagittarius sign, and Slokas. 23 and 24, the results of the situation of Mars in Pisces. *Saravali*, Chapter 27, Slokas 1 and 2 give the results of Jupiter situated in Aries sign in a birth chart; Sloka 16 indicates the effects of Jupiter occupying Scorpio sign. Sloka 27 gives the effects of Jupiter occupying Aries or Scorpio and aspected by Mars, while Sloka 28 indicates the results of Jupiter's situation in Aries or Scorpio and aspected by Mercury.

How these placements of Jupiter or Mars in particular signs, as distinct from Bhavas, could have any bearing on Kuja Dosha, its cancellation or its intisification is not very clear. Kuja Dosha has relevance to Mars occupying specific Bhavas such as the 2nd, 12th, 4th, 7th or the 8th from Ascendant and that too under certain conditions only.

Would Mrs. Mridula Trivedi indicate how these *slokas* are relevant in the context of Kuja Dosha?

Madras. *C. A. Padmanabhan.*

II

Sir,—Mrs. Mridula Trivedi's tone and language o the letter (*A.M.*, August 1986) are such as to frown on those who do not agree with her. How one can accept anything illogical? She refers to Chapter 25, stanzas

9, 17, 18, 23 and 24 and Chapter 27, stanzas 1, 2, 16, 27 and 28 of *Saravali* and Chapter 18 of *Brihat Jataka* in support of her views. All the chapters referred to are *Grahacharadhyayas*. They have nothing to do with the aspect of Jupiter on Mars. She is somehow misled and her views may mislead students who are not acquainted with *Saravali* or *Brihat Jataka*. She should desist from writing such articles in the interests of Astrology.

Kanpur. *Prem Narain Mehrotra.*

Confusion Worst Confounded

Sir,—I refer to the article by Dr. D. N. Pathak (*A.M.*, June 1986) where he has propounded a theory, on the analogy of Abegg's theory of valency, about predicting the stability of friendship between two persons based on their date of birth. Taking the dates only (month and year to be ignored) of the two persons, in the first instance, two digit dates should be converted into one digit numbers by adding up the two digits. If the resultant one digit number of the two persons adds up to 9, they would be capable of stable friendship. However, "a person born on date 9, 18 or 27 of any month will have no reliable friend at all". This attribute is based on the individual's date of birth alone and does not depend upon the date of birth of a possible friend. In applying this theory to practice, I come across a problem. When I open an almanac, I find six types of dates for any day. For example, for 27th August 1985, I have the following based on various calendars:

Christian—August 27; Muslim—Dul Haj 10; Saka (Rashtriya Panchang)—Bhadra 5; [Souramana—Simha 11; Chandramana—Sravana 12; and Nakshatramana—Uttarashadha 21.

In the first paragraph of the article, Dr. Pathak has eulogised the technology of ancient Hindus in the fields of metallurgy, astronomy and making of sweetmeats. I presume), therefore, that he would not like to follow the Christian and Muslim calendars. But even in the Hindu calendar, which type of month enumerated above, would he like us to adopt?

Bangalore. *P. K. Ramakrishna.*

Kshaya or Akshaya

Sir,—This has reference to two letters published in the August 1986 issue of The Astrological Magazine (p. 653).

The correct name of the year is *Kshaya* as it ends the cycle of sixty years. North of the Vindhyas it is not the lunar (Chandra) time of measurement. They follow in theory the Jupiterian (Barhshaspatya) year; this depends on the ingress of Jupiter into a sign. They have a sixty-year cycle divided into five groups. Accordingly in the Jupiterian cycle this is Bhadrapada or Pramadhi. This is just for the sake of Vyavahara. According to Sripati and others, the Jupiterian years are in twelve groups, each having five years. This is the year Kshaya for all religious and other activities.

Nagpur. *P. S Sastri, M.A., Ph.D.*

Scholarly Treatment

Sir,—I refer to the article of Mr. T. N. Kesava Pillai (The Astrological Magazine, July 1986) wherein he has given a scholarly exposition of Adhi Yoga. In the example given by him on page 575 this yoga is present and he attributes the prosperity of the native to the presence of Chandradhi Yoga.

In this connection I refer to the article on page 490 (*A.M.*, June 1986) wherein Mr. H. R. Shankar has enunciated a principle that when the dispositor of a debilitated planet occupies debilitation there is continuous flow of prosperity to the native. This principle is present in the example chart given by Mr. Pillai. Therefore the prosperity of the native an also be attributed to the principle established by Mr. H. R. Shankar.

Bombay. *M. Y. Gupta.*

An Omission

Sir,—The example given for the Moon's aspect in the English translation of *Kumaraswamiyam* VII (*A.M.*, July 1986) seems to be ambiguous.

As per stanza 7 the example will be as follows: (1) Days of assessment—Friday; (2) The current star on Friday is Bharani. We have to calculate the Moon's aspect on that day.

As per formula:

(1) Sunday to Friday = 6; (2) 6 × 4 = 24th star, *i.e.*. Satabhisha; (3) Satabhisha to Bharani = 6; (4). This figure is within 1. Hence it is single-eyed aspect. If the figure would have been from 10 to 21 then it would have been double-eyed aspect. If the figure would have been from 22 to 27 it would have been blind aspect.

It looks like one step has been omitted in working out the example.

Cuttack. *Jagabandhu Behera.*

Origin of Gotras

Sir,—Kindly give me some information about the following gotras: (1) *Pemula gotram* (belonging to Vijayanagar) and (2) *Patnamaharishi gotram* (belonging to Rajahmandry). Please note it is *Pemula* and not Venula.

I would be obliged if you can give me details like the origin, deities they have to worship, the language they speak, whether they are orthodox or not, to which of the four castes they belong to, etc., though I know they are all Hindus.

Bangalore. *B. R. Jayalakshmi.*

A Request

Sir,—I am deeply interested in astrology but my financial position does not permit me to buy astrological works. I request philanthropic readers to donate to me old issues of the magazine and also any classical works like *Brihat Jataka*, *Saravali*, etc.

Bangalore. *K. Subramaniam,*
C/o The Astrolagical Magazine.

The Sun–Saturn Role

Sir,—In the article "The Misogamous Role of the Sun and Saturn" (*A.M.*, April 1986) Mrs. Mridula Trivedi has tried to analyse the destructive forces on the 7th house due to certain configurations of the Sun and Saturn.

However, these factors are not the only factors, working in isolation and responsible for delay/denial of marriages. The position of Venus, the 7th lord and the 7th house from the Moon also play an important role in deciding matrimonial bliss. All these factors should be studied before arriving at any conclusion.

Our Editor Dr. B. V. Raman, in *How to Judge a Horoscope*, has stressed that while examining matters relating to any particular Bhava, planets posited therein, position of its lord, *karaka* and their positions from the Moon should be checked before giving any judgement. Mrs. Trivedi has not taken into account all these factors to corroborate her theory.

Nadiad. *Ranjit Parmar.*

PLANETS AND YOUR HEALTH PROBLEMS

(Continued from page 785)

and blood building. If in doubt as to your diet, it is advisable that you take the matter up with your family physician. Your sign presides over the knees. Saturn, the ruler of your sign, rules the bones. Thus it is advisable to guard against incurring broken bones through accidents. People of your sign are more or less susceptible to digestive and intestinal disturbances. You should do all you can to get as much fresh air and sunlight as possible. Take an interest in some form of light exercise in order to keep your body in good condition and you will help to avert many ordinary ailments. Always do your best to avoid the common cold. If you get a cold do your best to break it up as soon as you can and you will do much toward avoiding further complications. Also guard against overdoing mentally and physically. Avoid worries, fears and periodical moodiness.

Aquarius

General good health throughout life is characteristic of Aquarians. You must however devote rational thought to the care of your health and not permit your moods to cause you to be neglectful on the score. You have a good physical constitution even though you have a mental, emotional and nervous temperament. You must guard against any carelessness in matters of diet and indulgences and avoid excesses of any kind. Learn to know what agrees with you best and also learn to be systematic and consistent. Avoid irregularity in your diet. Your sign rules the calves and ankles, also has much to do with quality of the blood and the condition of the important glands in your body. Avoid extremes in mental and emotional moods, and you will do much to help yourself to attain and retain good health. Do not neglect to take some form of exercise that will help to keep your body in a condition of physical fitness.

Pisces

Your Picsean sign shows a fairly good physical constitution with a promise of reasonably long life. However, your state of health depends upon the thought, attention and care that you pay to your body and mind. You have a sensitive metality and there may be times in life when you do not feel well, when you may be inclined to magnify your ailment in your imagination. It is well for you to guard against dietary fads and odd health treatments. Good judgement in diet is a powerful factor in keeping you well. You require a balanced ration of vegetables and meat. God and Nature wisely prepared the human stomach and digestive tract for such combination of food. Your sign presides over the feet. However, all Pisces people should guard against common colds as these are apt to affect the chest and the lungs. Also it is advisable to avoid exposure, for there is a tendency toward blood disorders and rheumatic complaints. Fresh air, plenty of sunlight and mild forms of exercise will help you to keep physically fit. Avoid worries, fears and apprehensions in health matters.

The correct view is that the aggregate of Dharma, Artha *and* Kama *secure welfare and happiness. However, the desire* (Kama) *and material wealth* (Artha) *must be rejected if it is contrary to* Dharma. —Manu II.

Your Technical Difficulties Solved

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of** THE ASTROLOGICAL MAGAZINE.*—Ed., A.M.]*

Q. 1. Rasi: *Cancer—Ascendant and Ketu; Leo—the Moon; Virgo—Mars; Libra—Jupiter; Capricorn—the Sun, Rahu, Venus and Mercury; and Pisces—Saturn. The Sun and Rahu in the 7th have given a lot of differences between the native and his wife. The education of the children has also suffered because the wife is very contented and not interested in encouraging them in their studies. Will the children come up well in life as 5th lord Mars is in a mercurial sign and the 5th house hemmed between benefics?*

S. D. Gupta, Chandigarh.

Ans. Too many planets in the 7th house, all unwanted ones at that, hardly speak well of a happy married life. The 5th lord occupies the 3rd and is aspected by Saturn whose dispositor occupies inimical house. These will make the bringing up of progency rather difficult. Hence no pains should be spared in doing the right thing by them.

Q. 2. Rasi: *Gemini—Ascendant; Leo—Rahu; Libra—Saturn and Mars; Scorpio—Jupiter; Sagittarius—the Sun and Mercury; Capricorn—Venus; Aquarius—Ketu; and Taurus—the Moon. The native suffers from* Ischaemia heart disease. *Why did the attack come about in Jupiter Dasa, Venus Bhuktt and the Moon interperiod?*

A. B. Lashkari, Allahabad.

Ans. One of the formulae for heart disease is this: *i.e.,* occupation of the 4th by Jupiter, Mars and Saturn makes one a heart patient. The 6th is the house of sickness and Jupiter occupies it and his dispositor Mars occupies the 4th along with Saturn. This formula is then largely fulfilled. The Moon standing for blood occupies the 12th whose dispositor is Venus. Hence Jupiter, Venus and the Moon are involved at the time of the attack.

Q. 3. Rasi: *Cancer—Ascendant; Libra—Rahu; Capricorn—Mars; Pisces—Jupiter; Aries—Saturn and Ketu; Taurus—Venus and the Moon; and Gemini—Mercury and the Sun. Saturn Dasa is on. Wtll Saturn confer political office being in exchange of signs with 10th lord Mars, who, in turn, is exalted?*

Dr. Narendra Tiwari, Lucknow.

Ans. The planet the Sun, representing politics, is weak by occupying the 12th house. Saturn in the 10th house does not normally help political life—rather it hinders. In view of the strength of the 10th lord, a medical career or coupled with Saturn aspected by Mars, an industrial career is suggested.

Q. 4. Rasi: *Gemini—Ascendant; Virgo—the Sun; Taurus—the Moon; Libra—Mars; Virgo—Mercury; Leo—Jupiter; Libra—Venus; Saturn—Gemini; Cancer—Rahu and Capricorn—Ketu. Does the chart promise political success?*

Pt. S. R. Katyayan, Gwalior.

Ans. The 10th, aspected by the Sun may give political ambition. But the 10th lord's position in the 6th from the 10th and the 3rd from Lagna is hardly equal to the task. Gajakesari is placed disadventageous. So is Bhadra, because, Mercury looks like being combust.

Q. 5. Rasi: *Cancer—Ascendant; Leo—Venus and Rahu; Virgo—the Sun, Mars and Mercury; Sagittarius—the Moon and Saturn; Capricorn—Jupiter; Aquarius—Ketu.* Navamsa: *Virgo—Ascendant, the Moon, Mercury and Mars; Libra—Ketu; Sagittarius—Saturn; Capricorn—the Sun; Aquarius—Venus; and Aries—Rahu.*

Does the 5th and 10th lord Mars in the 3rd with the 12th lord Mercury exalted indicate academic pursuits or career abroad.

T. Bhatnagar, Ranchi.

Ans. Here are two issues: (1) Academic studies and (2) going abroad. Yogakaraka Mars in the 3rd along with the 3rd lord in power indicates communication or movement as a major item in life. So does karaka Mercury in power. Their aspect to the 9th house Pisces and Jupiter, its lord's aspect to Lagna favours overseas jaunt. The answer should be in the affirmative.

Q. 6. Rasi: *Cancer—Ascendant and Rahu; Libra—the Sun, Mercury and Venus; Scorpio—Mars; Capricorn—Saturn, Jupiter, the Moon and Ketu; and Taurus—Mandi.* Navamsa: *Scorpio—Ascendant: Capricorn—Saturn, Mercury and Venus; Pisces—Jupiter and Rahu; Aries—Mandi; Gemini—the Sun and the Moon; and Virgo—Mars and Ketu. Many alliances have gone back with reference to this chart for reasons of incompatibility in the last 3 years. Why is this so in spite of Jupiter being in the 7th with Lagna lord Moon and well placed?*

K. S. Sivaramakrishna Iyer, Bombay.

Ans. Generally aspect of Saturn to Lagna, and here in power, delays marriage. You have not given the Dasa-Bhukti particulars which should specify the time. From the Gochara point of view Jupiter is better placed this year (1986) than the last two years. You can expect to celebrate the happy event soon this year.

Q. 7. Rasi: *Aquarius—Ascendant and Venus; Taurus—Ketu; Cancer—the Moon; Leo—Jupiter; Scorpio—Mars, Rahu and Saturn; and Capricorn—the Sun and Mercury.* (a) *What kind of profession will the Lagna and the 10th lord, Saturn and Mars respectively, in the 10th cause?* (b) *How does Rahu's presence there influence the 10th house?* *Arun Kumar, Hyderabad.*

Ans. (*a*) Saturn and Mars can give an engineering profession. (*b*) Rahu can give an electronic orientation to the job.

Q. 8. Rasi: *Virgo—Ascendant and the Moon; Libra—Saturn; Sagittarius—Venus and Rahu; Capricorn—the Sun; Aquarius—Mercury (R); Pisces—Mars; and Gemini—Jupiter (R) and Ketu.* (a) *What is the result of both Lagna and the 7th lord Jupiter being retrograde?* (b) *What is the significance of Saturn aspecting Venus-Rahu in a common sign?* *Girish Mohan.*

Ans. (*a*) A retrograde planet is as powerful as its exaltation. Consequently the gifts of houses, 1, 4, 7, 10 will be good. Mercury (R) being the 6th and Jupiter (R) in the 10th, the job may relate to medical or welfare services. (*b*) The 4th house relates to family, profession, vehicle, etc. The aspect of Saturn reduces the pleasure arising out of them, even as Rahu here.

Q. 9. What is a Papakartari Yoga and what kind of results does it give?

K. Sundar, Nangunerl.

Ans. When the 2nd and 12th houses are occupied by malefics, Papakartari Yoga arises. One born in it will be poor, defective of limb, impure, etc. In practice any house or planet flanked thus by malefics is considered subject to Papakartari in respect of the signification. Venus so placed is adverse for marriage and Jupiter, for children, etc.

Q. 10. Rasi: *Virgo—Ascendant 25–03, Rahu 7–56 and the Moon 1–58; Capricorn—Mars 3–8; Pisces—Ketu 7–56; Aries—the Sun 24–53, Mercury 26–27, Saturn 26–14 and Venus 29–50; and Taurus—Jupiter 3–55.* (a) *Which is the Dhana Lagna here?* (b) *The Moon is said to be the worst malefic for Virgo; will it become a benefic here as Scorpio is Arudha Lagna?* (c) *Jupiter Dasa which began in January 1980 has been disastrous with loss of father in September 1981, heart attack to the native in December 1980, hospitalization in February 1982, heavy expenditure, etc. Why is it in spite of Jupiter being in the 9th?* *Ashok Kumar, Hyderabad.*

Ans. (*a*) The 9th lord both from the Lagna and the Moon is Venus who has 9 kalas. Doubling it we get 18. Dividing it by 12, we get 6 as remainder. The 6th from the Moon Aquarius is the Dhana Lagna. (*b*) As lord of the 11th the Moon is unwelcome for Virgo, but as lord of the 9th he is welcome for the Arudha Lagna and hence better placed. (*c*) Jupiter is afflicted by *kendradhipatya dosha* (quadrangular ownership defect) which specifically applies in the region of health and longevity. The 9th is the house of father which it afflicts and his aspect to Lagna with Rahu, the 3rd and 5th has caused the native's ailment.

Q. 11. Rasi: *Sagittarius—Ascendant 7-16, Mars (R) 4-41 and Rahu 21-29; Gemini—Mercury (R) 17-32, Jupiter 17-42, Ketu 21-29 and the Sun 25-32; Leo—Venus 4-45; Libra—Saturn 9-33; and Scorpio—the Moon 3-10. What are the planets responsible for the native's poverty although in Mercury Dasa he was able to get an excellent education in IIT?*

Narayana Prasad, Pune.

Ans. Poverty is accounted for by combustion of Dhanakaraka Jupiter and Sakata Yoga, among others. Wearing Pushyarag gem and Siva worship will help overcome the difficulty.

Q. 12. (a) *Astrologers in Gujarat rectify the time of birth saying male and female births must have odd and even Navamsa respectively. How far is this valid?* (b) *Are there different ways to judge male and female births?* (c) *What are the latitude, longitude and LMT correction of Dubai (Middle East)?* *N. R. Sheth, Rajkot.*

Ans. (*a*) In theory it is all right; but having regard to practical difficulty in ascertaining correct birth times, correcting known birth times by Navamsa test is frought with danger. Again, there are males with female qualities and *vice versa*. (*b*) The prevailing Dasa-Bhukti is a better tool to judge the sex of children. (*c*) Lat. 25 N 18, Long. 55 E 18 S.T. is one hour slower than I.S.T. You can calculate LMT from it.

Q. 13. Rasi: *Sagittarius—Ascendant, Saturn and Mercury; Pisces—Ketu; Aries—Mars; Leo—the Moon; Virgo—Rahu; Libra—Jupiter; and Scorpio—Venus and the Sun.* Navamsa: *Libra—Ascendant; Scorpio—Mars; Sagittarius—the Sun; Capricorn—Venus; Aquarius—Ketu; Aries—Mercury and Saturn; Taurus—the Moon and Jupiter; and Leo—Rahu.* (a) *Jupiter and Mars are in mutual aspect. What is the resultant yoga and what are the results of it?* (b) *The native is a deeply religious person. Is it true that Venus and the Sun in the 12th in the house of* moksha *deny happiness and hinder divine knowledge causing a confused mind?*

C. G. Ramamurthi, Bombay.

Ans. (*a*) The aspect between Jupiter and Mars is a Rajayoga being between *kendra* (quadrant) and *kona* (trine) lords. It will fetch high office and prosperity. (*b*) Yes; Venus is combust and hence it is a negative form of religiousness; note also that the 8th lord occupies the 9th.

Q. 14. Rasi: *Capricorn—Ascendant and Rahu; Aquarius—Saturn; Pisces—Venus; Aries—the Sun, Mercury and Mars; Cancer—Ketu; Virgo—Jupiter; and Sagittarius—the Moon.* Navamsa: *Aries—Ascendant and the Moon; Taurus—Mercury; Cancer—Jupiter, Venus and Rahu; Leo—Mars; Virgo—the Sun; Scorpio—Saturn; and Capricorn—Ketu.* (a) *Rahu Dasa is on. What are the reasons for the native's eldest son's chronic ill-health?* (b) *Will Jupiter's aspect on the 5th house give some relief?*

S. R. K. Raju, Perecharla (A.P.).

Ans. (*a*) Treat *putrasthana* as Lagna. The 6th lord from it Mercury occupies it. Secondly, karaka Jupiter occupies the 6th house. These are some of the causes for chronic illness of the child. (*b*) Jupiter does not aspect the 5th house, but his exaltation Navamsa gives us hope of cure. Jupiter should be propitiated in the *sastraic* manner.

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"The Astrological Magazine" Ephemeris

FOR OCTOBER 1986

NIRAYANA POSITIONS OF PLANETS at 5-30 a.m. I.S.T.

Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Nep.	P
	H M S	° ″	° ″	°	° ′	°	° ′	° ′	°	° ′	° ′	°
Wed.	12 38 49	165 17 43	130 29 53	273 33	183 22	323 06	204 22	223 09	359 09	236 38	250 53	19
Thurs.	12 42 46	166 16 44	143 40 16	274 03	184 51	322 59	204 50	223 14	359 05	236 39	250 54	19
Friday	12 46 42	167 15 47	157 10 39	274 34	186 18	322 53	205 17	223 19	359 02	236 41	250 54	19
Satur.	12 50 39	168 14 52	170 59 26	275 05	187 45	322 46	205 42	223 24	358 59	236 43	250 55	19
Sunday	12 54 35	169 13 59	185 03 38	275 36	189 11	322 40	206 05	223 29	358 56	236 45	250 56	19
Monday	12 58 32	170 13 08	199 19 16	276 08	190 36	322 34	206 26	223 34	358 53	236 47	250 56	19
Tues.	13 02 29	171 12 19	213 41 41	276 40	192 00	322 27	206 46	223 39	358 49	236 49	250 57	19
Wed	13 06 25	172 11 33	228 06 17	277 12	193 23	322 21	207 04	223 45	358 46	236 51	250 58	19
Thurs.	13 10 22	173 10 48	242 28 49	277 45	194 45	322 16	207 19	223 50	358 43	236 53	250 58	19
Friday	13 14 18	174 10 05	256 45 47	278 18	196 06	322 10	207 33	223 55	358 40	236 55	250 59	19
Satur.	13 18 15	175 09 23	270 54 30	272 51	197 26	322 05	207 45	224 01	358 37	236 57	251 00	19
Sunday	13 22 11	176 08 42	284 53 02	279 25	198 44	321 59	207 54	224 06	358 34	236 59	251 01	19
Monday	13 26 08	177 08 04	298 40 04	279 58	200 01	321 54	208 02	224 12	358 30	237 01	251 02	19
Tues.	13 30 04	178 07 28	312 14 42	281 32	201 17	321 49	208 07	224 17	358 27	237 04	251 03	19
Wed.	13 34 01	179 06 53	325 36 19	281 06	202 32	321 44	208 10	224 23	358 24	237 06	251 04	19
Thurs.	13 37 57	180 06 20	338 44 27	281 41	203 45	321 40	208 10	224 29	358 21	237 08	251 05	19
Friday	13 41 54	181 05 49	351 38 57	282 16	204 56	321 35	208 08	224 33	358 18	237 11	251 06	19
Satur.	13 45 51	182 05 21	4 19 54	282 51	206 06	321 31	208 04	224 40	358 14	237 13	251 07	19
Sunday	13 49 47	183 04 53	17 47 49	283 26	207 13	321 27	207 57	224 46	358 11	237 15	251 08	19
Monday	13 53 44	184 04 28	29 03 47	284 01	208 19	321 23	207 48	224 53	358 08	237 18	251 09	19
Tues.	13 57 40	185 04 06	41 09 27	284 37	209 22	321 19	207 36	224 58	358 05	237 20	251 10	19
Wed.	14 01 37	186 03 45	53 07 08	285 12	210 22	321 15	207 22	225 04	358 22	237 23	251 11	19
Thurs.	14 05 33	187 03 27	64 59 50	285 48	211 20	321 12	207 06	225 10	357 58	237 26	251 12	19
Friday	14 09 30	188 03 11	76 51 10	286 25	212 14	321 09	206 47	225 16	357 55	237 28	251 14	19
Satur.	14 13 26	189 02 57	88 45 13	287 01	213 05	321 06	206 26	225 22	357 52	237 31	251 15	19
Sunday	14 17 23	190 02 46	100 46 29	287 37	213 53	321 03	206 03	225 28	357 49	237 34	251 16	1
Monday	14 21 20	191 02 36	112 59 33	288 14	214 36	321 00	205 38	225 34	357 46	237 36	251 18	1
Tues.	14 25 16	192 02 30	125 28 59	288 51	215 14	320 58	205 11	225 41	357 43	237 39	251 19	1
Wed.	14 29 13	193 02 24	138 18 45	289 28	215 47	320 56	204 42	225 47	357 39	237 42	251 20	1
Thurs.	14 33 09	194 02 21	151 31 56	290 05	216 14	320 54	204 11	225 53	357 36	237 45	251 22	1
Friday	14 37 06	195 02 20	165 10 04	290 43	216 36	320 52	203 39	226 00	357 33	237 48	251 23	1

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-10-1986 is 22° 13′ 36″.

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5–30 a.m. (I.S.T.) on 1st October 1986

Grahas (Planets)		*Sphuta (Long.)*	*Dhruva (R.A.)*	*Vikshepa (Lat.)*	*Kranti (Declin.)*
		° ′	° ′	° ′	° ′
Ravi	☉	187 31	186 55	0 00	2 S 59
Chandra	☽	152 43	156 08	3 N 56	14 N 10
Kuja	♂	295 46	298 28	3 S 29	24 S 25
Budha	☿	205 36	203 25	0 S 50	10 S 41
Guru	♃	345 20	347 04	1 S 30	7 S 11
Sukra	♀	226 36	222 19	5 S 53	22 S 26
Sani	♄	245 23	243 36	1 N 37	19 S 36
Rahu	☊	21 22			

THE SUN

In this month the Sun moves forward from 15° Virgo to 16° Libra entering it on 15th. The south declination of the Sun increases from 2° 59′ to 14° 16′ at the end.

THE MOON

The Moon starts from 10° Leo, makes one complete circuit of the Zodiac and ends at 16° Libra. The north declination of the Moon decreases from 14° 10′ till the Moon crosses the Equator to the south on 3rd, then the south declination increases till it becomes a maximum at 28° 26′ on 9th; afterwards the south declination decreases till the Moon crosses the Equator to the north on 16th. Thereafter the north declination increases attaining a maximum value of 28° 26′ on 23rd. Then the north declination decreases until the Moon crosses the Equator to the south on 30th; then the south declination increases to 8° 24′ at the end.

MARS

In this month Mars continues its forward motion in Capricorn from 4° to 21° at the end. The south declination of Mars decreases from 24° 25′ to 18° 54′ at the end.

MERCURY

Mercury moves ahead from 3° Libra to 7° Scorpio entering it on 21st. The south declination of Mercury increases from 10° 41′ till it becomes a maximum at 22° 43′ on 30th; afterwards the south declination decreases to 22° 41′ at the end.

JUPITER

Jupiter continues its retrograde motion in Aquarius from 23° to 21° at the end. The south declination of Jupiter increases from 7° 11′ to 7° 58′ at the end.

VENUS

Starting from 24° in Libra Venus moves ahead till it becomes retrograde at 28° on 15th; then Venus moves backward to 23° Libra at the end. The south declination of Venus increases from 22° 36′ till it becomes a maximum at 24° 28′ on 17th; then the south declinaiion of Venus decreases to 22° 04′ at the end.

SATURN

Saturn moves forward in Scorpio from 13° to 16° at the end. The south declination of Saturn increases from 19° 36′ to 20° 11′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 359° 09′ to 357° 30′ at the end.

Uranus moves ahead from 236° 38′ to 237° 51′ at the end.

Neptune moves forward from 250° 53′ to 251° 25′ at the end.

Pluto moves ahead from 193° 54′ to 195° 06′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted:

The Sun at 24h. 25m. on 3rd; Mercury at 13h. 15m. on 5th; Pluto at 17h. 09m. on 5th; Venus at 17h. 41m. on 6th; Saturn at 22h. 11m. on 7th; Uranus at 20h. 06m. on 8th;

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*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-10-1986 is 22° 13′ 36″.

Neptune at 19h. 46m. on 9th ; Mars at 19h. 40m. on 11th ; Jupiter at 22h. 33m. on 14th.

PLANETARY ASPECTS

THE SUN : Conjunction the Moon 3rd ; parallel the Moon 3rd, 14th ; square the Moon 10th, 25th ; trine the Moon 12th, 23rd ; parallel Jupiter 13th ; conjunction the Moon 17th ; conjunction Pluto 31st.

MARS : Square Mercury 1st ; trine the Moon 2nd, 21st, 31st ; square the Moon 5th, 18th ; parallel Venus 6th ; parallel the Moon 7th, 12th ; parallel Uranus 9th ; conjunction the Moon 11th ; Parallel Neptune 14th ; square Pluto 21st ; parallel Mercury 21st ; opposition the Moon 26th.

MERCURY : Square Mars 1st ; conjunction the Moon 5th ; parallel the Moon 5th, 13th ; conjunction Pluto 8th ; square the Moon 12th ; trine Jupiter 14th ; trine the Moon 14th, 25th ; parallel Saturn 18th ; conjunction Venus 19th ; opposition the Moon 19th ; parallel Mars 21st : parallel Venus 29th.

JUPITER : Opposition the Moon 1st, 29th ; trine the Moon 6th, 24th ; square the Moon 8th, 21st ; parallel the Sun 13th ; trine Mercury 14th ; conjunction the Moon 14th ; parallel the Moon 14th, 31st.

VENUS : Parallel Uranus 4th, 28th ; parallel Mars 6th ; parallel the Moon 6th, 11th ; square the Moon 12th, 27th ; trine the Moon 15th, 24th ; conjunction Mercury 19th ; opposition the Moon 19th ; pasallel Mercury 29th ; parallel Neptune 31st.

SATURN : Square the Moon 1st, 14th, 28th ; parallel the Moon 6th, 12th ; conjunction the Moon 7th ; trine the Moon 16th, 26th ; parallel Mercury 18th ; opposition the Moon 21st ; parallel Mars 26th.

URANUS : Square the Moon 2nd, 15th, 29th ; parallel Venus 4th, 28th ; parallel the Moon 7th, 12th ; conjunction the Moon 8th ; parallel Mars 9th ; trine the Moon 17th, 27th ; opposition the Moon 22nd.

NEPTUNE : Trine the Moon 1st, 18th 28th ; square the Moon 3rd, 16th, 30th ; parallel the Moon 7th, 12th ; conjunction the Moon 9th ; parallel Mars 14th ; opposition the Moon 23rd ; parallel Mercury 26th ; parallel Venus 31st.

PLUTO : Parallel the Moon 3rd, 16th, 30th ; conjunction the Moon 5th ; conjunction Mercury 8th ; square the Moon 11th, 26th ; trine the Moon 14th, 23rd ; conjunction the Sun 31st.

I. Amavasya (New Moon) :—Sukla Paksha (bright fortnight) begins at 24h. 25m. on 3rd for all places on the earth.

Nirayana Longitudes of Planets :—The Sun 168° 02′ ; the Moon 168° 02′ ; Mars 274° 58′ ; Mercury 187° 27′ ; Jupiter 322° 47′ ; Venus 205° 37′ ; Saturn 223° 23′ ; Rahu 359° 00′ ; Uranus 236° 43′ ; Neptune 250° 55′ ; Pluto 194° 00′.

Cusps (mid-points) of Houses for New Delhi : The 1st 91° 21′ ; the 2nd 118° 13′ ; the 3rd 145° 05′ ; the 4th 171° 57′ ; the 5th 205° 05′ ; the 6th 238° 13′ ; the 7th 271° 21′ ; the 8th 298° 13′ ; the 9th 325° 05′ ; the 10th 351° 57′ ; the 11th 25° 05′ ; the 12th 58° 13′.

II. Poornima (Full Moon) :—Krishna Paksha (dark fortnight) commences at 24h. 52m. on 17th for all places on the earth.

Nirayana Longitudes of Planets ;—The Sun 181° 54′ ; the Moon 1° 54′ ; Mars 282° 44′ ; Mercury 205° 53′ ; Jupiter 321° 32′ ; Venus 208° 05′ ; Saturn 224° 39′ ; Rahu 358° 15′ ; Uranus 237° 13′ ; Neptune 251° 07′ ; Pluto 194° 32′.

Cusps (mid-points) of Houses for New Delhi : The 1st 108° 49′ ; the 2nd 137° 07′ ; the 3rd 165° 25′ ; the 4th 193° 43′ ; the 5th 225° 25′ ; the 6th 257° 07′ ; the 7th 288° 49′ ; the 8th 317° 07′ ; the 9th 345° 25′ ; the 10th 13° 43′ ; the 11th 45° 25′ ; the 12th 77° 07′.

Wise people do not call that a strong fetter which is made of iron, wood or filter ; but jewels and precious stones, sons and wives form stronger fetters. These latter drag down, and though they can be overcome, they are difficult to undo.

—Dhammapada.

Farmers' Guide for October 1986

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Till 10h. 31m. good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing and storing paddy, wheat, corn, etc., for digging or deepening wells, for borrowing, for testing instruments.

2. Only routine work.

3. Good for buying buffaloes and sheep, for deepening wells.

4. Routine work only.

5. Good for buying buffaloes and sheep, for disposing off agricultural products, for purchasing wheat, paddy, corn, etc., for erecting sheds, for fixing pumpsets.

6. Before 6h. 38m. good for buying oxen and sheep, for sowing, for disposing off agricultural products, for erecting sheds, for purchasing paddy, wheat, corn, etc.

7. After 16h. 30m. good for manuring, for for testing instruments, for fixing pumpsets.

8. Good for buying oxen and sheep, for for testing instruments, for fixing pumpsets, for digging or deepening wells.

9. Good for buying buffaloes and sheep, for ploughing, for sowing, for borrowing, for purchasing wheat, paddy, corn, etc., for digging or deepening wells, for writing accounts.

10. Only routine work.

11. Good for testing instruments.

12. Good for sowing, for testing instruments, for erecting sheds, for digging or deepening wells.

13. Good for sowing, for purchasing wheat, paddy, corn, etc., for erecting sheds.

14. Only routine work.

15. Good for buying oxen and sheep, for borrowing, for fixing pumpsets, for writing accounts, for digging or deepening wells.

16. Good for repaying debts.

17. Good for buying oxen and sheep, for sowing, for erecting sheds, for deepening wells. for fixing pumpsets, for ploughing.

18. Routine work only.

19. This day also routine work only.

20. Even this day routine work only.

21. Routine work only.

22. After 9h. 00m. good for buying oxen and sheep, for sowing, for disposing off agricultural products, for purchasing and storing paddy, wheat, corn, etc., for harvesting, for fixing pumpsets, for digging or deepening wells, for testing instruments.

23. Only routine work.

24. After 12h. 00m. good for buying buffaloes and sheep, for ploughing, for fixing pumpsets, for purchasing instruments.

25. Till 14h. 41m. good for testing instruments, for fixing pumpsets.

26. After 16h. 50m. good for testing instruments.

27. Upto 18h. 13m. good for testing instruments.

28. Good for testing instruments, for borrowing, for deepening wells.

29. Good for buying oxen and sheep, for sowing, for writing accounts, for digging or deepening wells, for borrowing.

30. Routine work only.

31. Good for buying oxen and sheep, for ploughing, for sowing, for digging or deepening wells, for fixing pumpsets, for testing instruments.

Travel Guide for October 1986

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha,** *i.e., exactly at the moment the Sun is at the local meridian point. —Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas **are to be avoided. Those days are marked with a star.**

1. Postpone travel, as star is inauspicious.

*2. Tithi not suitable for journey.

3. Fairly good for travel avoiding west and sea voyage.

4. Marana Yoga. Avoid travel.

5. Nakshatra inauspicious for journey.

6. This day also Nakshatra inauspicious for travel.

7. After 16h. 30m. fairly good for travel avoiding south, west and north.

8. Nakshatra not suitable for journey.

9. Good for travel avoiding till 10h. 21m. south, west and north and after 10h. 21m. avoiding north-west, north-east and south.

10. Prabalarishta Yoga and Ashtami. Postpone journey.

11. Tithi not suitable for travel.

12. Fair for travel avoiding west and sea voyage.

13. Good for journey avoiding east and south.

*14. Marana Yoga. Postpone journey.

15. After 19h. 34m. good for journey avoiding south-east and south-west.

16. Tithi not suitable for travel.

17. Good for travel avoiding south and west.

18. Tithi not suitable for journey.

19. Nakshatra inauspicious for travel.

*20. Marana Yoga and inauspicious Nakshatra. Avoid journey.

21. Tithi not good for travel.

22. After 9h. 00m. good for journey avoiding north and sea voyage.

*23. Marana Yoga. Avoid travel.

24. After 12h. 34m. good for journey avoiding north-west, north-east and west.

25. Till 14h. 54m. fairly good for travel avoiding east and north.

26. Tithi not suitable for journey.

*27. Nakshatra not suitable for travel.

28. This day also Nakshatra inauspicious for journey.

29. After 20h. 45m. good for travel avoiding north-west, north and north-east.

*30. After 19h. 27m. good for journey avoiding north-east, south-east and east.

31. Till 15h. 00m. good for travel avoiding north-east south-east and west.

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PANDIT BOLANATH TO THE RESCUE

(Continued from page 776)

does not appear to be of much help, the planet being what it is, circumscribed by the opposing factors and the 2/12 relationship with the Dasa lord. These may dampen her spirit. You have to wait. Mercury's sub-period will be early in 1990 when you can think of a fresh lease of life for the girl. Till then, it is better to engage her in studies and/or get her employed."

"Do you think, the divorce proceedings if instituted, will succeed without much trouble? Won't it be contested?"

"It will be; but the contest will hold no water so long as the girl is firm in her determination and I believe she will be. Once bitten, twice shy, they say."

"Will she have a satisfactory life thereafter?

"The damage having been done, there is little fear of any further trouble. But she has to compulsorily worship mother Goddess Lakshmi for life (Venus) to receive Her grace which is important. Remember this analysis is for your consumption and not for the girl's. Perhaps other foolish girls may also become wise after reading this account."

"Thank you Panditji."—37.86.

PLANETS AND THE CHERNOBYL DISASTER

(Continued from page 782)

mistake which will cause grave danger to the whole world". This was based on the horoscope for the time of appearance of Halley's comet on February 9, 1986.

The Danger still threatens Russia

The Chernobyl disaster shocked the entire world. Of course, the members of the nuclear club are not willing to abandon the efforts of atomic invention. On the contrary they are competing with each other. For instance our neighbouring country Pakistan is trying to make an Islamic bomb. All the while her rulers, though secretly manoeuvring nuclear activity, are denying such a possibility. The basic reason for having such a technique is to be on par with India.

If we turn to Russia's chart, it will be seen that Pluto is fast approaching the 4th house. In the last week of October, Pluto will be exactly on the 4th house. Prior to this, the lunar eclipse will be near the 10th house. Saturn-Mars conjunction of 17th February was near the 5th house cusp and in opposition to radical Jupiter. It means, Russia is not yet free from the danger of natural calamity including disaster in the pursuit of atomic research. This shock may be in evidence in the last quarter of 1986, significantly in November 1986.

Threat of the Atomic Bomb

In 1986-87-88, Pluto will transit Scorpio 7 to 10 degrees. It means it will be in square to Pluto—Leo 7.10 when the atom bomb was developed for the first time. Hence I venture to predict an atomic explosion may take place in 1986. The threat to the world continues even after 1986 and upto 1988.

While concluding the discussion I do not claim to have offered the most correct and final solution of the problem. If my efforts attract the attention of the competent student of astrology and stimulate him to suggest a better solution with more scientific evidence to support, I shall consider myself amply rewarded for my studies.—64.86.

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How is This Month (October 1986) For You ?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]*

MAJOR TRANSITS: The Sun transits Virgo till 15th and then enters Libra. Mars, Saturn and retrograde Jupiter continue their progress in Capricorn, Scorpio and Aquarius respectively. Mercury transits Libra till 21st and then enters Scorpio. Venus in Libra gets retrograde on 17th. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (ARIES): General.—The Sun in the favourable 6th with vedha till 15th transits thereafter the unfavourable 7th with check. Mars in the 10th, Venus in the 7th and Saturn in the 8th are all adverse. Of these only Saturn is under check. Jupiter in the favourable 11th yields to vedha. Mercury in the unfavourable 7th till 21st transits thereafter the favourable 8th. The adverse influences will be more in evidence. You are likely to be engaged in fruitless activities. Relations with business partners need to be watched with care. The financial position will not, however, be unsatisfactory. Aswini is better than Bharani and Krittika.

Health and Domestic.—Eye diseases may cause some annoyance but this will not last for more than three or four days. The chronic patients will have to take extra care. Your eldest son is likely to land a good job in a reputed business house. Your domestic life will be anything but peaceful.

Finance and Speculation.—The financial matters will be more or less satisfactory during the month. Some of the old dues which you had practically written off are likely to be recovered. You should not stand surety for anybody. Speculation is not recommended during the month.

Real Property, Services, Profession, etc.—Real property transactions may not be unsatisfactory although you are likely to experience difficulties in the matter of realisation of rents. Labour problems are likely to cause you considerable worry during the first three weeks. The professions and businesses are likely to have a lean period.

Women.—You are advised to go slow on love affairs. You should not be carried away by the promises of unscrupulous men. You will develop good social contacts during the month. Employed girls will have a trying month and they will do well to steer clear of politics in the office.

Students.—The progress in your studies will be tardy during the first three weeks. You will, however, make up for the lost time during the last week. You will get acquainted with scholars of fame and reputation and such contacts will be of great assistance to you in your career later on.

Fortunate Dates.—Personal and domestic—1 12 17. Money dealings and enterprises—1 13 22. Journeys—1 15 24. Real property matters and educational activities—3 17 25. Children and speculation—3 15 28. Services—3 22 29. Partnership—5 15 25. Insurance—5 17 28. Profession and business—5 22 31.

Inauspicious Dates.—Personal and domestic—2 11 19. Money dealings and enterprises—4 14 20. Journeys—6 16 21. Real property matters and educational activities—7 19 23. Children and speculation—8 20 26. Services—9 21 27. Partnership—8 21 30. Insurance—6 19 26. Profession and business—4 11 23.

Chandrashtama occurs from 10-50 p.m. on 6th to 00-52 a.m. on 9th.

2. VRISHABHA (TAURUS): General.—The Sun in the unfavourable 5th till 15th with check transits thereafter the favourable 6th. Mars in the 9th, Jupiter in the 10th, Venus in the 6th and Saturn in the 7th are all unfavourable. Of these only Saturn is under check. Mercury in the favourable 6th till 21st transits thereafter the unfavourable 7th with check. The month leans on the side of the evil. Health troubles and financial worries are likely to be present. Mrigasira is better than Krittika and Rohini.

Health and Domestic.—Bilious and windy complaints are indicated by the adverse transits. As the planetary transits indicate an aggravation of the present ailments, the chronic sufferers should resort to prophylactic measures. It will be very difficult for you to secure peace and harmony in the domestic sphere.

Finance and Speculation.—The financial matters are going to create problems for you. No redemption is likely during this month. Pressure from creditors will be too severe. You should scrutinise every item of your expenses. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—Real property matters are not likely to be satisfactory. All decisions on major property deals should be postponed. You are advised to avoid arguments with government authorities. The services will find the month quite trying. Penal transfers are also likely. This is likely to be a very lean month for professions and businesses.

Women.—The emphasis is on expenditure. The planetary transits are against your interests. Unless you exercise strict control over your proclivity towards extravagance you may have to face a financial crisis at the close of the month. Employed girls are likely to receive memos from their superiors asking for an explanation of their conduct.

Students.—You will make progress in studies. In view of your proneness to physical injuries you are advised to refrain from sports, games and athletics. It is advisable to reduce contacts with the opposite sex during the month as far as possible.

Fortunate Dates.—Personal and domestic—12 22 31. Money dealings and enterprises—6 17 29. Journeys—5 15 28. Real property matters and educational activities—3 13 25. Children and speculation—1 12 24. Services—3 12 24. Partnership—5 12 28. Insurance—6 13 29. Profession and business—6 13 31.

Inauspicious Dates.—Personal and domestic—4 16 26. Money dealings and enterprises—9 18 30. Journeys—2 11 23. Real property matters and educational activities—7 16 27. Children and speculation—8 18 30. Services—4 18 27. Partnership—4 16 23. Insurance—7 18 30. Profession and business—7 18 30.

Chandrashtama occurs from 00-52 a.m. on 9th to 00-33 a.m. on 11th.

3. MITHUNA (GEMINI): General.—The Sun transits the unfavourable 4th and 5th. Mars in the 8th is unfavourable. Mercury in the unfavourable 5th till 21st transits thereafter the favourable 6th with vedha. Jupiter in the 9th, Venus in the 5th and Saturn in the 6th are all favourable making an allowance for all of them yielding to vedha. The good influences will be more in evidence. Relief from financial problems and success over enemies are likely. Official favours are also likely.

Health and Domestic.—Minor health complaints are likely but they may not affect adversely your daily work. The chronic sufferers could look forward to having some relief during this month. With some tact and patience you will be able to save domestic peace and harmony.

Finance and Speculation.—This is a satisfactory month for financial matters. The planetary influences will assist you to exercise judicious forethought before making investments which will yield good dividends in due course. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc.—The month cannot be said to be satisfactory for real property matters. It is advisable to postpone decisions on real estate matters to more favourable periods. Labour problems are likely to worry you during the first three weeks after which the situation will get easy. The month will be satisfactory for services, professions and businesses.

Women.—Love affairs are likely to blossom into happy wedding. Social climbers will find the month quite advantageous. Film artistes are particularly favoured. Employed girls are likely to be transferred to places of their choice.

Students.—You will shine very well in sports, games and athletics and your chances of being included in the state or national level teams are quite rosy. Medical students are particularly favoured. You are likely to get acquainted with reputed and famous scholars.

Fortunate Dates.—Personal and domestic—1 9 17. Money dealings and enterprises—3 15 22. Journeys—5 17 24. Real property matters and educational activities—6 22 25. Children and speculation—6 17 28. Services—6 17 29. Partnership—6 17 31. Insurance—5 22 31. Profession and business—3 17 29.

Inauspicious Dates.—Personal and domestic—2 12 21. Money dealings and enterprises—4 13 23. Journeys—7 14 26. Real property matters and educational activities—8 16 27. Children and speculation—10 19 30. Services—2 13 26. Partnership—4 14 27. Insurance—7 16 30. Profession and business—7 13 27.

Chandrashtama occurs from 00-33 a.m. on 11th to 07-31 a.m. on 13th.

4. *KATAKA (CANCER) : General.*—The Sun in the favourable 3rd till 15th with vedha transits thereafter the unfavourable 4th with check. Mars in the 7th, Jupiter in the 8th and Saturn in the 5th are all unfavourable. Of these Jupiter and Saturn are under check. Mercury in the favourable 4th till 21st with vedha transits the favourable 5th afterwards with check. Venus in the 4th is fully favourable. The unfavourable influences predominate and may bring in their wake attacks from opponents, losses by theft and deceit and worried mind. The good may materialise in the form of renewal of contacts with old friends which will be of some help to you in your struggles. Punarvasu is better than Pushyami and Aslesha.

Health and Domestic.—Stomach ulcer, if not promptly attended to when it is in the acute stage, may become chronic and serious. Chronic patients should adopt adequate prophylactic measures to prevent an exacerbation in their complaints. The redeeming feature is bliss and harmony in domestic life.

Finance and Speculation.—Unsatisfactory financial position is indicated and there will be considerable expenditure mostly for medicines and doctor. Whatever may be the temptation, you are urged not to go in for public issues of even blue chip shares. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—In spite of the adverse posture of the karaka for properties the position pertaining to real estate may not be unsatisfactory in view of the powerful support of the lord of the 4th. Yield and rentals will be at average levels. The labour may come down on their demands. This is not a satisfactory month for the services, professions and businesses.

Women.—The month may not be entirely satisfactory. Romance is likely to lead to disappointments and frustration. Employed girls will find the month a little trying.

Students.—Conflicts with relatives, friends and teachers are likely. Extra-curricular activities should be totally avoided. Association with the opposite sex is not conducive to your interests. You are advised to go slow on sports and athletics.

Fortunate Dates.—Personal and domestic—9 24 31. Money dealings and enterprises—9 22 29. Journeys—9 17 28. Real property matters and educational activities—9 15 25. Children and speculation—6 22 29. Services—6 17 31. Partnership—5 15 28. Insurance—3 17 29. Profession and business—1 9 22.

Inauspicious Dates.—Personal and domestic—4 16 30. Money dealings and enterprises—10 19 27. Journeys—2 13 26. Real property matters and educational activities—4 15 23. Children and speculation—7 14 21. Services—7 16 27. Partnership—8 19 30. Insurance—8 16 26. Profession and business—7 16 26.

Chandrashtama occurs from 07-31 a.m. on 13th to 01-16 p.m. on 15th.

5. *SIMHA (LEO) : General.*—The Sun in the unfavourable 2nd till 15th with check transits thereafter the favourable 3rd. Mars transits the favourable 6th and so too Jupiter the favourable 7th but with vedha. Venus in the 3rd is also fully favourable. Saturn in the unfavourable 4th is under check. Mercury in the adverse 3rd till 21st with check transits thereafter the favourable 4th with vedha. The favourable influences will be more in evidence during the month. Prosperity, acrual of influence and authority and renewal of contact with old friends are all likely. You should curb your tendency to undertake journeys without specific plan and purpose. Poorvaphalguni is better than Uttaraphalguni and Makha.

Health and Domestic.—You will command reasonably good health throughout. Chronic sufferers are likely to have temporary relief. Your eldest son will be successful in business activities. Domestic bliss and harmony of a high order are vouchsafed to you.

Finance and Speculation.—The month will be, more or less, satisfactory for financial affairs. A financial windfall in your favour is most likely during the second half. Speculation will yield moderate profits throughout the year.

Real Property, Services, Profession, etc.—All matters pertaining to real property will be smooth, satisfactory and profitable. Yield and rentals will be very satisfactory. Acquisition of new property is likely. The services could look forward to having an extremely satisfactory month. Businesses and professions will find the month quite rewarding.

Women.—The month will be quite satisfactory for the fair sex. Romances will lead to happy wedlock. You will derive immense satisfaction in your social activities. Employed girls will find the month quite good.

Students.—The month will be satisfactory from many points of view. You will make good progress in studies notwithstanding the adverse posture of Mercury for most days in the month. You are likely to be granted commissions in the country's defence forces. Foreign travel grants and fellowships are likely to be offered to you.

Fortunate Dates.—Personal and domestic—1 22 31. Money dealings and enterprises—1 13 29. Journeys—1 13 28. Real property matters and educational activities—3 13 25. Children and speculation—3 17 24. Services—3 13 22. Partnership—5 13 29. Insurance—5 12 22. Profession and business—6 13 28.

Inauspicious Dates.—Personal and domestic—2 15 30. Money dealings and enterprises—4 17 27. Journeys—7 16 26. Real property matters and educational activities—8 18 30. Children and speculation—2 11 19. Services—4 16 26. Partnership—8 19 30. Insurance—7 16 30. Profession and business—4 18 26.

Chandrashtama occurs from 01-16 p.m. on 15th to 09-06 p.m. on 17th.

6. *KANYA (VIRGO) : General.*—The Sun in the unfavourable 1st and 2nd is under check throughout. Mars in the 5th and Jupiter in the 6th are both unfavourable. Venus in the 2nd and Saturn in the 3rd are both favourable making an allowance to the yielding to vedha by Venus. Mercury in the favourable 2nd till 21st with vedha transits thereafter the unfavourable 3rd. The bad influences are slightly more. Exhorbitant expenditure, delay in enterprises and restlessness are likely. You should curb your tendency to short-cut methods for success. Chitta is better than Uttaraphalguni and Hasta.

Health and Domestic.—Health and vitality will be adversely affected. Chronic patients should be extremely careful. Children's health is likely to cause some concern. With some effort on your part you could gain good understanding and harmony in the domestic sphere.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka the month will not be too unsatisfactory for financial affairs. You should not stand surety for anybody. Speculation is unlikely to yield good results this month.

Real Property, Services, Profession, etc.—All decisions on major property deals should be postponed to more favourable periods. Services are likely to have penal transactions. The period is not likely to be satisfactory for professions and business.

Women.—Social work will give you mental satisfaction. You are advised to go slow on club activities. You will have considerable difficulty in balancing the domestic budget. Employed girls are likely to find the month somewhat trying.

Students.—If you avoid listlessness and make a determined effort to concentrate on studies you wiil achieve success. You will shine extremely well in athletics. Association with the opposite sex is not conducive to your interest during the month.

Fortunate Dates.—Personal and domestic—9 25 31. Money dealings and enterprises—9 24 29. Journeys—9 22 28. Real property matters and educational activities—6 24 31. Children and speculation—6 22 29. Services—5 15 25. Partnership—3 13 28. Insurance—1 12 24. Profession and business—5 12 24.

Inauspicious Dates.—Personal and domestic—8 17 30. Money dealings and enterprises—4 14 23. Journeys—7 18 27. Real property matters and educational activities—10 20 30. Children and speculation—2 11 20. Services—2 16 26. Partnership—4 16 30. Insurance—7 19 30. Profession and business—2 19 30.

Chandrashtama occurs from 09-06 p.m. on 17th to 07-20 a.m. on 20th.

7. *THULA (LIBRA) : General.*—The Sun in the unfavourable 12th and 1st is under check from 15th till the end. Mars in the 4th and Saturn in the 2nd are both unfavourable but the latter is under check. Jupiter in the 5th and Venus in the 1st are both favourable making an allowance for their yielding to vedha. Mercury in the unfavourable 1st till 21st with check transits thereafter the favourable 2nd with vedha. The favourable influences will be recognised with consequent gain. You will be successful in your business ventures. Losses by deceit are likely. Swati is better than Chitta and Visakha.

Health and Domestic.—You will enjoy good health. Chronic sufferers will have considerable relief. Children's success in the examinations will be a source of happiness to you. With some effort on your part you can save domestic harmony.

Finance and Speculation.—The financial affairs will be satisfactorv during the month. The old dues which you had practically written off are likely to be recovered. Speculation should be avoided completely during the month.

Real Property, Services, Profession, etc.—Real property transactions are not likely to prove satisfactory during the month. It is advisable to postpone all decisions on major propertv deals to more favourable periods. The services are likely to find the month quite encouraging. The month will be profitable for businesses and professions.

Women.—This is a good month for the fair sex. Romances and courtships are likely to blossom into happy wedding. Film artistes are particularly favoured. Employed girls will find the month quite satisfactory.

Students.—Notwithstanding the adverse posture of the Vidyakaraka for most days in the month, you will make good progress in studies. You will come out successful in tests and interviews. You should curtail your activities in sports in view of your proneness to physical injuries.

Fortunate Dates.—Personal and domestic—1 9 15. Money dealings and enterprises—3 12 17. Journeys—5 13 24. Real property matters and educational activities—6 15 25. Children and speculation—9 17 28. Services—6 17 29. Partnership—9 15 31. Insurance—5 15 28. Profession and business—3 13 25.

Inauspicious Dates.—Personal and domestic—2 11 20. Money dealings and enterprises—4 14 21. Journeys—7 16 22. Real property matters and educational activities—8 19 23. Children and speculation—10 20 26. Services—10 20 27. Partnership—10 20 30. Insurance—7 19 26. Profession and business—2 14 22.

Chandrashtama occurs from 07-20 a.m. on 20th to 07-26 p.m. on 22nd.

8. *VRISCHIKA (SCORPIO)* : *General.*—The Sun in the favourable 11th till 15th with vedha transits thereafter the unfavourable 12th. Mars in the favourable 3rd yields to vedha. Mercury in the 12th and the 1st, Jupiter in the 4th and Saturn in janma are all unfavourable. Of these, Mercury is under check till 21st and Jupiter throughout. Venus in the 12th is fully favourable. The bad side will be more in evidence. Visakha is better than Anuradha and Jyeshta.

Health and Domestic.—Stomach and rectal complaints involving hospitalisation are likely. Chronic sufferers are likely to find the month quite trying. The children's health is also likely to cause some mild concern. Domestic bliss and harmony of a high order will, however, be vouchsafed to you.

Finance and Speculation.—This is an unfavourable month for finance. While there may be a cut in your regular income, expenditure will increase considerably mainly on account of medicines and doctor's fees. Pressure from creditors will be somewhat severe. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—The matters pertaining to real estate will be, more or less, satisfactory. Yield and rentals will be above average. Labour problems will cause you considerable worry. For services, professions and businesses, obstacles will be numerous and nothing is to be anticipated by way of improvement.

Women.—It is mainly in respect of health that the women should be careful. In club and social life, conditions may become disappointing. You are advised to go slow on romances, love affairs and courtships. Employed girls are not likely to find the month helpful.

Students.—Health and domestic difficulties are likely to hinder intellectual progress. Outdoor games and competitive tests are not favoured. You should not do anything that is likely to be considered as annoyance by your friends and traders. If you are interested in fine arts you will find the month quite helpful.

Fortunate Dates.—Personal and domestic—9 17 31. Money dealings and enterprises—9 15 30. Journeys—9 13 28. Real property matters and educational activities—6 17 31. Children and speculation—6 15 30. Services—6 13 28. Partnership—5 15 31. Insurance—5 17 29. Profession and business—5 12 28.

Inauspicious Dates.—Personal and domestic—8 16 22. Money dealings and enterprises—8 18 24. Journeys—8 19 25. Real property matters and educational activities—4 19 30. Children and speculation—4 20 27. Services—2 11 23. Partnership—4 11 26. Insurance—4 18 27. Profession and business—2 18 26.

Chandrashtama occurs from 07-26 p.m. on 22nd to 07-43 a.m. on 25th.

9. *DHANUS (SAGITTARIUS)* : *General.*—The Sun in the favourable 10th and 11th yields to vedha till 15th. Mars in the 2nd, Jupiter in the 3rd and Saturn in the 12th are all adverse, but the latter two planets are under check. Mescury in the favourable 11th till 21st with vedha transits thereafter the unfavorable 12th with check. Venus in the favourable 11th yields to vedha. The general trends emphasise evil influences. The first half of the month will be better than the second. You will do well to be guarded in your activities. You are likely to be engaged in fruitless long travels. You should conserve all your resources. Poorvashadha is better than Moola and Uttarashadha.

Health and Domestic.—The conditions during the second half are likely to be troublesome for health. Dysentery is indicated. The health conditions will not, however, get out of control. Chronic sufferers should take extra care. With some effort on your part you oould save domestic peace and harmony.

Finance and Speculation.—The financial position is not likely be to satisfactory. Financial stress on account of large expenditure and new commitments are likely to worry you. Friends, however, will come to your rescue. Speculation is not recommended during the month.

Real Property, Services, Profession, etc.—The real property transactions are not likely to be satisfactory. All decisions on major property deals should be postponed. Labour will be amenable to reasonable talks and settlement. The services, professions and businesses may not find the month satisfactory.

Women.—The period will be marked by lack of social engagements and unpopularity in club. An unexpected rise in expenditure may have to be faced. Employed girls should be careful in dealing with their superiors.

Students.—Some promising results are likely during the first three weeks in the field of studies. You should curtail extra-curricular activities as much as possible. Social contacts with the opposite sex are not conducive to your well-being this month.

Fortunate Dates.—Personal and domestic—1 9 15. Money dealings and enterprises—3 12 17. Journeys—5 13 22. Real property matters and educational activities—6 15 24. Children and speculation—9 17 28. Services—9 15 29. Partnership—9 17 31. Insurance—5 15 29. Profession and business—3 13 31.

Inauspicious Dates.—Personal and domestic—2 11 20. Money dealings and enterprises—4 14 21. Journeys—7 16 23. Real property matters and educational activities—8 18 25. Children and speculation—10 19 26. Services—7 19 27. Partnership—4 19 30. Insurance—7 18 26. Profession and business—2 14 23.

Chandrashtama occurs from 07-43 a.m. on 25th to 06-54 p.m. on 27th.

10. MAKARA (CAPRICORN): General.—The Sun in the unfavourable 9th till 15th with check transits thereafter the favourable 10th. Mars in the 1st and Venus in the 10th are both adverse. Mercury in the 10th and the 11th, Jupiter in the 7nd and Saturn in the 11th are all favourable making some allowance for the yielding to vedha by Mercury till 21st. The favourable influences will be in predominance during the month. Success over enemies, accrual of power and influence and general prosperity are likely. Your contacts with old friends will be renewed resulting in an increased influence for you. Dhanishta is better than Uttarashadha and Sravana.

Health and Domestic.—You will enjoy good health throughout. Chronic sufferers will have considerable relief during the month. Your eldest son will be successful in business activities. Planetary transits do not generate much optimism for peace and harmony in the domestic field.

Finance and Speculation.—Financial matters will be quite satisfactory. A financial windfall is most likely during the second half. You should avoid speculation. You are advised not to invest in public issues of equity shares.

Real Property, Services, Profession, etc.—Decisions on major property deals should be postponed to more favourable periods. You may spend a lot of money on the improvement of landed properties. Labour problems will be resolved to your entire satisfaction. This is an excellent month for the services, professions and businesses.

Women.—You are advised to go slow on courtships. Your social circles will be widened considerably. Social workers will receive recognition. Employed girls will find the month satisfactory.

Students.—This is a very good month for you. Rapid progress in studies and success in tests and interviews are likely. You will shine very well in the field of sports and games, and the chances of your inclusion in the state or national level teams are quite bright.

Fortunate Dates.—Personal and domestic—3 9 15. Money dealings and enterprises—3 12 17. Journeys—3 13 22. Real property matters and educational activities—6 17 31. Children and speculation—6 15 25. Services—9 17 31. Partnership—6 17 24. Insurance—3 13 22. Profession and business—5 17 31.

Inauspicious Dates.—Personal and domestic—8 16 28. Money dealings and enterprises—10 19 29. Journeys—11 20 30. Real property matters and educational activities—1 14 26. Children and speculation—2 16 27. Services—8 11 23. Partnership—2 11 23. Insurance—1 19 30. Profession and business—1 18 27.

Chandrashtama occurs from the beginning to 04-26 p.m. on 2nd and again from 06-54 p.m. on 27th to 02-22 a.m. on 30th.

11. KUMBHA (AQUARIUS): General.—The Sun in the adverse 8th and 9th is under check till 15th. Mars in the 12th, Jupiter in janma and Saturn in the 10th are all inimical. Mercury in the unfavourable 9th till 21st with check transits thereafter the favourable 10th with vedha. Venus in the 9th is fully favourable. The planets are quite unfavourable during the month. There is likely to be a setback in your undertakings. As you are prone to accidents during this month, you should be careful in your movements. Quarrels are likely to arise on flimsy grounds; hence you should not get provoked at anybody's bidding. Poorvabhadra is better than Dhanishta and Satabhisha.

Health and Domestic.—Diseases of the abdomen are indicated by the adverse transits. Chronic patients must be prepared for an aggravation of their ailments. The children's health is likely to cause some concern during the second half. You will be blessed with domestic bliss and harmony.

Finance and Speculation.—While there may be a cut in the regular income, the expenditure will increase considerably mainly on account of doctor's bills. Losses too may occur on some transactions. Actual redemption from financial worries is hardly likely during the month. You should refrain from speculation.

Real Property, Services, Profession, etc.—Real property matters are not likely to prove satisfactory. Damage to crops is likely to occur during the second half. The services are likely to incur the displeasure of their superiors. Professions and businesses are likely to find the month difficult.

Women.—The emphasis is on expenditure, which, if not controlled in time, may land you in financial embarrassment at the close of the month. Employed girls are likely to find the month trying. Artistes should be careful before signing contracts.

Students.—Ill-health and unhappy home are likely to worry you for most days in the month. Relations with teachers and friends may tend to become unpleasant. You should get over your listlessness and endeavour to concentrate on studies.

Fortunate Dates.—Personal and domestic—1 9 15. Money dealings and enterprises—5 12 17. Journeys—6 13 22. Real property matters and educational activities—9 15 24. Children and speculation—9 17 25. Services—9 22 28. Partnership—6 17 29. Insurance—6 22 29. Profession and business—5 13 24.

Inauspicious Dates.—Personal and domestic—2 14 20. Money dealings and enterprises—3 11 21. Journeys—4 16 23. Real property matters and educational activities—7 18 26. Children and speculation—8 19 27. Services—10 20 30. Partnership—10 20 31. Insurance—4 18 27. Profession and business—3 16 21.

Chandrashtama occurs from 04-26 p.m. on 2nd to 08-26 p.m. on 4th and again from 02-22 a.m. on 30th till the end.

12. MEENA (PISCES): General.—The Sun in the adverse 7th and 8th is under check throughout. Mars in the 11th and Venus in the 8th are fully favourable. Jupiter in the 12th and Saturn in the 9th are both inimical, but the former is under check. Mercury in the favourable 8th till 21st with vedha transits thereafter the adverse 9th with check. The evil influences are more in evidence. Exhorbitant expenditure, delay in enterprises and restlessness are all likely. Venus may cause an auspicious celebration in the house. You should guard yourself against a tendency to fall from the ideals. Revati is better than Poorvabhadra and Uttarabhadra.

Health and Domestic.—Health and vitality are likely to be affected adversely. The chronic sufferers should be extremely careful. The domestic life will, however, be peaceful throughout.

Finance and Speculation.—The month is positively unfavourable for financial matters. Expenditure will get out of control and income may shrink. Speculation should be avoided.

Real Property, Services, Profession, etc.—The month will, however, prove satisfactory for real property matters. Yield and rentals will be at satisfactory levels. Your labour problems are likely to be resolved to the satisfaction of all concerned during the first three weeks. Services are likely to find the month difficult. The month is not likely to be satisfactory for businesses and professions.

Women.—Social work will give you satisfaction. You will experience considerable difficulty in balancing your domestic budget. You will do well to go slow in courtships. Employed girls should be very careful in their work.

Students.—With some determination on your part you could make progress in studies. In view of your proneness to physical injuries you are advised to refrain from sports and games as far as possible. Those interested in fine arts will find the month fruitful.

Fortunate Dates.—Personal and domestic—9 25 31. Money dealings and enterprises—9 24 29: Journeys—9 22 28. Real property matters and educational activities—9 17 25. Children and speculation—3 12 22. Services—3 13 28. Partnership—3 17 29. Insurance—1 15 31. Profession and business—1 17 29.

Inauspicious Dates.—Personal and domestic—6 16 27. Money dealings and enterprises—5 21 30. Journeys—8 19 30. Real property matters and educational activities—2 11 21. Children and speculation—4 18 26. Services—7 19 27. Partnership—2 20 30. Insurance—10 19 21. Profession and business—4 19 30.

Chandrashtama occurs from 08–26 p.m. on 4th to 10–50 p.m. on 6th.

POINTS TO PONDER—V

(Continued from page 773)

trace the link of destiny referred to as *Rinanubandha* is to take the diurnal position of Venus and also of the 7th lord. Invariably, one of these would be in exact square (kendra) to its counterpart in the other chart. The birth chart provides the basic data of planetary diagram. By deducting the longitude of the Ascendant from the longitude of each of the planets and Nodes, we obtain the diurnal chart. This actually is a Bhava chart for all practical purposes. By deducting the longitudes of each of the planets from the Ascendant, we obtain a complement diurnal chart which we will refer to as **Transit Chart** (*Chalita Kundali*)*. Once you have these charts for a boy and girl side by side, you can at a glance obtain the points of link. This will also provide the transit points for timing the event.

The charts are from my files originally garnered from old issues of magazines. Most readers would of course be familiar with these charts as they belong to the late Sanjay Gandhi and his wife and these charts are being cited on and off by contributors in these pages. The point to note here is that the alliance happens to be between two different religious communities and consequently bears no religious sanctity nor social sanction in the traditional sense. It is clearly the link of destiny or *Rinanubandha* that has brought about their union as man and wife.

As observed earlier, it is the diurnal point of Venus at the time of birth that marks the point of link. Husband's diurnal Venus 294° is square (kendra) 90° to diurnal-transit Venus 24° in wife's chart. In other words, one is the complement of the other. Natal Ascendant lord of husband (Saturn 105°) is in conjunct position with the 7th lord's position in the diurnal chart of wife (Saturn 105°). Whereas, natal 7th lord of husband (the Moon 133°)

**Husband :* Born 14–12–1946 at 9–27 a.m. *Rasi :* Ascendant 271 ; Rahu 48 ; Saturn (R) 105 ; the Moon 133 ; Jupiter 204 ; Venus 205 ; the Sun 238 ; Mercury 218 ; and Mars 244.

Diurnal : Rahu 137 ; Saturn 194 ; the Moon 222 ; Jupiter 293 ; Venus 294 ; Mercury 307 ; the Sun 327 ; and Mars 333.

Transit : Mars 27 ; the Sun 33 ; Mercury 53 ; Venus 66 ; Jupiter 67 ; the Moon 138 ; and Saturn 166.

Marriage : 22–9–1974—Saturn 84, Jupiter 317, Venus 152 and Mars 166.

Wife : Born 26–8–1956 at 4–10 hrs. *Rasi :* Ascendant 108 ; the Sun 129 ; Jupiter 137 ; Mercury 156 ; Saturn 213 ; Mars 329 ; the Moon 0 ; Ketu 40 ; and Venus 84.

Diurnal : The Sun 21 ; Jupiter 29 ; Mercury 48 ; Saturn 105 ; Rahu 112 ; Mars 221 ; tee Moon 252 ; and Venus 336.

Transit : Venus 24 ; Ketu 68 ; the Moon 108 ; Mars 139 ; Rahu 248 ; Saturn 255 : Mercury 312 ; Jupiter 331 ; and the Sun 339.

happens to be in square to karaka (significator) for husband's Mars in wife's diurnal chart (221/90°). The link of *Rinanubandha* is unmistakable in the horoscopes.

It may be noted that in wife's chart the longitude of Ascendant and that of the Moon in the transit chart happen to be identical, *i.e.*, 108°. The emphasis to some extent shifts in such cases to natal position of planets as well. Thus we observe that transit Saturn was exactly on natal Venus and transit Jupiter exactly 7th to natal Jupiter on the day of marriage, with reference to the chart of wife. In the case of husband, Jupiter was exactly 7th from diurnal Node. As Saturn happens to be retrograde in the birth chart, a correction factor to arrive at transit positions at the time of event is warranted and this will form the subject of a separate paper. We can also mark that Venus was transiting on the day of marriage the 7th from Mars' position in the diurnal chart in case of the husband and Mars was transiting the position of Saturn in the diurnal-transit chart.

While on the subject, we may take a look at the transit of planets at the time of the tragic death of the husband. The day was 23-6-1980 and Saturn was at 147°, Jupiter at 132°, Mars at 147°. When we check these positions *vis-a-vis* diurnal charts we find that Saturn was 180° from that of the Sun's point in diurnal chart and Jupiter was on the natal Moon and Mars was also 7th to the diurnal position of the 8th lord Sun at 327°. As observed earlier it is the natal position that is more effective in the chart of wife and Saturn was transiting the 7th to her natal Mars at 329° and Jupiter square diurnal Mars (221-90). When her son was born, Jupiter was at 129° on her natal Sun and Saturn (151°) 7th to her diurnal-transit Jupiter (331-180).

Reverting to the main theme of the study of marital aspect from a horoscope, we have to bear in mind that astrological implications of marriage differ, in essence. from their connotations in usage. The horoscope depicts the basic pattern of destiny and it will have to be read along with other variable factors of environment such as religious, social and other determinants, which keep changing from region to region, period to period and culture to culture. While the astrological factor of *Rinanubandha* is valid for all time and applicable universally, the same is not true of variable environmental factors. Venus is the significator of marriage in astrological terms and its position holds the clue to the delineation of marital aspect. Amongst many ways by which the significance of Venus could be interpreted, a study with reference to its diurnal position is noted to be simple and more realistic. Any rule that is simple and universally applicable would necessarily be broad-based.—65.86.

THE ZODIAC AND THE BIORHYTHM

(*Continued from page 766*)

absorbed in the morning peak level energy hours and anti-asthma drugs, steroids and anabolic drugs during the afternoon between 2 p.m. and 4 p.m. However, the energy distribution remains variable between 9 a.m. and 2 p.m.

It is verified that the biorhythm curve goes down to the lowest from 1 a.m. to 3 a.m. when the bio-energy is circulating in the gall-bladder and liver. The working capacity of the man goes down to the lowest during this period. According to Russian scientists, more automobile accidents take place during this period of night. When drivers were informed of this phenomenon 60% of accidents were prevented in U.S.S.R.

Let us examine this Biorhythm phenomenon in the light of Astrology. According to Lagna sphuta the earth rotates once in a day on its axis from west to east, and thus all the zodiacal signs are invariably exposed to solar influence.

Regarding the daily bio rhythms and its variable cycle, the Chinese believe that the bio-energy or the vital force also circulates in each of the 12 meridians for two hours and complets a cycle in 24 hours. For example, the energy circulation starts in the *liver meridian* at 2 a.m. and continues to circulate there for two hours. It enters in the *lung meridian* and stays there from 4 a.m, to 6 a.m.; *large intestine* from 6 a.m. 8 a.m.; *stomach meridian* from 8 a.m. to 10 a.m. *spleen meridian* from 10 a.m. to 12 noon; in *heart meridian* 12 noon to 2 p.m.; in *small intestine meridian* 2 p.m. to 4 p.m.; in *bladder meridian* 4 p.m. to 6 p.m.; in *Kidney meridian* 6 p.m. to 8 p.m.; in *pericardium meridian* 8 p.m. to 10 p.m.; in the *triple warmer meridian* 10 p.m. to 12 midnight and in the *gall-bladder meridian* 12 midnight to 2 a.m.

The variable sequences of the biorhythm in a 24 hours cycle in man clearly shows the positive influence of the astral bodies on the human body.

It is hoped a day will come to convince all the so-called non-believers of astrology that it is a real science if studied properly according to the laws laid by our ancient sages.

Daily Guide for October 1986

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., *A.M.*]

1. *Wed.*—Trayodasi (13th tithi) upto 26h. 7m., then Chaturdasi (14th tithi). Makha and Siddha Yoga till 10h. 30m., then Poorvaphalguni and Amruta Yoga. Good for buying cows and dogs, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

2. *Thurs.*—Chaturdasi (14th tithi) till 25h. 2m., then Amavasya (New Moon). Poorvaphalguni and Siddha Yoga upto 10h. 52m., then Uttaraphalguni and Marana Yoga. Only routine work.

3. *Fri.*—Amavasya (New Moon) upto 24h. 5m., then Prathama (1st tithi). Uttaraphalguni and Siddha Yoga till 10h. 26m., then Hasta and Amruta Yoga. Good for dealing with members of the opposite sex.

4. *Sat.*—Prathama (1st tithi) till 22h. 31m., then Dwiteeya (2nd tithi). Hasta upto 9h. 1m., then Chitta. Marana Yoga whole day. Routine work only.

5. *Sun.*—Dwiteeya (2nd tithi) upto 20h. 3m., then Triteeya (3rd tithi). Chitta till 8h. 3m., then Swati. Siddha Yoga whole day. Upto 8h. 13m. good for patients to take first bath after recovery from illness, for taking medicines, for borrowing, for fixing pumpsets, for digging or deepening wells, for testing instruments. After 8h. 13m. good for gardening, for deepening wells.

6. *Mon.*—Triteeya (3rd tithi) upto 17h. 3m., then Chaturthi (4th tithi). Swati and Amruta Yoga till 6h. 38m., then Visakha and Marana Yoga upto 28h. 53m., afterwards Anuradha and Siddha Yoga. Till 6h. 38m. good for driving new vehicles, for buying cows and dogs, for taking medicines, for fixing pumpsets, for wearing new garments.

7. *Tues.*—Chaturthi (4th tithi) till 15h. 21m., then Panchami (5th tithi). Anuradha and Siddha Yoga upto 27h. 06m., then Jyeshta and Marana Yoga. After 15h. 21m. good for testing instruments, for manuring the garden.

8. *Wed.*—Panchami (5th tithi) upto 12h. 49m., then Shashti (6th tithi). Jyeshta and Siddha Yoga till 25h. 21m., then Moola and Marana Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for testing instruments, for digging or deepening wells, for fixing pumpsets, for surgical operations.

9. *Thurs.*—Shashti (6th tithi) till 10h. 21m., then Saptami (7th tithi). Moola upto 23h. 44m., then Poorvashadha. Siddha Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for gardening, for surgical operations, for purchasing foodstuffs, for digging or deepening wells, for writing accounts.

10. *Fri.*—Saptami (7th tithi) upto 8h. 03m., then Ashtami (8th tithi) till 29h. 57m., afterwards Navami (9th tithi). Poorvashadha and Prabalarishta Yoga upto 22h. 17m., then Uttarashadha and Siddha Yoga. Only routine work.

11. *Sat.*—Navami (9th tithi) till 28h. 08m., then Dasami (10th tithi). Uttarashadha upto 21h. 04m., then Sravana. Siddha Yoga whole day. Good for testing instrument s.

12. *Sun.*—Dasami (10th tithi) upto 26h. 36m., then Ekadasi (11th tithi). Sravana and Amruta Yoga till 20h. 10m., then Dhanishta and Marana Yoga. Upto 20h. 10m. good for driving new vehicles, for testing instruments, for erecting sheds, for digging or deepening wells.

13. *Mon.*—Ekadasi (11th tithi) till 25h. 26m., then Dwadasi (12th tithi). Dhanishta

upto 19h. 35m., then Satabhisha. Siddha Yoga whole day. Good for patients to take first bath after recovery from illness, for taking medicines, for erecting sheds, for appointing staff.

14. *Tues.*—Dwadasi (12th tithi) upto 24h. 38m., then Trayodasi (13th tithi). Satabhisha till 19h. 23m., then Poorvabhadrapada. Marana Yoga whole day. Routine work only.

15. *Wed.*—Trayodasi (13th tithi) till 24h. 15m., then Chaturdasi (14th tithi). Poorvabhadrapada and Amruta Yoga upto 19h. 34m., then Uttarabhadrapada and Siddha Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for fixing pumpsets, for digging or deepening wells, for writing accounts.

16. *Thurs.*—Chaturdasi (14th tithi) upto 24h. 19m., then Poornima (Full Moon). Uttarabhadrapada till 20h. 11m., then Revati. Siddha Yoga whole day. Good for repaying debts.

17. *Fri.*—Poornima (Full Moon) till 24h. 52m., then Prathama (1st tithi). Revati and Siddha Yoga upto 21h. 15m., then Aswini and Amruta Yoga. Good for wearing new garments and ornaments, for driving new vehicles, for gardening, for travel, for dealing with members of the other sex.

18. *Sat.*—Prathama (1st tithi) upto 25h. 53m., then Dwiteeya (2nd tithi). Aswini till 22h. 47m., then Bharani. Siddha Yoga whole day. Only routine work.

19. *Sun.*—Dwiteeya (2nd tithi) till 27h. 23m., then Triteeya (3rd tithi). Bharani and Siddha Yoga. This day also routine work only.

20. *Mon.*—Triteeya (3rd tithi) upto 29h. 18m., then Chaturthi (4th tithi). Krittika and Marana Yoga till 27h. 11m., then Rohini and Amruta Yoga. Only routine work.

21. *Tues.*—Chaturthi (4th tithi) whole day. Rohini and Siddha Yoga till 29h. 56m., then Mrigasira and Amruta Yoga. This day also routine work only.

22. *Wed.*—Chaturthi (4th tithi) upto 7h. 35m., then Panchami (5th tithi). Mrigasira and Siddha Yoga whole day. After 9h. 00m. good for buying cows and dogs, for patients to take first bath after recovery from illness, for gardening, for taking medicines, for wearing new garments and ornaments, for fixing pumpsets, for digging or deepening wells.

23. *Thurs.*—Panchami (5th tithi) till 10h. 03m., then Shashti (6th tithi). Mrigasira upto 8h. 53m., then Aridra. Marana Yoga whole day. Only routine work,

24. *Fri.*—Shashti (6th tithi) upto 12h. 34m., then Saptami (7th tithi). Aridra till 11h. 52m., then Punarvasu. Siddha Yoga whole day. After 12 noon good for buying cows and dogs, for taking medicines, for appointing staff, for dealing with members of other sex.

25. *Sat.*—Saptami (7th tithi) till 14h. 54m., then Ashtami (8th tithi). Punarvasu upto 14h. 41m., then Pushya. Siddha Yoga whole day. Till 14h. 41m. good for testing instruments, for fixing pumpsets.

26. *Sun.*—Ashtami (8th tithi) upto 16h. 50m., then Navami (9th tithi). Pushya till 17h. 08m., then Aslesha. Siddha Yoga whole day. Routine work only.

27. *Mon.*—Navami (9th tithi) till 18h. 13m., then Dasami (10th tithi). Aslesha and Siddha Yoga upto 19h. 02m., then Makha and Marana Yoga. Only routine work.

28. *Tues.*—Dasami (10th tithi) upto 18h. 54m., then Ekadasi (11th tithi). Makha till 20h. 16m., then Poorvaphalguni. Siddha Yoga whole day. Good for testing instruments, for borrowing, for deepening wells.

29. *Wed*—Ekadasi (11th tithi) till 18h. 49m., then Dwadasi (12th tithi). Poorvaphalguni upto 20h. 45m., then Uttaraphalguni. Amruta Yoga whole day. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for digging or deepening wells, for testing instruments, for writing accounts.

30. *Thurs.*—Dwadasi (12th tithi) upto 17h. 57m., then Trayodasi (13th tithi). Uttaraphalguni and Marana Yoga till 19h. 27m., then Hasta and Siddha Yoga. Routine work only.

31. *Fri.*—Trayodasi (13th tithi) till 16h. 24m., then Chaturdasi (14th tithi). Hasta and Amruta Yoga upto 19h. 35m., then Chitta and Siddha Yoga. Good for buying cows and dogs, for patients to take first bath after recovery from illness, for dealing with members of the other sex, for wearing new garments and ornaments, for appointing staff.

———

MY EARLY EXPERIENCES IN ASTROLOGY—XXII

(Continued from page 762)

etc. ' But whatever it said about the future, including the name and Lagna of my wife, could be considered fairly accurate differing by a year or two in the matter of foreign travel, etc.

The basis of *Nadi granthas* and their antiquity have always been hard nuts to crack. It was in 1952 that the mystery was solved to me by a *Nadi* astrologer himself. Since I propose to write a series of articles on this subject, I do not wish to say anything more now.

Srikanta Sastry was also interested in our ancient history and culture and the material he had collected about the birth-data of some of the Mughal rulers were made available to me. In fact I have referred to Sastry's assistance in this direction in my book *Notable Horoscopes*.

N. C. Lall, Editor of a monthly astrological journal *Celestial Messenger* and his son R. N. Lall, a high school teacher, called on me the same night and took me to their residence. I knew the Lalls by correspondence as I was an occasional contributor to *Celestial Messenger*. One of my articles 'Planetary Friendships and Enmities' published in the December 1937 issue of *Celestial Messenger* is being reproduced in our next issue.

Our discussion ranged over several aspects of astrology. The senior Lall, about 60 then, well-read and cultured, said that in calculating the ruling Dasa at birth, the constellation to be considered should be either the one occupied by the Moon or the one the Lagna was in depending upon, whichever was stronger. This was the first time that I heard about considering the constellation of the Lagna. Lall said, "This principle was revealed to me by my *Guru*. I have tried it in a number of cases and found it quite satisfactory. Take your own case. Your Lagna is about

. (See also 3rd cover)

Dr. B. V. RAMAN

Dr. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE, will inaugurate the release function of Computer Package of Astrology at Udupi, Dakshina Kannada, on Saturday the 6th September.

Dr. B. V. RAMAN will address the National Institute of Mental Health and Neurosciences (NIMHANS), Bangalore, on 25th October on "Astrology and Mental Health" at Aswini Hall, NIMHANS.

On 19th July Dr. B. V. RAMAN inaugurated the Centre for Jyotisha at the Mahrishi Institute of Creative Intelligence at New Delhi.

Participating on 30th July at a Seminar on 'Ancient Indian Heritage & Practice of Medicine–A Scientific Enquiry' jointly organised by the Indian Medical Association and Vaidhya Bharathi Medical Foundation, Dr. RAMAN spoke on "Planetary Influences on Human Health". Justice A. R. Somnath Iyer presided.

The same day Dr. RAMAN addressed the Peenya Rotary Club, at Windsor Manor on the importance of Astrology.

On 3rd August Dr. RAMAN presided over the 'Guru Pooja' function organised by the Rashtreeya Swayamsevaka Sangha (Paschima Jilla) at Chowdiah Memorial Hall, Bangalore.

On 22nd August Dr. RAMAN addressed the Bangalore North Rotary Club on the 'Need for Astrology' at the Institution of Engineers.

On 28th August Dr. RAMAN inaugurated the Science Forum at the Seshadripuram College, Bangalore.

On 31st August Dr. RAMAN presided over the Managing Committee meeting of the International Council of Astrological Sciences at I.M.A. Hall, Pune.

Brief reports of thse programmes will be published in THE ASTROLOGICAL MAGAZINE.

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The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना।।

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 75 NOVEMBER 1986 No. 11

PLANETS, INDIA AND THE MIZO ACCORD

THE hopes that Rajiv Gandhi brought with his assuming the reigns of the country nearly two years ago are fast fading. The Nehru charisma still works. People may throng wherever he goes. But that is not enough to rule a vast and populous country like India.

The Punjab and the Assam accords could indeed be considered positive steps in areas of continual turmoil. But these accords stopped at that and went no farther.

Rajiv Gandhi has set for himself and the country 21st century as the goal. Whether we move towards it or not, sooner or later, we will be in it. A goal is no goal if it comes about without any extra exertion.

The Muslim Women's Maintenance Act has been the worst thing to happen in our country. This, despite a much publicized and self-proclaimed progressive Prime Minister at the top. Plainly described, this Act is medieval, even primitive. It gives the Muslim husband unprecedented power over the wife. Is this really fair in a country where the Constitution allows no discrimination solely over grounds of sex? Should personal law supersede a constitutional guarantee? But what better deal can one expect where the ruling party's only concern is to bait the biggest vote-banks. Although the party, when it came to power in 1984, swore by promises of unity and integrity, its deeds have consistently and uniformly worked against the consolidation of the country as one unit.

The Punjab accord was the first step in this direction. The mere fact that it was signed was sufficient proof of the Government conceding to the might of the Akalis. A similar agreement with the Mizoram National Front in recent months is yet another painful instance of the Prime Minister dithering in the face of insurgency and giving in to opportunism. In the March 1986 issue of THE ASTROLOGICAL MAGAZINE we wrote: "In the context of Ketu Dasa running in the Indian Independence chart and transit Saturn moving through the sign that the Node occupies, there is nothing surprising if the thought processes of the powers that be get blurred. It is one thing to visualize results and another to get about achieving these results. It is this distinction that gets enlarged by the affliction to the Dasa lord Ketu by Saturn (to be soon joined by Mars) and which should tell any seasoned politician that pacts and accords are acceptedly milestones in the solutions to problems but still far, far away from the actual solutions themeselves."

In the Indian Independence horoscope (Chart 1), the sub-period of Saturn in the Dasa of Ketu has just ended. Saturn's sub-period was not exactly a period of achievement for the ruling party. A lot of things did happen of which most were disillusioning of the hopes reposed in Rajiv Gandhi. Ketu Dasa progressively saw a strengthening of an unspoken but nevertheless strongly felt anti-Hindu stance in several sectors of political and social life. The minorities, whom Ketu represents, have been during the past few years, and particularly in the last six years, pampered at the cost of the majority. Ketu is exalted and must assure the minorities preferential treatment during the tenure of his Dasa. But is it fair for a secular Government to ensure just this state of affairs by both overt and covert means at its command? But these are the blessings of the current Ketu Dasa.

		Lagna Rahu	Mars Mandi
	Chart 1 RASI		Moon Sat. Venus Merc. Sun
	Ketu	Jupit.	

Sun Lagna Rahu			Jupit.
Venus Merc.	NAVAMSA		
Sat.			Moon
Mars			Ketu

Ketu Dasa progressively saw a strengthening of an unspoken but nevertheless strongly felt anti-Hindu stance in several sectors of political and social life........Ketu is exalted and must assure the minorities preferential treatment during the tenure of his Dasa ....But is it fair for a secular Government to ensure just this state of affairs by both overt and covert means at its command.

An affliction that Ketu currently comes under is of transit Saturn. This will go on until after Ketu Dasa ends. Ketu in a martian sign and afflicted by transit Saturn is a grim foreboding of the trends that will prevail during the course of nearly a year from now.

Mercury the current sub-lord is in the 3rd house which rules neighbours. From Chandra Lagna (Moon-sign) he is the 3rd lord. Mars aspects the 3rd from Chandra Lagna. So does Saturn. Ketu should reflect the results of Mars. An adventure from a neighbouring state could be in the offing. To divert world attention from his own internal problems, the Pakistani Dictator may think of military moves and naturally, the target is India. The coming solar and lunar eclipses could be significant in this regard. China may also collude with Pakistan in the latter's nefarious moves. Our Government must remain extra-vigilant on the border areas and see that the Pakistani moves are thwarted.

Mercury's sub-period marks the end of Ketu Dasa. While this has to be welcomed as heralding the coming of Venus Dasa, it has some drawbacks too, as it goes under the name of Dasa-chidra.

Mercury is the karaka of academic activity. These afflictions may express themselves in the form of violent student agitations and demonstrations. Some of the more earnest amongst the student community may, as a result, suffer from nervous breakdowns and even take recourse suicides and attempted suicides. Mercury occupies his own constellation and this provides the saving grace. It is unlikely that the academic year will be lost now, although much dislocation of student-work will follow as a consequence.

Mercury is the ruler of the 2nd (finance) and the 5th (trade). Changes in the banking and trade policies of the country could lead to heavy deficits and a near loss of face with the World Bank.

Ketu in Scorpio, a secretive sign ruling all vermin, is afflicted by transit Saturn. Mercury rules the nervous system and in the third, the sensory organ of hearing. Saturn, as the planet of death, could cause sizeable numbers of deaths due to diseases caused mostly by malnutrition and unhealthy sanitary and living conditions. While the Bihar blindings and more recently, Dr. Sahay's adventures with the eyes of the Moradabad populace, drew attention in the past year or two, this year the focus will be on the health casualties relating to the ears and the nervous system.

> **Changes in the banking and trade policies of the country could lead to heavy deficits.... This year the focus will be on health casualties relating to the ears and the nervous system.**

On the plus side, transit Jupiter in Pisces will be aspecting the Dasa lord Ketu. Improved Centre–State relations are also indicated by this jovian aspect on the Dasa and Bhukti lords. This will be especially so regarding one or two Southern States whose chief-ministers have always been a pain in the neck for our Prime Minister.

Talking of Centre–State relations takes us to the North-East of the country where the latest accord was made between the Government of India and the Mizoram National Front. Some semblance of peace has since descended on these people.

The Mizoram National Front headed by Laldenga took its birth as the Mizoram National Famine Front in the early sixties when famine struck the Mizo hills. It was essentially a social-relief organisation to begin with. In February 1966, Laldenga, as its head, cleverly turned the wrath of the starving Mizos on the Assam Government in a midnight insurrection. This coincided with the beginning of Ketu Bhukti in Mercury Dasa in the Indian Independence Chart. The MNFF quickly took control of a few towns in Assam. But the Indian army swung into action and had the rebels soon under control. Ketu as Bhukti lord reflecting martian results sowed the seeds for dissension. Mars in the 2nd house (*kutumbasthana*) is hardly conducive to family unity. In an individual chart, Mars here can show the family breaking up. The splintering process was about to begin in this North-Eastern State of the country. Mercury, the Dasa lord, owns the 2nd and is firmly entrenched in his own constellation Aslesha. The 2nd house is aspected by Jupiter. With these protective influences on the 2nd, the house of family solidarity all that the Bhukti lord could do was only to emit a faint rumble. The Mizos were afraid of the non-Mizos and this was about the only reason for the insurgency. The following year in May, an ambush on the Silchar–Aizwal highway marked the second stage of the insurgency. The most significant step in the Mizo-rebel war came about in 1974 in Rahu Bhukti. What Ketu could not do, Rahu sought to achieve by any means. A parallel power-structure came up in the rural areas forcing non-Mizos to leave. It also went about collecting taxes. A very small political force, nevertheless, it instilled fear in the hearts of the people with acts of killings and violence for added effects. Their leader Laldenga gave up his passport and flew out of the country to London which he made his home. From there he negotiated with the Government of India for a settlement of the MNF. From his London base, he directed the procurement of arms from abroad for his guerillas who killed hundreds of Indians settled in Mizoram.

Finally, after nearly eleven years of negotiations, the accord was signed at Delhi on 30-6-1986 at 9-15 p.m. IST (Chart 2).

Jupit.	Moon Rahu		Sun			Moon Rahu	Lagna Mandi
	Chart 2 RASI		Merc. Venus	Sun Venus	NAVAMSA		Jupit.
Mandi Lagna							
Mars (R)	Sat. (R)	Ketu		Mars		Merc. Sat.	

That the Government's stance was defensive and muddled in its mind is clearly borne out by Mandi in the first house. The 7th house rules the MNF and its leader. What kind of a person is Laldenga? The 7th lord Moon is in Aries in Aswini with Rahu and in an Ayudha Drekkana. That Laldenga is not an Indian citizen (having given up his Indian passport according to some news journals) is shown by the Moon joining Rahu in the exact degree.

The violent decanate housing the 7th lord provides clues to the violent and guerilla warfare he directed from his overseas home. That the vicious insurgent in him is still very much alive is reiterated by several instances of double talk that have been characteristic of him.

His speeches have always been fanatical and at times distinctly disrespectful of the Constitution of India and the unity of the nation. The Moon in Aries makes him dangerously ambitious. Very aptly do the characteristics of Aries fit this Mizo leader. "Aries, ascending at the time of the birth……and, uninfluenced by any planet in the Ascendant, produces a person of a dry, lean spare body……" and the first 5 degrees of Aries make one "a person of slender build, average height, swarthy complexion, broad face with high cheek-bones…." is almost a mirror-reflection of Laldenga's face and frame. The first decanate makes him "fearless, active and bright. and gives ability for leadership, ingenious…….". The Moon here causes one to be "ambitious of honour, but not very fortunate, often changing residence, with various mutations in life". Starting his career as a clerk, Laldenga joined the District Council in Aizwal as a cashier. The famine that struck the Mizo hills proved to be a blessing to him. He organised a front for famine relief which he soon turned into a political party. He won 2 Assembly seats in 1962. He led an armed revolt soon after and until 1976, carried on guerilla warfare in the hills. Thereafter he left for London, but not before he was sent to jail for a short while by the Janata Government.

Rahu with the Moon in Aries gives a schizophrenic personality. Such people usually deal out double standards, one for themselves and another for others. On the Chakma issue Laldenga is reported to have said: "We still believe that it is totally wrong to grant constitutional autonomy to immigrants, most of them illegal immigrants at that…….". The Chakmas are not all illegal immigrants but Rahu has no respect for truth. So much for the MNF leader.

Saturn, ruler of the rising sign, aspects the Ascendant and makes the Government resolute and firm in its stand to a certain extent. That was why perhaps, concerned about the protection of the minorities, the Government refused Laldenga's demand for the Chakma District Council to be resolved. Incidentally, the Chakma District Council was set up in 1972 to protect the Chakmas from a Mizo dominated Government.

The 7th lord Moon with Rahu is in a kendra (quadrant) The Lagna lord Saturn is in the 11th, the two planets being in *shashtashtaka*. This suggests a regular tug-of-war between the two parties to the accord. The MNF leader may not hesitate to manipulate and maneovure the terms of the pact and resort to subversive methods to have his ways. The Government will be firm and since the 10th lord Venus is powerfully placed in the 7th with another benefic Mercury, it will be able to nip Rahu's mischiefs in the initial stages itself. Despite this ability, Mandi in Lagna bespeaks of the shabby retreat of the Government succumbing to divisive pressure.

Saturn's aspect on the chart for the Mizoram accord ensures a firm and resolute stand from the Government....But an afflicted 7th lord could suggest a regular tug-of-war between the two parties to the accord. The MNF leader may not hesitate to manipulate and maneouvre the terms of the pact........

The MNF is to lay down arms and, in return, for this and a few more terms of the accord, this tiny pocket of land with less than 5 lakhs population is to be consolidated into a separate state with its own High Court, State Assembly and University. The premium granted to such a person of anti-Indian stance is indicative of the degree of clouded judgement Dasa lord Ketu (Chart 1) can cause. The Moon and Rahu in the 4th come under the stressful influence of *ashtama sani* (Chart 2) and warn of a fresh outbreak of violence and an unwillingness on Laldenga's part to fully respect the accord. However, two benefics influencing Lagna can stifle all such activity, much to the chagrin of the MNF leader. The best benefic Jupiter is weak in a cuspal degree. At every stage of negotiation, wide differences will haunt the signatories to the accord. The 10th house from the 7th is Aries eclipsed by Rahu. The 10th lord Mars is in the 12th from Lagna. Although Laldenga has since been sworn in as the Chief Minister is it unlikely he will be able to retain his post, should elections take place according to the Constitution.

Astrology is an indicative science. Human effort can neutralise adverse trends.

Written: 25-8-1986. GAYATRI DEVI VASUDEV.

Dr. B. V. Raman, Editor, THE ASTROLOGICAL MAGAZINE addressed the Medical Staff of St. Martha's Hospital, Bangalore on "Astrology, Health and Illness" on 30th September 1986.

Dr. B. V. Raman will deliver a special lecture on Astrology at O.C.T.D., Aswini Hall, National Institute of Mental and Neuro Sciences, Bangalore, on Saturday 25th October 1986 at 4 p.m.

News and Views

EKALAVYA

Degree Course in Astrology

FOR the first time a Degree Course in Astrology is being introduced in our country by the newly established Telugu University of Hyderabad.

It will be a 3-year B.A. (Special) Course with Astrology as the main, Sanskrit/Telugu and English being the ancillary subjects.

It will also offer a part-time 9 month Diploma Course in Astrology.

The Academic Council of the University approved the starting of these courses in its meeting held on August 4, 1986.

The intention is to upgrade these studies in the years to come to the post-graduate, M.Phil. and Ph.D. levels.

The syllabus for present studies has been prepared by a high powered Board of Studies with Dr. B. V. RAMAN as Chairman. It covers the entire gamut of Astrology—Ganita (astronomy), *Jataka* (natal, electional and horary astrology) and *Samhita* (mundane astrology like weather-forecasting, etc), besides other systems like Jaimini, Tajaka and the Western. The syllabus for the ancillaries will be common with other faculties.

The student of the degree course has to answer 10 papers in Astrology spread over three years, the last one being *viva voce* and practical. The Diploma course student has to answer the first three papers only with option to join Degree course after the award when he can skip the first year. Eligibility for the course is pass in Inter or PUC of a recognised University. Medium of instruction will be English/Telugu.

As the Gurukula system of tuition will be followed, admission will be limited to 20 students to enable intensive coaching and personal attention.

The University hopes to produce a new generation of astrologers who are scientifically trained and geared to meet present-day needs.

Reprieve for Brahma ?

India that is Bharat has come of age; has she not produced her *deshi* test-tube baby by the *pardeshi* technique *in vitro* ? The baby was too precious to be trusted to natural delivery after artificial implantation of the fertilized embryo in the mother's womb and hence had to be plucked like a rose that she was by caesarian.

While the doctors who performed the miracle and the Department that helped it fluttered in their dovecotes, the Government set about framing guidelines for the vigorous pursuit of this technique on our shores with a view to preclude anarchy (?) in this domain and incidentally provide a breather for hardworked (is it ?) Brahma !

While Bharat exulted in her maiden victory, the *vilayat* doctors went one better and produced the child of the pre-determined sex *in vitro* ! The day is not far off when India too will follow suit and who knows it will not be the end of the female foetus in our country ?

The present effort may be a godsend to a section of the (wanting) childless couple and those sterilized eligibles who have second thoughts ; but it bristles with problems of law, psychology and morality when permissiveness invades this area as in every other.

In the present case, the embryo of the natural parents was fertilized *in vitro*. They say it takes 48 to 72 hours for fertilization of the egg outside and 3 to 4 days in its natural surroundings. The fertilized embryo was implanted in mother's womb (*matru-garbha*) on November 30 at the hospital, presumably during day time and the child delivered on 6th August 1986 a 3–45 p.m. both at Bombay. Assuming the first to be *adhana* it is worthwhile for a student of PNE (pre-natal epoch) to examine the relation between it and birth, in the light of known astrological formulae. Chart 1 is *adhana san* Lagna and Chart 2 is *Janma*.

	Rahu		Moon
	Chrt 1 RASI		
Jupit.			
	Sun Merc. Venus Sat. Mandi	Merc. Ketu	

			Jupit.
Ketu Mandi	NAVAMSA		Venus
Moon			Rahu
		Merc. Mars	Sat.

	Rahu		
Jupit.	Chart 2 RASI		Moon Sun Merc.
Mars	Lagna Sat.	Ketu Mandi	Venus

Lagna Moon	Rahu		Jupit.
Venus	NAVAMSA		Merc.
Sun Mandi		Ketu	Sat. Mars

Varahamihira's PNE formula runs thus :

तत्कालमिन्दुसहितो द्विरसांशको यः
तत्तुल्यराशिसःहिते पुरत शशाङ्के ।

(Nisheka Chapter)

Students complain that the meaning of this line is not quite clear. Commentator Rudra, however, devotes *five full pages* of discussion on it which invites the attention of scholars. Knowing perhaps our predicament, Mantreswara offers this gloss on the line :

तत्कालेन्दु द्वादशांशे मेषस्त्वावति भेऽपि वा ।
तस्मात्तावति भेषाऽपि जन्मचन्द्रं वदेत् ॥

Find the *Dwadasamsa* of the Moon at *adhana*. Count its Rasi from Aries or the Rasi. Birth occurs when the Moon occupies the Rasi represented by either of those numbers.

Rudra offers meanings for *dwirasa* (द्विरस) other than *Dwadasamsa*. *Rasa* also means tongue; so द्विरस means two tongues. He therefore equates it to Rahu and Gulika which too he wants to consider as the starting point.

In the case of Rahu, he says :

राहुणा अधिष्ठितं नवांश राशि गमिष्यति चन्द्रे प्रसूतिः ।

i.e., birth takes place when the Moon transits the *Navamsa* sign of Rahu at *adhana*. He also wants us to examine Kshanika Rahu and Kshanika Chandra and gives the method. Of Gulika, he says :

गुलिकनवांशराशेः विलोमेन गण्यः । तत्र गणन प्रकारे
तयोर्मोगे वा त्रिकोण वन्धो पा यत्र राशौ भवति
तद्राशि सहिते प्रसवम् ।

Count Gulika's *Navamsa* sign anti-clockwise. The Moon at birth will occupy the Rasi indicated by the number of either as above or their trines.

In the present case Gulika Rasi at *adhana* has become Lagna at birth !

As my object in writing this note is to revive interest in PNE, I leave the reader to work out the issue *in extenso* to the best of his understanding of the rule and see incidentally whether caesarian has vitiated its application.

It is to be noted that in the natal chart (1) Mars' aspect to the Moon suggests surgical interference in delivery. (2) Both the Moon and Lagna are *gandantha*. (3) Both the Sun and Moon occupy the 8th in the *adhana* chart suggesting *in vitro* fertilization. Or is it not? (4) In the natal chart, Mandi's dispositor occupies Aquarius Navamsa and the lord of the latter sign occupies Lagna, thus satisfying Mantreswara's rule (*Phaladeepika*, Chapter 3, Verse 16) for verification of birth *Lagna*. These should be *squarely* faced.

A Jejune Broadcast

The hypocricy of our print media is *nonpereil*. While on one side it has no compunction to carry week after week road-side astrology on its pages, on the other the professional astrologer and his clients are its *bete noires* ; nay, it misses no opportunity to play them down.

Last year a rationalist superman from the South set the Kaveri on flame by celebrating a high mass at the altar of Lady Inauspiciousness by indulging in a fiesta of unaesthetic antics on the noble occasion of his marriage.

The media, including the TV and AIR played it all up nauseatingly. And to day the birth of a child to that revolutionary marriage has become the toast of newspaper editors.

The surprising part of this game is that Government media—gurdians of public morale—should take a big hand in toeing the line of the unprincipled.

A government, and a democratic one at that, pledged to national integration, is expected to behave responsibly; respect the sentiments of all its citizens and certainly not be privy to lampooning cherished faiths of the major community of the land to whom astrology and mythology have scriptural value.

Imagine doing it to the minority communities—hell will be let loose and the government will duck, as it did recently during the passing of the Muslim Divorce Bill.

The latest misbehaviour of the government media is from the AIR studio of Vizag, which put out a Telugu broadcast on July 15 at 7-30 a.m. on the "futility of muhurtas". Apart from the impropriety of the act, it betrayed colossal ignorance of the import of our national epic *Ramayana* over which Rajaji and Jawaharlal Nehru raved and the universally revered Vedas of which astrology forms a limb, causing grievous harm and great disservice if not insult to our country and its culture.

Said the *jejune* broadcast: Sage Vasishtha fixed the *muhurta* of Sri Rama's coronation, but the *muhurta* failed in its purpose and Rama had to abdicate the throne and left for the forest with wife and brother.

It is tragic that such half-baked views on sacred and time-honoured literature should be put out on the air for national consumption.

At the outset, the physical coronation did not take place so we could saddle the blame on the *muhurta*.

Assuming the argument to mean these (*a*) Vasishtha in fixing the *muhurta* failed to divine the *fiasco*, (*b*) he ignorantly fixed a wrong *muhurta* or (*c*) *muhurtas* have no value.

Vidya Madhaviya defines *muhurta* thus:

कालश्शुभक्रियायोग्यो मुहूर्तं इति कथ्यते ।

Muhurta is that moment (of 48 minutes) when an auspicious function is fit for performance.

Great commentators of the *Ramayana* have proved that the *muhurta* selected and contemplated by Vasishtha for Rama's coronation through foresight excelled in is functions thus:

The declared multi purpose of Sri Rama's *avatara* was (1) *Dushta-nigraha* (2) *Sishtaparipalana* and (3) establishment of Dharma. These became imperative on the assumption of kingship, decided upon to begin from the contemplated *muhurta*. Whether physically coronoted or not, the *muhurta* accepted and decided upon by Dasaratha did come off and carried out its expected functions correctly by (*a*) sending Sri Rama first to the forest to kill the evil Ravana, (*b*) while he was away, his sandals ruled the country, as his stepney, and no one else did, and (*c*) later he formally ruled from the throne proper. Thus the threefold duties of a *de jure* and *de facto* king were duly fullfilled; the *muhurtas* did not fail, only our myopic eyes do.

Amazingly, it never occurred to the broadcaster that Sri Rama who was God incarnate and Vasishtha a Brahma Rishi, could certainly know a *muhurta* to be bad or ineffective, when it really was.

Frogs in the well that we are, it is we that cannot see beyond the ken of our petty horizon.

I cannot help commending a verse fitting this occasion to our media mandarins:

बलं मूर्खस्य मौनत्वं तस्करस्यानृतं बलम् ।
दुर्बलस्य बलो राजा बालस्य रुदितं बलम् ।

Silence is the strength of an ignoramus; untruth that of a thief; royal clout that of a weakling and lusty cry that of a baby.

Scientism

Science by difinition is the knowledge obtained by observation and experiment, systematised and codified after critical tests.

A scientist is one who practises science; but Scientism is the supercilious attitude of a 'scientist' that a thing could not happen beyond his pale and does not merit a look on evidence produced, even if empirical.

While scepticism has its value in these days of frauds, total refusal to listen even to mention of a phenomenon beyond his ken is what makes scientism obnoxious.

The "scientist's" insistence on replication to earn his approval has its limitations.

The Battle of Plassey, although an accepted fact, cannot be replicated for obvious reasons; so is the love of Laila and Majnu in our National Labs. The great Einstein has gone on record saying it is impossible to explain everything in material terms "like trying to explain Beethoven in an air-pressure curve"!

Even objectivity can become unreliable to a closed mind!

Today when 'science' has discovered that nuclear particles can move backwards in time, it is playing Rip Van Winkle for our top scientific brass like Raja Ramanna who ridiculed astrology in a recent convocation address in the South to treat cosmic phenomena that astrology, pis, ESP, sixth sense, power of mind etc., are as the pariahs of knowledge.

Divining water, minerals; etc., that had been relegated to the backwaters by "scientists" has now received recognition and accepted as a national policy in countries like the USSR.

The truth is, "science" does not know much of them and its not knowing does not constitute their not existing.

Non-scientists accept things on trust, even the findings of the "scientists" without being any the worse for it.

A closed mind or scientism is the bane of a "scientist" and it is a fungus that will cripple the plant of knowledge.

Astrological Miscellany

GAYATRI DEVI VASUDEV, B.Sc., LL.B.

[In this feature, unusual and interesting events that occur in day-to-day life will be discussed astrologically. They may be about anything—birth, marriage, death, accident, sport, career, art, farming, weather, animals, and the list is endless—so long as it is different from the monotony of life. Readers are invited to send in details of such instances plus relevant astrological charts, dates and the Ayanamsa used to 'Astrological Miscellany', THE ASTROLOGICAL MAGAZINE, Bangalore-560 020.]

Paradoxical Blessings

LIFE is a big paradox. Childless couples yearn for children. Elsewhere, certain young men and women avoid progeny so as to be free from encumbrances. Are children wanted or not? There is no definite answer really. If healthy females are killed in certain districts due to social pressures, certain other parents brave every kind of ostracism to take care and bring up mentally retarded and physically deformed children.

A case that should interest us is of a boy who was born after many years of waiting. And what a child he is for all the prayers and fasts the couple undertook to beget him! Let us read on from a letter that tells us all about this sad case.

"No problem was noticed until about 60 days after birth. The boy started having seizures (approximately 75 days after birth) in clusters. There were about 160 seizures in a day (3 or 4 times a day in clusters of 40). The boy stopped smiling and kicking around 90 days. There is no reaction to human faces or material objects. Only he will cry if it hurts. There appears to be brain damage. Constant medication has controlled the seizures."

Born 17-2-1984 at 11-44 a.m. at 8 N 45, 77 E 43.

Rasi: Taurus—Ascendant and Rahu; Leo—the Moon; Libra—Saturn and Mars; Scorpio—Ketu; Sagittarius—Jupiter; Capricorn—Venus and Mercury; and Aquarius—the Sun.

Navamsa: Capricorn—Ascendant; Aquarius—Venus; Taurus—Saturn and Mars; Gemini—the Moon and Rahu; Cancer—Mercury: Leo—Jupiter; Scorpio—the Sun; Sagittarius—Ketu. Balance of Ketu Dasa at birth: 2 years, 3 months and 25 days.

Ketu Dasa on at birth with Ketu in a *marakasthana* should give results of Mars. Mars in turn is in the 6th with Saturn. Mars aspects both Lagna lord Venus and Mercury, the latter, the planet of nerves, from the *rogasthana* (house of disease). Any connection, unless there are some redeeming factors, between Mars and Mercury, makes one predisposed to affections of the nervous system like convulsions, epilepsy and seizures. This can come about any time in one's lifetime—in infancy, childhood, youth or old age—depending on which Dasas run when पित्तप्रमादं यदि सौम्ययुक्तौ *i.e.*, when the lords of the 1st and the 6th (Venus here) join Mercury, they will cause some mishap due to bile. Mars aspects the two planets here and therefore, if Ayurvedic clues are sought, it is quite possible the affliction is due to disturbance of bile in the child's system.

Protracted Suffering

A look at the mother's chart could also help us.

Born 8-5-1959 at 11-45 a.m. (IST) at 8 N 45, 77 E 43.

Rasi: Cancer—Ascendant; Virgo—Rahu; Scorpio—Jupiter (R); Pisces—Ketu; Aries—Mercury, Saturn (R), the Sun and the Moon;

and Gemini—Venus and Mars. *Navamsa:* Scorpio—Ascendant, the Sun and Venus; Sagittarius—the Moon and Ketu; Aries—Mercury; Taurus—Mars; Gemini—Rahu; and Leo—Saturn (R) and Jupiter (R). Balance of the Sun Dasa at birth: 4 years, 8 months and 3 days.

Jupiter in the 5th is definitely not welcome so far as progeny is concerned. Mars, the 5th lord, is in the 12th with Venus aspected by retrograde Saturn. Saturn, by himself, for Cancer ascendants is no benefic. His retrogression only makes him worse giving long-drawn protracted suffering on account of progeny.

From Chandra Lagna (Moon-sign), the 5th lord the Sun is exalted with the Moon and 3rd and 6th lord Mercury. Sickly progeny is assured and the degree of sickness will depend upon other factors.

The child's birth occurred shortly before Ashtama Sani (transit of Saturn in the 8th from the natal Moon) began for the young lady. The Dasa was of Rahu. Rahu in the 3rd is excellent. For what? Material prosperity follows one like a shadow. Rahu here is afflicted by 5th lord Mars and Saturn and therefore his Dasa can be hardly conducive to happiness from progeny. Birth of the child took place in Jupiter Bhukti appropriately and here the jovian blessing was miscast.

Saturn Bhukti runs upto April 1989. Saturn is in the 7th from 5th lord Mars and in the 2nd from the 5th house Scorpio. This will be a fateful period when the boy's illness will tax the mother beyond normal endurance. She will have to keep her fingers crossed.

The child himself is passing through an astrologically critical phase. Transit Saturn causes Ardhashtama and afflicts the previous Dasa lord Ketu as well as the present Dasa and Bhukti lord Venus. Mars continues to aspoct 6th lord and Dasa lord Venus from the 6th house. Until Venus Bhukti finishes, medication must be continued, but nothing can be promised. Venus as Lagna lord in the 9th with the 2nd and the 5th lord Mercury has its plus points too. The child is in the United States and receiving free treatment. Isn't that lucky? What would have been the situation if it had remained in our country—the bills, the sloughing and the daily hassles in coping with such a child are unimaginable. The mother's 3rd house Rahu is also responsible for the special benefits the mother and the child are getting abroad.

Now what other question would be uppermost in the young woman's mind? Will she be able to bear a normal child the next time at least? We will work on this question at a later date.

Top Players

Given hereunder are the charts of two cricketeers: Sunil Gavaskar—Born at Bombay on 10-7-1949 at 8-42 p.m. with Capricorn as Ascendant; Mars in Taurus; the Sun and Mercury in Gemini; Venus and Saturn in Cancer; Ketu in Leo; the Moon in Sagittarius; Jupiter (R) in Capricorn; and Rahu in Pisces. Mohammed Azharuddin—Born at Hyderabad on 8-2-1963 at 10-25 p.m. with Virgo as Ascendant; Rahu, Mars and the Moon in Cancer; Venus in Sagittarius; the Sun, Saturn, Ketu and Mercury in Capricorn; and Jupiter in Aquarius. These details are from reader Dr. K. N. S. Patnaik of Hyderabad.

A Rare Yoga

"Kalatra Shanda Yoga is a rare combination which Dr. RAMAN says he has not been able to test on a large number of horoscopes and therefore cannot endorse its applicability. He has dealt with the yoga with regard to a male chart. However, I found this yoga present in a female chart also" says reader B. S. R. Anjaneyalu from Tanuku.

"Born 17-5-1957 at 5-05 a.m. at 16 N 48, 81 E 45.

Rasi: Aries—Ascendant, the Sun, Mercury, Venus and Ketu; Gemini—Mars; Cancer—the Moon; Virgo—Jupiter; Libra—Rahu; and Scorpio—Saturn. *Navamsa:* Gemini—Rahu;

(*Continued on page 841*)

Hindu Festivals and Their Dates—An Exposition

V. A. K. AYER

RECENTLY an item concerning the above topic had appeared in the Bombay newspaper DAILY. A reader had asked (*a*) Whether Hindu socio-religious festivals are now celebrated out of season and (*b*) why some of them are observed on different dates.

The lengthy answer provided for it said they did and our almanacs are faulty. The answer and the case made out in defense of this answer contain statements that are far from true.

Even the notion that Hindu socio-religious functions are based on seasons is wrong.

The real position is clarified here.

In the course of his arguments the writer says: (*a*) for the last 1400 years astronomical observation in India had ceased because of foreign occupation and (*b*) our almanac makers "continue to base their almanacs on the assumption that the signs of the zodiac are fixed and coincided with star groups".

These statements show a poor understanding of the subject and do not tally with facts.

The history of Indian astronomy and *Dharmasastras*, which govern the time and manner of conduct of these functions, clearly show that these festivals do continue to take place at proper times today.

Readers are invited to read Chapter 3 of Dikshit's *Bharatiya Jyotish Sastra* and *Appendix 5-D* of the *Report of the Calendar Reform Committee* (1955) under the caption "Precession of the Equinoxes among Indian Astronomers" for the answer.

These unequivocally say that the solstitial points were known among early Indians as Ayana and Siddhantic astronomers initially regarded them as imaginary planets like the nodes of the Moon.

"The Indian astronomers do not appear to have been influenced by the views of earlier Greeks or Arabs."

Before the Siddhantic period, the lunar calendar was of primary importance; hence the fixation of the Vernal Equinoxial point (♈ 0°) was not very important. It became so from the time Siddhantins first realised that ♈ 0° should form the zero of the zodiac, precisely for the purpose of performing socio-religious functions on time in the face of changing reasons.

Thus they made attempts at different epochs (285 to 600 A.D.) to give coordinates of stars (Dhruvaka and Vikshepa) with respect to this as the initial point.

Early astronomers like Aryabhata I (476-523 A.D.) and Lalla (718 A.D.) have not mentioned anything about precession. Nor has Varahamihira (550 A.D.) in his *Pancha Siddhantika*; but in his *Samhita* he says that solstices were receding.

The first to make pointed reference to precession was Vishnu Chandra (578 A.D.). He was supported by Sri Sena. Prithudaka Swamin (928 A.D.) mentions the number of revolutions of *Ayana* in a *yuga* and gives the rate as 56.82 seconds per year. Aryabhata II makes mention of the Trepidation theory too.

The Report concludes: "The Indian astronomers do not appear to have been influenced by the views of earlier Greeks or Arabs."

Hindu socio-religious festivals as dictated by *Dharmasastras* are governed by the relative positions of the Sun and the Moon, *i.e.*, luni-solar where the variable Ayanamsa factor, even if it applied, gets automatically eliminated.

Indeed it was for this very purpose, after knowing the movement of the solstices/equinoxes and to remove the variability that the sidereal zodiac was conceived and adopted.

Hindu socio-religious festivals as dictated by *Dharmasastras* are governed by the relative positions of the Sun and the Moon where the variable Ayanamsa factor, even if it is applied, gets automatically eliminated........In order that the lunar calendar of the *Vedic* times should not be disturbed, our sidereal almanacs neatly orchestrate and correlate the lunar and solar calendars.

In order that the lunar calendar of the Vedic times should not be disturbed, our sidereal almanacs neatly orchestrate and correlate the lunar and solar calendars.

To take an example, we are told by Ananta Deva in *Smriti Kaustubha* which catalogues such festivals month-wise, that in the Vaisakha month *Yugadi* should be celebrated on *Sukla Triteeya*; Ganga Puja on *Saptami*; Devi Puja on *Ashtami*; Madhusudan Puja on *Dwadasi*, etc. These can be correctly picked from our sidereal almanacs which are luni-solar in arrangement.

Under this arrangement there is no chance for the festivals as envisioned by *Dharmasastras* to go out of step, though it may be out of season which was not their main aim.

Now, if the same festival is sometimes noted to be performed on two different dates by two different almanacs the reason there is twofold. The first is because of the class of almanac and the second lies in the difference in interpretation of the rules of *Dharmasastras*. Do not judges differ in interpreting the same law?

Let me now take up the first. Almanacs in our country belong to two classes as they are compiled by two systems of calculation: the one is by *Vakyas* of Vararuchi and the other by *Drik Siddhanta*. Of its nature, the first is less accurate than the second. Consequently the figures for *tithis, nakshatras*, etc., which govern functions differ sometimes by as much as ten ghatis, with the result some of the functions appear on different dates as per the same rule of *Dharmasastras* which as mentioned earlier prescribe norms for the extent of *tithis* or *nakshatras* for each of these functions.

When difference in interpretation of the rules or their application arise, it is resolved by reference to an appellate seminar of *Dharmasastra* scholars or to heads of *Maths* like those of Sankaracharyas.

Thus there is no basis whatsoever for contending that our socio-religious festivals are out of step, that our *Siddhantins* or almanac-makers do not know of precession or that we borrowed our knowledge of it from elsewhere.

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ASTROLOGICAL MISCELLANY

(Continued from page 839)

Libra—the Sun and Mercury; Sagittarius—Mars, Saturn, Venus and Ketu; and Capricorn—Jupiter and the Moon with a balance of 10 years, 6 months 27 days of Mercury Dasa.

"Rahu is placed in the 7th house in Libra which is *Darapada*. According to *Arudha*, the marriage of the native should have taken place during Rahu Bhukti, Venus Dasa. If the lord of the 7th house joins the 6th lord and Venus, Shanda Yoga occurs. In this case the lord of the 7th house and Venus being the same, the Shanda Yoga is very clearly pronounced. The native complained to her parents that on the first nuptial night itself she found out that her husband was unfit for conjugal association. It appears that the bridegroom shivered in his shoes as soon as the bride entered the nuptial chamber. Instead of calling it Kalatra Shanda Yoga it should be called only Shanda Yoga since it is present in a female horoscope also. On discreetly probing further, it was found the husband did not have a genital organ at all. More than inability, it was a case of a *napumsaka* or eunuch."

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Points to Ponder—VI*

H. R. SHANKAR, B.A.

ALL about one's marital life is deduced in astrology from the seventh Bhava (7th house) in the birth horoscope. Placement of Venus therein provides the focal point for a proper perspective and evaluation of the condition of married life. Any study of the nature of marital life would prove futile when marriage itself is denied to the native. Classical works on astrology offer few clues to foresee such exigencies, since the rigid social structure under the Hindu way of life fell into well-defined slots of *Brahmacharya*, *Grihastha*, *Vaanaprastha* and *Sanyasa* leaving no scope for a free-lance pattern of life. Consequently, astrological rules happen to be oriented to identify the life pattern in terms of these concepts. It has, however, now become necessary to have modified make-shift rules to co-relate the basic concepts of astrology with the changed pattern of life as being witnessed today.

In this context, Mrs. Mridula Trivedi has highlighted the role of Saturn and the Sun in denying marriage in her article (*A.M.*, April 1986). She has cited some cases in support of her theory. Though her thoughts find no support from the original concepts her theory is put to test by observation of its subject-matter, and modified or rejected in the light of further empirical observations. There is no dogmatic approach as witnessed in cases of traditionalists who would look to any departure from the beaten track in search of truth as anarchy and thus block the path towards truth, creating a blind alley. We should not overlook the fact that theories are but attempts at an increasingly close approach to the truth. A theory is therefore never final but subject to modifications and rejection in the light of further empirical observations. However, there is always a tendency for theories to turn into dogmas. When this happens, the path to truth gets blocked.

It is no sacrilege or affront to the wisdom of ancient masters, if a theory which has outlived its utility is faulted or new avenues are explored to find links to the changed conditions and thereby vindicate the basic truths of astrology. Ancient sages have bequeathed to us wisdom in the form of astrological truths. Whereas, the rules and formulae are means of drawing knowledge from these founts of truth. Any modification of rules would be for convenience and it does not reflect on the validity of truth. Astrological dicta are accordingly subject to modification in the light of changed conditions and observations, whereas, astrological truths are universal and eternal.

It is no sacrilege or affront to the wisdom of ancient masters if a theory which has outlived its utility is faulted or new avenues are explored to find links to the changed conditions and thereby the basic truths of astrology are vindicated.

In the context of foreseeing denial of marriage from the birth horoscope, I am placing my observations for further verification by like-minded research workers. The thoughts flow from basic concepts of astrology and as such they are only an adaptation of original rules, but modified to suit changed conditions. *Kalachakra* is the foundation on which rests the edifice of predictive astrology. The lord of the first house of *Kalachakra* is Mars and the lord of the 7th house is Venus. Any astrological discussion on marriage necessarily centres round these two significators of partners. The Sun stands for *Atma* (soul) without

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*Part V has appeared in the *A.M.*, October 1986.

which the physical body would be a mere vegetable. The Moon denotes the physical body and mind, within which the *Atma* is held in a cocoon. Life is marked by the inter-relationship between the Sun and the Moon. In consideration of marital life, the determinant factors are accordingly the Sun, the Moon, Mars and Venus. In a case of a native of that horoscope wherein these four planets are well disposed, the marital life of that person would grow into an ideal relationship. Commensurate with the kind and nature of afflictions these four planets come under in a horoscope, the marital life of such a native would come under strife and tension correspondingly. All predictive rules are woven around this basic concept and are permutations and combinations of the disposition and affliction of these four planets.

We are witness to that eerie phenomenon at the time of eclipse of the Sun when it appears as if life has come to a standstill and nature has entered into a coma. Symbolically this holds valid in a birth horoscope as well. The Ascendant is the diurnal position of the Sun. The arc between the Nodal point and the Lagna point in a birth horoscope marks the *eclipse point*. Mathematically this point is arrived at by deducting the longitude of Rahu from the Lagna longitude. In the zodiac map, this point and its kendra points (*i,e.*, 90, 180 and 270 degrees from it) become effective *eclipse points*. If any planet happens to be placed exactly on the *eclipse point*, then we can consider that signification of that planet is eclipsed, *i.e.*, drained out. Should any one of the Sun, the Moon, Mars and Venus, which are significators in the context of marriage, happen to be on the *eclipse point*, it is indicative that marriage is denied to the native. The complement of these points are also of significance, though in a slightly diluted manner. It would indicate impediments and problems and delays in marriage, even if it does not deny. The complement point is obtained by reversing the formula. The longitude of Lagna is deducted from the longitude of Rahu, in this instance.

The approach under this scheme in identifying denial of marriage being mathematical, it opts itself over other techniques which warrant symbolic interpretation which, in turn, are open to controversies. Herein, the exercise is confined to arriving at the *eclipse point* and checking whether any amongst the four significator planets happen to be on the *eclipse point*. Should it be so. then it is a pointer that the marital life of that native comes under an eclipse. Let us now put the subject-matter of this 'theory' to observation. Taking the data from the cases of denial of marriage cited by Mrs. Mridula Trivedi earlier, the answers obtained fall in line as under:

The Sun, the Moon, Mars and Venus are the determinants of marital matters ....commensurate with the kind and nature of afflictions these four planets come under in a horoscope, the marital life of the native would come under a proportionate degree of stress.

Example I. Born: 16–8–1949 at 20.00 hours. Lagna—Aquarius 27°; Rahu 356°; Venus 152°. Working: Lagna 327 – Rahu 356 = *eclipse point* 331°. Observation: Venus is on descending *eclipse point* of 151. With rectification of Lagna by one degree to 328° the answer would agree to the exact degree (Venus 152).

Example II. Born 16–2–1929 at 5–10 hours. Lagna 273°; Rahu 33°; Mars 60°. Working: Lagna 273 – Rahu 33 = *eclipse point* 240°. Observation: Mars 60° on descending *eclipse point* 240/60 axis.

Example III. Born 2–9–1944 at 17–20 hours. Lagna 296°; Rahu 92°; Venus 156°. According to the case history, the native did get married, though the marriage was not consummated. This answers to the alternate formula for impediment to marriage. Working: Rahu 92° – Lagna 296° = *eclipse point* 156°. Observation: Venus is placed on *eclipse point*.

Example IV. Born 29-7-1933 at 4-57 hours. Lagna 90°; Rahu 306°; Venus 128°. Working: Rahu 306 – Lagna 90 = *eclipse point* 216°. Observation: Lagna corrected by 2° to 88° would shift *eclipse point* to 218° which then would be in square to Venus 128°.

Example V. Born 25-11-1941 at 18-25 hours. Lagna 59°; Rahu 146°; Venus 267°. Working: Rahu 146° – Lagna 59 = *eclipse point* 87°. Observation: Venus is on descending *eclipse point* 267/87 axis.

Example VI. Born 30-10-1948 at 11-30 a.m. Lagna 265°; Rahu 12°; the Sun 194°; the Moon 166°. Lagna rectified to 268° yields correct answer. Working: Lagna 268 – Rahu 12 = *eclipse point* 256°. Obervation: The Moon at 166° is exact square to *eclipse point*. The complement of *eclipse point*, *i.e.*, Rahu 12 – Lagna 268 gives 104° as answer. The Sun at 194 is exactly 90° from *eclipse point*.

Example VII. Born 1-9-1935 at 11-30 hours. Lagna 203°; Rahu 266°; Mars 207° (not as printed). Working: 203 Lagna – Rahu 266 = *eclipse point* 297°. Observation: Mars is placed exactly 90° from *eclipse point* at 207.

While for purposes of illustration I have drawn the data from a published article, I have found the truth of the above theory holding good with reference to birth charts in my collection of natives who have remained unmarried so far and have passed 50 years of age, with little possibility of getting married now.

In any mathematical approach to a problem, the reliability of basic data becomes most important, as the outcome hinges on the correctness of the data. The Lagna degree in a birth chart is perhaps the most elusive of all the data as a difference of four minutes in birth time could shift the Lagna by one degree. Hence extreme caution is called for in arriving at predictions based on mathematical approach; but when the data happen to be correct, it would make for a very scientific approach.

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Predicting Specific Events by Means of Transits—IIb*

W. J. TUCKER, D.Sc., Ph.D.

EACH planet belonging to the solar system is eternally travelling forward in its particular orbit. Even when executing its apparent "retrograde motion" whenever it reaches a certain part of its orbit relative to the position of the Earth in its own orbit, since the reversal of the planet's motion is not a real one.

The position which a planet reaches at any given moment is called its progressed position; and when the progressed position reaches the same longitude as that of the position of a radical planet in a birth chart which he is observing, the astrologer concludes that a transit is occurring.

Perhaps it is, and perhaps it isn't—it all depends on whether the transiting planet has the same (or approximately the same) latitude as that of the radical planet. Also on whether proper allowance has been made for the precessional motion which has been accumulating at approximately 50″ of arc per year since the day the person was born.

When an astrologer says, for example, that "Uranus is transiting over natal Mars", he is using a form of speech which he and other astrologers think they understand but in actual fact make nonsense. For Uranus cannot transit natal Mars of a horoscope, since Mars moved away years ago from the position he occupied when the person was born. What is true, however, is that at the moment a person was born, the Sun, the Moon, and the eight planets (Mercury, Venus, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto) were each occulting or interacting with the one of the fixed stars of a zodiacal constellation. Henceforth it will be those ten stars—the birth stars—that will comprise the really sensitive points of the horoscope.

The sign zodiac however is merely a belt of stars through the centre of which the line of the ecliptic swept out by the centre of the Sun in his *apparent* motion through the successive zodiacal constellations before he closes the apparent circle at the end of his yearly travel. And although the ten members of the Solar System all travel the same belt, it must be realised that the type of astrology which is based solely upon the convolutions of the solar system is in effect rigorously restricted to one single plane and not to a sphere. And that will not do at all. For if the energy, or alteration of energy, coming from even a single star of the constellation zodiac can be held to influence objects on earth in any way whatsoever, the same can be held of any other star not belonging to the constellation zodiac. It is impossible to confine the action to a single circle (the ecliptic circle) or to a single plane. For the galaxy comprising the zodiac of signs is intersected at right-angles by the galaxy of the *milky way* (which is also a sign-zodiac even though planets of the solar system do not revolve in its plane). It is, in fact, the combination of these two gigantic zodiacs which comprises the sphere that constitutes the vault of heavens. And all the visible stars set in this vault must necessarily be capable of influencing the earth and things on the earth *via* radiation. The problem then is to discover in what ways certain of these stars are capable, by dint of a variation of their radiation through some natural cause, to start off on the Earth a train of secondary causes and effects which may total up the production of a specific event of extraordinary kind.

Aristotle defined certain of the problems in the following words: "Now all motion in space (locomotion) is either straight or circular or a compound of the two, for these are the only simple motions, the reason being that the straight and circular lines are the only simple magnitudes. By 'circular motion' I mean motion around the centre, by 'straight', motion up and down. 'Up' means away from the centre, 'down' towards the centre. It follows that all simple locomotion is either away from the centre or towards the centre or around the centre. This appears to follow consistently on what was said at the beginning: body was completed by the number three, and so now is its motion..........

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*Part II of the article has appeared in THE ASTROLOGICAL MAGAZINE, August 1986. (Reproduced from the A.M., May 1959.)

"Circular motion must be primary. That which is complete is prior in nature to the incomplete, and the circle is complete figure, whereas no straight line can be so. An infinite straight line cannot, for to be complete it would have to have an end or completion, nor yet a finite, for all finite lines have something beyond them: any one of them is capable of being extended. Now if (*a*) a motion which is prior to another is the motion of a body prior in nature, (*b*) circular motion is prior to rectilinear, (*c*) rectilinear motion is the motion of simple bodies (as *e.g.*, fire moves in a straight line upwards and earthy bodies move downwards towards the centre), then circular motion also must of necessity be the motion of some simple body........

"The following arguments make it plain that every body which revolves in a circle must be finite. If the revolving body be infinite, the straight lines radiating from the centre will be infinite. But if they are infinite, the intervening space must be infinite. In the case of finite lines it is always finite, and moreover it is always possible to take more than any given quality of it, so that this space is infinite in the sense in which we say that number is infinite, because there exists no greatest number. If then it is impossible to traverse an infinite space, and in an infinite body the space between the radii is infinite, the body cannot move in a circle. But we ourselves see the heaven revolving in a circle, and also we established by argument that circular motion is the motion of a real body.

"The shape of the heaven must be spherical. That is most suitable to its substance, and is the primary shape in nature............"

We can see from the definition of Aristotle that he regarded the motion of a planet in the orbit as a circular motion: "motion around the centre" and therefore prior to rectilinear. Which is why we may regard the transit of a planet over a birth star as prior. And the fact can be proven (provided all the precautions presently to be described are observed) that a simple transit of this kind will be followed unfailingly by the occurrence of a major event in the life of the native concerned.

Nevertheless simple or compound transits of planets over birth stars do not account for the occurrence of all kinds of events in life. (1) Transits themselves comprise only one group of three very different celestial phenomena which all three operate as signal of specific mundane effects which will follow their occurrence; (2) the heliacal rising of a planet or an important fixed star, especially at the time of New Moon; (3) the appearance anywhere on the Hour Circle of the Sun at the moment of a heliacal setting of an important fixed star —especially a fixed star of the Milky Way Zodiac.

Astrologers have, in the past, endeavoured to correlate the planets to certain fixed stars not belonging to the constellational zodiac. But they have attempted this with peculiar ineptness. Some have based sensational predictions upon an alleged "conjunction" of Mars with Algol while ignoring the fact that the nearest approach of the planet to the star still leaves a wildly impossible conjunctional gap which cannot be spanned by even the most generous theory of "planetary orb of influence". Furthermore, such astrologers persist in calculating the zodiacal longitudes of the stars by means of the same mathematical formulae which are used for calculating the positions of the planets on the *Ecliptic Sphere.*

This is not the place for entering into an exhaustive discussion of the problems of spherical trigonometry. Moreover, in correspondence already published in this magazine I have given some reasons showing why the system of conversion is invalid. Therefore I will at present content myself with pointing out that whereas the linear distance of the planets of the solar system to the Earth are comparatively short, the linear distances of the fixed stars are incredibly long. For a planet to interact with a fixed star there must be an unimpeachable natural phenomenon connecting the two; and such connection is not to be found by using an Ephemeris' planetary position in the hope of obtaining a longitudinal correspondence with a fixed star whose position has been calculated by the same formulae by means of which the original right ascensions of the planetary positions have been converted to zodiacal longitudes. Predictions based upon such methods are bound to prove abortive.

In my previous article I remarked that astrologers were unwise to have departed from those natural principles for locating the heavenly bodies which are employed by astronomers. Astronomers make *all* their measurements and *all* their predictions entirely on the *Celestial Sphere*. Astrologers would have been wiser had they done the same.

In my early work in astrology* I began with that same premise and made my measurements on the *Celestial Sphere*. Which is why I used the M.C. to determine the position of the "Rotational Sensitive Point" (which is located at 90 degrees from the M.C. following the run of the signs). In point of fact, that is a far more realistic method of locating the really sensitive point which matters, than the practice of calculating the position of the eastern horizon. For physically, the establishing of the eastern horizon is no easy matter, not only because of the phenomenon introduced by the obliquity of the ecliptic, but also because of the twin factors of aberration and refraction. It is in fact calculated by measuring 90 from the bisected point of the ecliptic arc (the ecliptic zenith) in the run of the signs. The fact that I decided ultimately to base the frame of my horoscopes upon the *Ecliptic Zenith* for all my astrological researches, was solely because astrologers are in effect married to their astrological ephemerides. For my own part I would infinitely have preferred to continue with my original conception relating the M.C. to the *Rotational Sensitive Point*.

To facilitate demonstrations which will be given in the course of these articles, I am presenting a list of certain important stars which do not belong to the constellation zodiac but which play an indispensable part in transit prognostications and determinations. The zodiacal longitudes of these stars which I am giving have *not* been converted to agree with place-positions calculated for the *Ecliptic Sphere*. Instead, the longitudes of these stars are given for a quite different purpose. The longitudinal place-position of each star is being solely referred to the point on the Ecliptic Circle that will be cut by the *Prime Meridian* at the moment at which it passes through the star itself.

The following list (see page 848) is far from comprehensive, but will enable a very great deal of practical work to be done. If, however, readers should desire to be furnished with a more comprehensive list, they have only to notify the Editor to that effect, when I will gladly oblige them by preparing a much more comprehensive list for publication.

Heliacal Rising. A method of prognosticating events based upon the heliacal risings was employed by the ancient Chaldeans. However, in their day the Sun, and the planet or star which rose with him, were *never* of the same right ascension or longitude. This was because the ancient Chaldeans were not furnished with modern nautical almanacs or ephemerides. They were practical observers who first had to see with their own phenomenon of the planet or star rising with the Sun. Consequently, in order that they might *see* it, the rising of the planet or star was bound to *precede* the rising of the Sun.

We of the present day are far better equipped for the purpose, for we can determine heliacal risings which they never see, such as an exact conjunction of Mercury or Venus with the Sun, or a fixed star being *occulted* by the Sun.

In order to enable such determinations to be made, it is necessary to present the reader with yet another list of fixed stars (see page 849), namely those fixed stars which belong to the constellation zodiac.

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*See my book *Your Stars of Destiny* (L. N. Fowler, 1935), now being reprinted by The Pythagorean Press of Ohio, U.S A.

Cat. No.	Star		Right Ascension			Declination			Ecliptic Longitude	
1	2		3			4			5	
			H	M	S		°	'		°
21	α	Cassiopeiae	00	38	09	+	56	19	♈	10
1032	μ	Cassiopeiae	01	05	32		54	43		17
46	ψ	Cassiopeiae	01	23	00		67	55		22
48	δ	Cassiopeiae	01	23	07		60	01		22
1042	38	Cassiopeiae	01	28	08		70	03		24
61	40	Cassiopeiae	01	35	12	+	72	50	♈	25
55	43	Cassiopeiae	01	39	16		67	50		26
63	Ξ	Cassiopeiae	01	51	25		63	28	♉	0
70	50	Cassiopeiae	01	59	53		72	13		2
111	β	Persei (*Algol*)	03	05	30		40	48		19
120	α	Persei	03	21	23	+	49	43	♉	22½
124	δ	Persei	03	27	40		47	51		25
131	δ	Persei	03	40	00		47	39		27
134	υ	Persei	03	42	24		42	27		28
144	ζ	Persei	03	51	33		31	46	♊	0
147	Ξ	Persei	03	55	06	+	39	53	♊	1
1113	λ	Persei	04	03	31		50	14		2
152	48	Persei	04	05	41		47	36		3
1117	μ	Persei	04	11	53		48	18		4½
158	54	Persei	04	17	45		34	28		6
179	π^4	Orionis	04	49	01	+	5	32	♊	13½
180	π^3	Orionis	04	52	07		2	23		14
185	η	Aurigae	05	03	38		41	10		17
194	β	Orionis (*Rigel*)	05	12	34	−	8	15		19
193	α	Aurigae (*Capella*)	05	13	40	+	45	58		20
201	ν	Orionis (*Bellatrix*)	05	22	56	+	6	19	♊	21
206	δ	Orionis	05	29	55	−	0	20		23
210	Ξ	Orionis	05	34	08	−	1	13		24
220	κ	Orionis	05	45	49	−	9	41		27
224	a	Orionis (*Betelgeuse*)	05	52	57	+	7	24		28
225	δ	Aurigae	05	56	09	+	54	17	♊	29
227	β	Aurigae	05	56	31		44	57		29
246	10	Monocerotis	06	25	56	−	4	44	♋	6
1074	13	Monocerotis	06	30	41	+	7	22		7
258	18	Monocerotis	06	45	43		2	28		10
291	a	Canis Min. (*Procyon*)	07	37	10	+	5	20	♋	22
293	a	Monocerotis	07	39	47	−	9	27		23
526	a	Bootis (*Arcturus*)	14	13	47	+	19	24	♏	5
541	a	Lupi	14	39	12	−	47	13		13
552	β	Lupi	14	55	50	−	42	58		14

1	2		3			4			5	
			H	M	S		°	′		°
1402	δ	Lupi	15	18	40	−	40	30	♏	32
575	ν	Lupi	15	32	24	−	41	02		25
583	β	Serpentis	15	44	18	+	15	33		28
588	Ξ	Serpentis	15	48	46	+	4	36		29
591	ν	Serpentis	15	54	33	+	15	48	♐	1
603	δ	Ophiuchi	16	12	12	−	3	35	♐	5
605	Ξ	Ophiuchi	16	16	09	−	4	36		6
616	α	Scorpli (*Antares*)	16	26	53	−	26	20		8
633	κ	Ophiuchi	16	55	44	+	9	26		15
637	η	Ophiuchi	17	08		−	15	41		18
656	α	Ophiuchi	17	33	02	+	12	35	♐	34
673	υ	Ophiuchi	17	56	46	−	9	46		29
680	72	Ophiuchi	18	05		+	9	33	♑	1
699	a	Lyrae (*Vega*)	18	35	32	+	38	45		8
716	ƺ	Aquilae	19	03	32	+	13	48		14
745	a	Aquilae (*Altair*)	19	48	47	+	8	45	♑	25
752	ν	Sagittae	19	56	56	+	19	23		27
756	0	Aquilae	20	09	11	−	0	57		28

Fixed Stars of the Sidereal Zodiac

1002	33	Piscium	00	03	14	−	5	56	♈	1
1008	41	Piscium	00	18	29	+	7	58		5
1010	44	Piscium	00	23	18	+	1	43		6
1012	48	Piscium	00	26	05	+	16	13		7
28	δ	Piscium	00	46	33	+	7	22		12
1023	68	Piscium	00	55	37	+	28	46	♈	15
36	Ξ	Piscium	01	00	49	+	7	40		16
1028	72	Piscium	01	02	55	+	14	44		17
43	ν	Piscium	01	09	24	+	29	52		19
1034	89	Piscium	01	15	41	+	3	24		20
45	υ	Piscium	01	17	12	+	27	03	♈	21
1039	94	Piscium	01	24	29	+	19	02		23
50	n	Piscium	01	29	17	+	15	08		24
1046	π	Piscium	01	34	55	+	11	56		25
56	υ	Piscium	01	39	18	+	5	17		26
60	o	Piscium	01	43	14	+	8	57	♈	28
1050	4	Arietis	01	45	57	+	16	45		29
66	β	Arietis	01	52	22	+	20	36	♉	0
74	a	Arietis	02	04	51	+	23	16		3
1056	15	Arietis	02	07	06	+	34	48		4
1057	19	Arietis	02	10	49	+	15	05	♉	5
1059	21	Arietis	02	13	23	+	24	51		5½

1	2		3			4			5	
			H	M	S		°	′		°
81	ο	Arietis	02	15	50	+	19	43		6
1069	27	Arietis	02	28	38	+	17	31		9
89	υ	Arietis	02	36	29	+	21	47		11
94	35	Arietis	02	41	02	+	27	32	♉	13
100	41	Arietis	02	47	34	+	27	05		14
1079	δ	Arietis	02	49	14	+	14	55		15
1081	47	Arietis	02	55	44	+	20	30		16
1088	55	Arietis	02	07	08	+	28	55		19
114	δ	Arietis	03	09	17	+	19	34	♉	20
1089	γ	Arietis	03	12	32	+	20	53		21
1094	ν	Arietis	03	18	51	+	21	00		22
121	ο	Tauri	03	22	36	+	8	35		23
125	5	Tauri	03	28	36	+	12	48		24
1101	10	Tauri	03	34	47	+	0	16	♉	26
1103	11	Tauri	03	38	19	+	25	12		27
136	17	Tauri	03	42	26	+	23	59		28
139	η	Tauri	03	45	03	+	23	59		29
151	υ	Tauri	04	00	58	+	5	52	♊	2
1112	37	Tauri	04	02	16	+	21	58	♊	3
1115	43	Tauri	04	06	46	+	19	30		4
1118	μ	Tauri	04	13	18	+	8	47		5
159	υ	Tauri	04	17	27	+	15	32		6
162	δ	Tauri	04	20	34	+	17	27		7
164	Ξ	Tauri	04	26	13	+	19	05	♊	8
1125	p	Tauri	04	31	31	+	14	45		9
168	α	Tauri	04	33	34	+	16	26		10
174	ν	Tauri	04	39	47	+	22	53		11
1137	97	Tauri	04	48	58	+	18	46		13
184	☾	Tauri	05	00	39	+	21	32	♊	16
202	β	Tauri	05	23	42	+	28	34		21
211	Σ	Tauri	05	35	12	+	21	07		24
218	130	Tauri	05	45	03	+	17	43		27
1158	136	Tauri	05	50	45	+	27	36		28
1163	1	Geminorum	06	01	37	+	23	16	♋	0
241	μ	Geminorum	06	20	29	+	22	32		4½
1173	υ	Geminorum	06	26	32	+	20	14		6
251	ν	Geminorum	06	35	21	+	16	26		8
254	Ξ	Geminorum	06	41	25	+	25	10		9
261	β	Geminorum	06	50	05	+	34	00	♋	12
1182	w	Geminorum	06	59	54	+	24	16		13
269	Σ	Geminorum	07	01	41	+	20	38		14
1188	51	Geminorum	07	11	01	+	16	14		16
277	λ	Geminorum	07	15	44	+	16	37		17

(Continued on page 888)

Broad Timing of Marriage—II*

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IN the preceding article we have given forty horoscopes of twenty couples to show how the principles of our research applied and we achieved success of a high percentage of 97.5 which takes us beyond the region of probability. Here we are giving the remaining sixty horoscopes, thirty of males and thirty of females. The data given by us and to be made use of by us for our subsequent articles will not be reproduced but will be referred to, wherever necessary, by referring to the serial number of these tables.

The scheme and arrangement of our table along with the abbreviations have been explained in the preceding article.

To economise space we are giving our calculation of percentages on the total of one hundred horoscopes.

We have applied these principles to the horoscope given by Mr. H. R. Shankar in THE ASTROLOGICAL MAGAZINE, January 1973, and got 100% result. We are showing how our principles apply to anyone's data by giving in a tabular form the horoscope given by Mr. Iranganti Rangacharya in the January 1986 issue. Readers may see in the table given how this applies.

Summary and Conclusions

1. We started these two papers by showing that Saturn and Jupiter must cover the 1/7 axis in any horoscope, invariably before anyone's marriage is solemnised. We took a period of 27 months for Saturn and 12 months for Jupiter to locate in each horoscope the block of two years within which marriage would take place. Had we taken a longer period the aim and purpose of this paper would not have been well served, *i.e.*, to help parents to do advance planning for the marriage of their children.

2. Having shown how Saturn–Jupiter cover 1/7 axis (1) Lagna and the 7th house; or (2) Lagna and the 7th lord; or (3) Lagna lord and 7th house; or (4) Lagna lord and 7th lord. We will now proceed to show how this period can be narrowed down by using the composite scheme of transit of

3. (*a*) Mars and Jupiter,

(*b*) other planets.

4. We will then show how the period of delay in a marriage can be computed with dependable mathematical precision.

5. After taking the delay-factor into account, we will show how the composite transit of planets helps narrow down the actual period of marriage to three to six months; further research helps us narrow it down to say, about forty days. Sometimes within these forty days the week of marriage or even the day of marriage can be located.

6. We will show how different Dasa-Systems help in timing marriage.

7. We will see how when Dasa-Systems are synthesised with transits, *as we use*, we achieve a very high percentage of more than 90% correct predictions.

Soundness of our Approach

We tested our research thus :

(*a*) Each one of us applied these principles to twenty horoscopes, at least, individually;

(*b*) Then in our mini-seminars we applied them to more than one hundred horoscopes collectively.

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*Part I of the article has appeared in the *A.M.*, June 1986.

(c) We gave these principles for random ting to our astrologer-friends who reported ndred percent success.

d) We applied these principles to some blished horoscopes in some articles of THE TROLOGICAL MAGAZINE and showed hundred ·cent success of our method.

ution

n spite of these successes we would caution · readers to await our findings about :

a) Delays in marriage, including abnormal ays.

b) Denial of marriage, a rather difficult a as marriages can take place till one's th.

:) Dependable Dasa-System specific to a oscope. However our methods may be plied to more than 80% horoscopes with olute confidence as we have so far been ieving 97% success straightaway.

ginal : Fundamental Research

ur research is one hundred percent original fundamental but is based entirely on the nciples of ancient *Rishis*. All that we have e is to employ those principles in an origi- way by taking age-old Hindu concept ut marriage. A marriage is a conjugal tie n the bride at one end and the bridegroom at the other. Thus the first and the seventh houses and their lords must get connected in any of the four ways we have enumerated, for a marriage to take place, by Saturn and Jupiter in transit.

Such tie between ends of the 1/7 axis must be done by Saturn and Jupiter first.

Saturn looked down upon as a malefic has to be treated, it is our firm view, as the cosmic time-clock because he is referred to as *Kaal*. This concept is of *Maharshi* Bhrigu.

Jupiter, referred to as *Jeeva*, is the Life-Principle.

Marriage then is an act of uniting two lives, the male and the female, into one bond, when time for the act of uniting them has arrived.

In its search for a proper status the super-science of astrology has oscillated through the ages between an occult science and a manifest science, between what appeared to be to sometimes a black, mysterious and baffling knowledge with no scientific methodology and to others, a brilliant proof of planetary influence on human affairs. Statistical proof of such planetary influence on human destiny, we feel, is the best answer the astrologer can give to the critics of astrology. It is the art of destroying the enemies of astrology with theirs, not astrologers' own weapons.

FEMALE HOROSCOPES

DOB DOM	Vargas	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	D.K.	M.S.	Ascendant
2	3	4	5	6	7	8	9	10	11	12	13	14
16-8-53	R	4	7	4	4	2	3	6	10	6 Mer.	7	8
	N	12	10	9	7	6	1	6	12	7	9	7
29-11-79	T	1	2	12	12	4	12	5	5	12	—	—
1-10-28	R	6	6	3	7	1	7	8	2	6 Moon	10	2
	N	5	10	10	5	5	1	10	12	10	10	2
15-1-58	T	10	8	8	9	7	10	8	7	8	—	—
0-11-52	R	8	12	10	8	1	9	7	9	7 Sat.	9	6
	N	8	5	1	8	6	8	7	4	7	4	12
25-9-74	T	6	9	6	7	11 (R)	5	3	8	3	—	—

1	2	3	4	5	6	7	8	9	10	11	12	13
	27-11-58	R	8	2	1	9	7	8	9	6	9 Merc.	4
4		N	7	4	9	1	2	8	1	6	1	7
	17-5-81	T	2	7	1	2	6	2	6	4	2	—
	13-1-60	R	9	3	9	9	8	8	9	6	9 Mars	4
5		N	9	11	2	6	12	9	6	11	2	11
	1-2-81	T	10	9	11	11	6	10	6	4	11	—
	5-4-57	R	12	2	2	1	6 (R)	12	8 (R)	7	6 Jupit.	6
6		N	10	2	3	2	10	9	8	2	10	12
	7-7-81	T	3	5	2	3	6	4	6	4	6	—
	6-9-53	R	5	4	5	5	3	4	7	10	3 Jupit.	7
7		N	6	11	1	6	7	8	6	12	7	12
	23-1-74	T	10	9	1	10	10	10	3 (R)	9	10	—
	29-6-66	R	3	7	2	4	3	2	12	2	12 Sat.	6
8		N	10	3	6	6	12	12	5	10	5	5
	14-12-85	T	8	9	7	8	10	8	8	1	8	—
	6-9-55	R	5	1	5	6	4	5	7	8	1 Moon	10
9		N	6	4	4	2	11	7	1	12	4	12
	13-5-83	T	1	2	2	1	8 (R)	3	7 (R)	3	2	—
	30-6-53	R	3	10	3	4	2	1	6	10	4 Merc.	4
10		N	11	4	12	7	3	5	6	1	7	10
	14-12 73	T	8	4	1	8	10	10	3 (R)	9	8	—
	16-4-24	R	1	5	10	1	8 (R)	2	7 (R)	5	1 Sun	9
11		N	1	8	10	7	12	8	8	2	1	7
	16-2-41	T	11	6	9	11	1	10	1 (R)	6	9	—
	18-3-56	R	12	2	9	11	4	1	8 (R)	8	12 Sun	10
12		N	5	2	6	12	12	6	6	9	5	12
	27-2-78	T	11	7	3	11	3	11	5 (R)	6	11	—
	23-6-57	R	3	1	4	2	6	3	8	7	6 Jupit.	7
13		N	9	4	6	5	10	2	9	2	10	7
	13-4-86	T	12	2	9	12	11	1	8	1	11	—
	12-8-58	R	4	1	1	5	7	3	8	7	7 Jupi..	4
14		N	10	9	4	2	7	3	11	8	7	4
	22-1-84	T	10	5	7	9	9	9	7	2	9	—
	18-5-23	R	2	2	2	2	7	1	6	5	2 Sun	7
15		N	10	5	6	3	12	11	4	8	10	7
	31-5-50	T	2	8	6	1	11	1	5	12	2	—
	8-11-45	R	7	9	4	8	6	7	4	3	4 Sat.	2
16		N	1	2	5	7	4	7	4	9	4	11
	26-12-68	T	9	12	7	9	6	10	12	12	12	—
	26-10-65	R	7	11	6	6	5	7	7	8	5 Jupit.	2
17		N	9	8	2	4	2	1	3	12	2	11
	14-10-79	T	6	4	4	7	5	7	5	5	5	—
	13-12 57	R	8	5	8	9	7	10	8	7	8 Mars	1
18		N	12	6	4	6	7	1	11	12	4	4
	16-11 84	T	8	5	10	8	9	9	7	2	10	—
	20-6-51	R	3	9	2	2	12	4	6	11	3 Sun	2
19		N	8	6	6	5	7	8	10	1	8	5
	20-10-79	T	7	7	4	7	5	7	5	5	7	—
	28-1-60	R	10	10	9	10	9	9	9	6	9 Jupit.	5
20		N	2	12	6	11	1	3	6	10	1	5
	7-4-84	T	12	2	8	1	9	12	7	2	9	—

(Continued on page

Principles of Prediction[*]

M. GOPALANKUTTY MENON, M.A.

Introduction

1. LIKE medicine or engineering, Astrology too is a perfect science. But often we come across statements issued by scandal-mongers attempting to show that astrological predictions are only wild guesses which mostly miss the mark they intend to hit. And for such statements large armies of bogus astrologers found in our midst at present have created occasions.

Intuitive Basis of Astrology

2. All cannot become astrologers. An astrologer is born just as an artist. He should possess certain natural gifts with which a few acquired skills have to be combined. It is true that acquaintance with standard astrological compositions and persistent training spread over long years can help one to earn limited proficiency in the science, but it is doubtful whether one who lacks intuition, a boon from Heaven, can ever succeed. The difference between an astrologer with intuition and one without it is the same as that between a poet and a poetaster.

Other Virtues Essential to an Astrologer

3. An astrologer should, of course, have up-to-date knowledge and wide experience. He should be straightforward in his dealings, telling truth under all circumstances. He should cultivate the habit of thinking, reflecting and drawing correct conclusions. The tools for prediction are only a handful twelve signs, twenty-seven constellations and nine planets; nothing more. With these, information about countless things is to be gathered. Needless to say, then, that from haste and carelessness may bloom big blunders.

4. Lust for wealth is a defect which every astrologer should avoid. I am not here denying the astrologer's right to demand appropriate remuneration for the fruits of his useful labours; what I imply is that astrology is bound to degenerate if employed merely as a means of money-making. In other words an astrologer should display genuine interest in his vocation.

5. Our ancestors were very particular about the character of their disciples to whom the astral science was imparted. They firmly declared that Brahmins alone are worthy to receive this sacred lore. By the term 'Brahmin' they meant one immersed in devotion for the Almighty, one whose thoughts are pure, words true and deeds beneficial, and not necessarily a person accidentally born as a Brahmin and in whom the noble qualities of a Brahmin are missing. Their wisdom in having made that declaration can be fully appreciated, only when we remember the disservice done to society and the disgrace brought to astrology by hundreds of so-called astrologers today, who cunningly manipulate pseudo-horoscopes for matrimonial purposes and thus cause the peaceful lives of many fair young maidens to be wrecked by perpetual tears and sobs accompanying early widowhood.

6. The practice of astrology as that of *Silpa* (Architecture) or *Nruthya* (Dancing) was, in olden days, more or less confined to particular castes as a hereditary profession. (One of these castes still survives in Kerala.) Thus the younger members of a family had opportunities to benefit by the rich store of accumulated experiences of their elders even from childhood,

> अध्येतव्यं ब्राह्मणैरेव तस्माद् ज्योतिशास्त्रं
> पुण्यमेतद्विशुद्धम् ।
>
> —*Prasna Marga.*

and soon they became experts. Their powers were, moreover, enhanced by heredity the far-reaching influence of which has been proved through at this late hour, by the Western investigations in the fields of Biology and Psychology.

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[*] Reproduced from the *A.M.* August 1944.

Environment and Age of Native

7. Predictions should not be delivered without considering the environment and age of a native. To take an instance, it is foolish to conclude that a poor Chandala will turn out to be a king on account of one or two Rajayogas. But we may not be wrong if we say that he will have characteristics that distinguish him from other members of his family or community. Here,environment guides prediction. Similarly, no sane man will say that a girl of ten years will beget children, simply because she is passing through the period of the powerful lord of *Santanabhava*. Here age restricts the range of forecast.

A False Notion

8. The popular misconception which assumes the Rasichakra and Bhavachakra to be identical has opened various erroneous ways of predicting.

Strength of Planets

9. Another point to be noted is that the calculation of the exact strength of *Grahas* and *Bhavas* is a preliminary requisite for predicting. Predictions supported solely by a shallow observation of the planetary positions may sometimes come into conflict with the actual experiences of the native concerned. An example will not be out of place. When we glance at the birth-chart (Chart 1) what features strike us? Firstly, reckoning from Lagna, we find that Mars, the lord of the second and ninth houses (both of which are Vidyabhavas), is Neecha. So too is Mercury the Vidyakaraka who, moreover, is the lord of the sign where Gulika is situated, and is aspected by Gulika, Jupiter and Venus, who have Vidyakarakatvam to some degree, are combust. The Moon who is an Asubha (being in the dark fortnight and eclipsed by Rahu) aspects Mars. Secondly, viewing from Chandra Lagna, the lord of the second house is in the sixth, Mercury the lord of the ninth is in the third, his Neecharasi, being combined with the lord of the third and the twelfth. The fourth house from the Lagna and the Moon are owned by Neecha planets. All these naturally tempt anyone to attribute idiocy, lack of education and want of culture to the native. But that the native is, in fact, a poet and astrologer fairly well known in Kerala, proficient in *Vyakarana*, *Tarka* and *Ayurveda*, and one with high University degrees, may arouse our surprise; and this surprise will vanish only when we are let known the actual strength of the planets :

Lagna Sun Mercury Jupiter	Venus		Saturn
	Chart 1 Born 29-3-1916		Mars Ketu
Moon Rahu			
			Gulika

Planets				*Balapinda*	
Sun	....	....	8	4	21
Moon	....	....	7	25	17
Mars	....	....	7	25	10
Mercury	....	....	5	36	30
Jupiter	....	....	8	24	14
Venus	....	....	6	35	43
Saturn	....	....	7	42	43

10. Mercury alone is weak in this list, and his weakness has made the native reserved, shy in company, nervous and fond of hiding his talents from others.

Birth-Time and Lagna

11. Birth-Time should be determined as minutely as possible for predictions primarily cling to it. To do this, ancients have prescribed various ways, of which two may be mentioned—measuring the shadow cast by a pole of specific length (during day) and watching the position of consrellations (at night). Our

(*Continued on page 875*)

Colour and Personality

KULTAR SINGH RATTAN

FROM the dawn of antiquity, colour has been a strong yet subtle force in the shaping of human behaviour. So prevalent is colour in our natural surroundings that primative man not only was swayed by its variations ; he tried to identify himself with them and to seek their aid in furthering luck or warding off evil.

The ancients coupled colours with natural forces. To them red symbolized fire, because of its ruddy glow. Orange or golden yellow represented the Sun; green, the foliage of spring time ; blue, the sky and the sea. Even in modern times, savages have done war paint to frighten enemies, and they have traded away property and belongings for beads and cloth of bright hues.

More enlightened people have developed many forms of mysticism concerning colours. Astrologers chose gold as the metal of the Sun, and silver as that of the Moon because of the similarity in colours. Various colours were ascribed to the other planets ; red for Mars ; green or light blue for Venus ; dark blue or purple for Jupiter ; black or brown for Saturn ; variable colours for Mercury.

In linking the planets with gems, colours were sometimes the determining factor, which may account for some of our modern birth-stones.

The modern choice of the *Alexandrite* as the birth-stone for Gemini is indeed appropriate, for Mercury is the ruling planet of the sign, and the *Alexanderite* is the gem that changes colours in different kinds of light.

Colours have been given numerical values. One list covers the nine basic numbers used in numerology, as follows :

1, black : 2, yellow ; 3, purple ; 4, orange ; 5, blue ; 6, green ; 7, grey ; 8, brown ; and 9, red.

In this list, gold is regarded as the equivalent of orange (4) and silver, the equivalent of grey (7).

According to occult science, both stars and numbers exert a vibratory influence over human affairs. The same applies to colours.

To put colourology to practical use, try to decide what colour you like best. Accepting that as your vibratory colour, you will have a key to your natural trends. You can also analyse your friends by learning their favourite colours. Let them be sure of the colour before they name it. In case of doubt you can take two colours combining the traits under one with those of the other.

Some students of the occult claim that a deep set aura never changes. If this is true they are speaking of extreme cases. In childhood, there is a tendency to admire bright and sometime garish colours ; but that reduces as taste is developed. So you cannot type a person too soon.

Also, every colour has modifying shades, so it is possible to undergo a personality change within one colour's realm. Also, the impulses any given colour can be brought under control. So be careful to weigh your favourite colour according to your full inclinations.

The Vibratory Colours

1. *Red* is the most forcible of colours, with a constantly active urge. It does not necessarily denote a headstrong nature despite such phrases as, "seeing red", for it may be cool and calculating as well as vigorous.

People who like red are stalwarts and their bravery is often evidenced. Being challengers, they frequently have encounters with persons who are just as determined as themselves.

Red is the most popular of colours, and when we realise that it is greatly favoured by primitive tribes and persons of low mentality, it is easy to see how it has mistakenly been regarded as a symbol of brute force.

Consider just that red includes such traits as passion, endurance, boldness and other qualities that lead to joy of life and love of adventure.

You will find heroes and hero-worshippers, both responsive to red vibrations; the same with great athletes and avid sports fans. Men of action may have little time for anger; while persons of tempestuous moods may show it in bluster, nothing more people who actually choose red as a colour to wear are usually optimistic and high spirited. Red being an instinctive choice, characterises people who need guidance in the development.

The darker the red hue, towards brown or black, the more its violence must be controlled. The lighter the hue, the more loving and humane the nature, with calm moods amid the action. Bright tints show buoyancy; dull tints, glumness.

2. *Orange* is the colour of high aspirations. People with that vibration are proud and self-sufficient, yet by direct manner and approach they impress other persons strongly.

The drive of red is found in the orange aura, but it is high minded and usually restrained or deficient on the sensual side, its one axis being ambition. It lacks warmth. The orange temperament is social, because it wants success. So orange folk go out of their way to gain popularity, which may cause people to mistrust them.

Orange people get what they want, and if conceited, they are also contented. With orange as your colour, you must learn to recognize your own limitation. You must realize that intelligence and logic are not the only things that count in life. To make people like you, first you should like them.

3. *Yellow* is a much maligned colour that actually deserves the highest rating, but as a strong, full bodied hue. Where orange leans to intelligence, yellow shows intellectuality. It is the colour of the Sun and oriental mystics use it to dispel evil, as the sun-rays banish the dark. In more practical terms, yellow denotes the scientific mind and overcomes ignorance. Yellow also denotes artistry.

Dull yellow marks a selfish individual, too introspective to make the most of opportunity. Yellow-brown is the worst.

4. *Green* is the colour of nature. People with that vibration are generally sympathetic and sentimental. These factors are perhaps their greatest weakness. They are fond of componionship and therefore inclined to take life too easily. If they don't succeed as they should, they naturally blame everybody and everything except themselves.

As the diametric opposite of red, green is slow to anger and restrained of action. People with this vibration are as firm. as immutable as nature itself. Their power grows slowly and there is no way of repressing their friendly but determined spirit. Once they feel they are right, nothing can force them to change their opinions.

With green, shades make the difference, more so perhaps than with any other colour. Towards yellow, green becomes unstable, towards blue, it turns oversmart. Find the balance point and focus your vibration there if green is your favourable colour.

5. *Blue* is a powerful vibratory influence. The sky is blue, but it varies from the light hue of azure to the near black at night. Thus do the moods of the blue vibration vary; not only that it is difficult to find a person whose blue aura maintains a constant shade. So with blue you should try to find your more suitable hue and hold it. It is a favourite colour of thinking persons.

All blue shows some measure of devotion. You make friends readily, but often in a formal way. It is a motiviting colour. Blue is a cold colour, with a certain self-sufficiency, but persons with this aura recognize the value of co-operative effort and therefore exert it.

When red responds to warm, primitive urge, green absorbs the vitality of nature, blue turns to the sky for inspiration. Moodiness is more apt to grip such persons with blue aura.

Admixture of other colours disturb the stead-fast trend of blue. A leaning to black or brown shows morbid or selfish inclinations. A strong tinge of gray or brown shows or creates uncertainiy and even fever. A leaning to green, found in some shades of *turquoise*, shows an impetous trend.

6. *Violet* is a colour of grandeur and importance. Its very richness seems to sway persons with this aura. Like blue, this colour has high ideals, but violet is given more to rituals than to devotion. Such people try to influence others. Sometimes that works out, but often the violet variety proves its own doing. These people are unaware of their own faults, as they habitually avoid criticism. They live in their own world of illusion, often to their own full satisfaction.

With violet the term "out of sight, out of mind" applies to anything they do not like.

Such people have literary, artistic or dramatic ability and they are highly imaginative and creative. Turning fantasy into reality is a common violet practice.

7. *Gray* is the colour of uncertainty, running the gamut from fear, as shown in its lighter shades, therefore false bravado of the middle hues, to the selfish dark gray, which is dangerous because of its intensity.

This is a deceptive colour. Such people press their own interests at the expense of others.

When gray shows a decidedly silvery tinge, it becomes stronger and more constant, gaining a fine quality, which persons with this aura should seek.

8. *Black* is by no means a glum aura. Black is properly a symbol of formality and convention. It supplies dignity without false pride and is a colour that commands respect. It can become dynamic, enabling a person to drive home facts and purposes emphatically. But black is strong chiefly in its own right.

If it simply tinges other colours, it becomes too heavy a restraint, curbing their natural trends. That accounts for some of the gloom attached to black.

9. *Brown* is comparatively a rare aura, but it is firm and definite. Otherwise few persons would develop such a nature as it seldom rises to great height. It shows a plain, practical disposition, hence persons strongly of that type exhibit an affinity for brown because it is their obvious choice.

Dull reddish brown is a token of sensual trend. An average or medium brown shows a grasping personality. A dark brown indicates a fault-finding personality or temperament. Such persons often plod along successfully. They are solid folks who may get places through their plain spoken honest manner, despite their shortcomings.

However, brown, as a tinge, hurts other colours, clouding out some of their finer points.

10. *White* has long been a symbol of purity. It denotes untrammelled mind. Such people who choose white for their colour are fastidious, careful in detail and in manner, but understanding of others. They are sincere and fair, but apt to be over-critical.

In World War I, France, Great Britain and U.S.A. on the Allied side, all had flags with the colour red, white and blue. So did others of the Allies, notably Russia, until with defeat she declared a separate peace and switched to plain red. Various smaller nations joined the Allied cause and some of those had flags with colours red, white and blue.

But not one of the Central Powers and their satellite nations had national colours of red, white and blue!

Certainly, these colours must seemingly have a mutual and unchanging effect upon all who come within their constant and causes lent influence!—9.86.

CORRECTION

A.M. September 1986

Page 687. Col. 2: in and under chart 1: Read Ketu for Rahu and Rahu for Ketu.

Page 750. Col. 2: line 17 from the bottom should read " the 5th lord Venus...., and not as printed.

Page 751. Col. 1; line 7 should read " the 7th house Mars...." and not as printed.

Page 726. Col. 2: line 5 read " Date of birth 17-6-1919, Mars (T) on D.O.M. (15-7-1947) was in Taurus on my natal Mars " and not as printed.

The errors are regretted.—*Editor*.

Longevity by the Four Human Objectives

IRANGANTI RANGACHARYA

DHARMA, Artha, Kama and Moksha are the four human objectives known to one and all. The following ancient Sanskrit verse, cited by Jaimini commentators, speaks of the four human objectives related to the span of life :

घर्मे मोक्षे चिरायुष्य घर्मे कामे च मध्यमम् ।
घर्मे धने च स्वल्पायुः धर्मे घर्मे गतायुषः ॥

The meaning of the verse is clear.

Dharma and Moksha mean long life
Dharma and Kama mean middle life
Dharma and Artha mean short life
Dharma and Dharma mean very short life.

From the above we infer that in the order of 1. Dharma, 2. Artha, 3. Kama, 4. Moksha, combinations of 1 & 4, 1 & 3, 1 & 2, 1 & 1 correspond to long life, middle life, short life and very short life respectively. But no clue is given in the verse as to how and what to judge the span of life by the four human objectives. So it remains a conundrum. A few Jaimini commentators attempted to solve the ambiguity by giving *katapayadi* numbers to the four terms, to judge the lords of Lagna and its 8th house.

But we have also another Sanskrit *karika* to decodify the exposition.

चंद्रांशकं समारभ्य घटिकाभिस्तु पंचभिः ।
उदयादिविनाडीभिरायुर्लग्नं प्रकल्पयेत् ॥

Divide the birth ghatikas by 5. Add 1 to the quotient and thus the number counted from the Navamsa sign of the Moon gives *Ayur Lagna*.

Raghabhatta went a step farther to calculate *Chaturthamsa* or *Sapta Ghatika* Lagna. Make four divisions of the sign of five ghatikas. So each division is equal to 1.25 ghatikas. Now find out in which division *Ayur Lagna* falls. Count the same from the Navamsa sign of the Moon to get *Chaturthamsa*. Thus we get two factors : 1. *Ayur Lagna* and 2. *Chaturthamsa* for judging longevity. Symbolize the 12 signs with Dharma, Artha, Kama, Moksha from Janma Lagna. It comes to saying that Janma Lagna is Dharma, its 2nd house is Artha, 3rd house is Kama, 4th house is Moksha, and again the 5th house is Dharma, 6th house is Artha and so on. Find out the objectives. *Ayur Lagna* and *Chaturthamsa* come under, and the corresponding span of life. The following table is a ready-reckoner of judging longevity:

Ayur Lagna	Dharma	Long life
Chaturthamsa	Moksha	
Ayur Lagna	Dharma	Middle life
Chaturthamsa	Kama	
Ayur Lagna	Dharma	Short life
Chaturthamsa	Artha	
Ayur Lagna	Dharma	Very short life
Chaturthamsa	Dharma	
Ayur Lagna	Artha	Long life
Chaturthamsa	Dharma	
Ayur Lagna	Artha	Middle life
Chaturthamsa	Moksha	
Ayur Lagna	Artha	Short life
Chaturthamsa	Kama	
Ayur Lagna	Artha	Very short life
Chaturthamsa	Artha	
Ayur Lagna	Kama	Long life
Chaturthamsa	Artha	
Ayur Lagna	Kama	Middle life
Chaturthamsa	Dharma	
Ayur Lagna	Kama	Short life
Chaturthamsa	Moksha	

(Continued on page 871)

A Prasna Session

M. P. RADHAKRISHNAN NAIR

IT WAS raining heavily outside. Having finished my evening prayers I glanced through the ephemeris. Mercury and Venus were together posited in the watery sign of Cancer on that day. I recalled the lines :

बुधशुक्रसमोपस्तो कुर्यदिकार्णववम् जगल् ।
तथोर् मध्यगतेर्भानौ समुद्रमपिशोषयेल् ॥

Venus would move to Leo the next day. I thought the rain would stop after that. Time proved it true.

A cold breeze blew in through the window. I felt a little giddy and thought of putting on a shirt. Immediately I heard the calling-bell ring. I started a little.

A lean and hungry looking man was at the gate. I opened the gate and welcomed him in. There was a melancholy look on his face.

We were silent for a moment. He broke it saying that he wanted a *Prasna*, extending to me some flowers and a few betel leaves, wrapped up in a piece of plantain leaf. I took it from him and arranged for a *Prasna* in the conventional way, narrating to him all through, the procedure usually followed in such cases.

He placed the *Akshatha* (rice-grains) in the sign Capricorn. It was 7-35 p.m. The sign Sagittarius was rising. The querent sat silent waiting for me to say something. I recalled the relevant sloka to my mind :

आरूढादुदये षष्ठे.रि:फे वा निधने घने ।
आरूढं रूध्यते तस्माद् अशान्ति प्रोच्यताम् बुघः ॥

The sign Sagittarius was just behind the Aroodha.

Why was that 'Dwadasam'........'*Dwadasam Preta Badhaya*'....Was there any other evidence for support? If so, whose ghost was that?

I looked into the chart again. Mandi was in the 3rd, the house for brother. The luminaries, the indicators of the mind, were aspecting Mars, the *karaka* for brother, in the 12th. Mandi joined Mars in Navamsa in the 11th house for elder brother. My mind raced back to *Prasna Marga*.

Mandi	Rahu		Moon Sun
Jupit.	RASI		Merc. Venus
Arudha			
Lagna Mars (R)	Sat. (R)	Ketu	

Venus	Sun Rahu		Jupit.
	NAVAMSA		
			Arudha
	Mars Mandi Lagna	Merc. Moon Saturn Ketu	

........बाधा प्रेतोद्भवा स्यात् स्थितवति गुलिके
बाधकेनिष्टभे वा ।

With a prayer to my Lord and Guru, I said to him in unequivocal terms that his elder brother had died a premature death and he was terribly shocked by it! I saw his pale face acknowledging the fact.

The examination of the betel leaves he brought also revealed that the third one was badly spoiled. I added that the tranquillity of his mind had been lost since his brother's sudden demise.

I made the following observations as well, quoting from *Prasna Marga* :

बाधाधीशे गतवति सुखं बाधकस्थानसंस्थे
वेश्मेशे वा सुखपतिगुहाधिष्ठिते बाधकेशे ।
वेश्मेशे वाप्यमुकगुहगे धर्मदैवस्य बाधा
वाच्या प्रष्टुः पुनरधिकता लक्षणाधिकयतोस्याः ॥

Since the lord of the house of harm occupied the sign of the lord of the 4th, he had the wrath of his family deity also.

Anger of Serpent god was there since Rahu was posited in the house of harm in the 4th.

....पीडा वाच्याथ बाधाभवनमुपगते चोरगे सर्पबाधा....

The position of the Sun and the Moon in the 6th house showed that the querent had displeasure from his parents.

सूर्ये षष्ठगते तदीशसहिते वा वाच्यमेतत् ।
पितुश्चन्द्रेणापि चतुर्थषष्ठपतितश्चैवं जनन्या वदेत् ।।

As Rahu was in the 4th, there was food poisoning:

मित्रे पुत्रे सप्तमे षाष्ठमेवा मान्दौ वाहौ तिष्टति क्ष्वेळभुक्ति: ।

I consoled him and tried my best to instil courage in him. I did not forget to remind him the consequence of victimisation to the senses as enshrined in the *Bhagavad Gita*:

क्रोधाद्भवति संमोहः संमोहात् स्मृतिविभ्रमः ।
स्मृतिभ्रंशाद् बुद्धिनाशो बुद्धिनाशात् प्रणश्यति ।।

Remedies were suggested by way of propitiation: His family deity should be worshipped with more devotion for prosperity.

Anger of Serpent god should be satiated by offering क्षुधापयस् to *Nagadevata*. He was told to serve his parents, who were said to be alive, better to get their blessings. *Mahat Panchagavyam* was to be taken after getting the *Garuda Panchakshari* chanted 1008 times by a competent Tantri to overcome the food poisoning.

The querent appeared almost satisfied and expressed his desire to continue the shop without fear, run by his brother. He asked me whether anything should be done before starting the shop.

I understood his plight and suggested *Sudarsanahomam* be performed before proceeding with the business.

Resorting to my cowries I found that the remedies suggested were accepted by the Almighty. The querent was also fully convinced.

I accompanied him to the gate. Looking up I saw the stars twinkling sparsely in the sky. The lines of an English poem struck me: 'Stars cannot compel; they only impel'. Are they not the souls of departed *Mahatmas* impelling the *Atmas* here?—82.86.

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Hindu Rekha Sastra—IV*

ROMESH K. SASTRY

Dhanaprada

तले पाणिगते यस्य मूलादारस्य मध्यगा ।
रेखा प्रवर्तते सातु धनानां दायिनी मता ॥

DHANAPRADA starts from the foot of the palm, *i.e.*, *Manibandha* and courses towards the foot of the middle finger. It occurs towards the left of *Indira*. She gives the owner as much money as one desires.

In the *Narada* system it is described as being in the area of Mystic Triangle in the palm. A good such line shows that Jupiter is exalted in the horoscope. One gets all that one desires.

Dhanila

धानिला गोमतीस्थानादुपरि निम्नगा ।
फलं तस्या ऊर्ध्वमुखी यशो व्याप्तं भवेदिति ॥

Dhanila starts from *Manibandha* and courses along the palm right upto the middle phalange of the ring finger overtaking *Gomati* and reaches the top phalange of the ring finger. It endows one with plenty of wealth.

In the *Narada* system it shows that the planet Mercury is exalted. This *rekha* is also called *Vidyadhara Rekha.*

Dharma

विशिष्टस्फोट संभिन्नः करमध्यगतस्तु यः ।
निम्तदेशः पृथुफकः सधर्मा परिकल्प्यते ॥

Dharma appears at the mystic triangle at the centre of the palm as a clear mound. She endows on the owner whatever one desires.

Dhaatri

मूलं करतलस्योक्त्वा शङ्खलक्ष्म स्वयं पुनः ।
अधितिष्ठति या तस्या विभूतिरभिमोहिनी ॥

Dhaatri starts from *Manibandha* at the foot of the palm and proceeds towards the *Bandharekha* (Head line). In the process it touches *Rohini* or *Atma Rekha* and forms a conch (or even fish *yava*). One who has it will own much landed properties.

In the *Narada* system it is a Jupiter *rekha* and shows that the planet is exalted in the horoscope when found on the hand.

Dhenuka

यस्यात् करतले सूक्ष्ममध्यमा मध्यमोन्मुखी ।
धेनुका सा परिमितं फलमादाय दीयते ॥

Dhenuka starts from the foot of the palm and courses along the palm towards the middle finger. She is slender. Like the divine cow she bestows on the owner all that one desires depending upon the thickness and clarity of the line.

In the *Narada* system, it is a Jupiter *rekha* and pronounced also as *Dhenuga*. One who has it will have a well-placed Jupiter in the horoscope.

Kanishtha

कनिष्ठिका मूलसन्धिमतिक्रम्य प्रवर्तते ।
अनामिकामूलदेशादाचारस्थितिमाप्नुयात् ॥

Kanishtha starts from the foot of the ring finger and circuiting the foot of the little finger on the *Karabha* courses towards *Dharmasthana.* It shows one who is devoted to *dharma* and *aachaara*. The line gives him long life.

Nila

मध्यमाग्रगता रेखा यश आयुः श्रियो गुणान् ।
ददात्यूर्ध्वमुखी पार्श्वमुखी दौषान् प्रदास्यति ।

Nila appears at the top phalange of the middle finger right upto the nail. When she courses vertically, she endows long life, wealth and excellent character. Should however she tend

(Continued on page 865)

Part III has appeared In the *A.M.*, August 1986.

Kalanidhi Yoga

KAMALAKAR R. DIXIT, B.A., D.I.A.S.

IN this article, I intend to throw some light on the various aspects of Kalanidhi Yoga given in Adhyaya VII of *Jataka Parijata*. The relevant sloka reads :

द्वितीये पच्ञमे जीवे बुधशुक्र युतेक्षिते ।
क्षेये तयोर्वा सम्प्राप्ते योगः स्याय् स कलानिधिः ।।

The simple meaning of the sloka is, that if Jupiter occupying the 2nd or the 5th in any horoscope is aspected by or in conjunction with Mercury and Venus or is in a house owned by either of them, the yoga thus formed is Kalanidhi Yoga. In the next sloka, the author has given the results of the yoga, *viz.*, that the native will be gallant, amiable for his many virtues, waited upon and greeted by many kings, and his retinue will consist of an army, horses, strong elephants, etc., and he will be free from diseases, danger and enemies.

On the face of it, the sloka appears to explain in general the effects of Jupiter in the 2nd or the 5th in relation to Mercury and Venus. However, a deep study of these twolines would give us an idea about the magnitude of wisdom and genius of the scholar Vaidyanatha Dikshita in condensing vast material into only two lines. To elaborate further, on these two lines, the author has placed before us a number of planetary combinations which an astrologer may come across while scrutinising horoscopes. On the basis of the guidelines contained in these two lines, an inquisitive student of astrology with acumen and capacity to analyse a horoscope scientifically can find for himself a number of planetary configurations forming Kalanidhi Yoga and study the effects of the yoga in its different forms on different persons.

I would like to discuss, here, the various aspects of Kalanidhi Yoga, which, I find, also contains in it in certain positions of the Moon, Yogas like Gajakesari and Chandradhi. The potency of Kalanidhi Yoga will vary in relation to the 12 Ascendants starting from Aries. The basic data given in the sloka can be broadly analysed as under:

Group No. 1: Jupiter should necessarily be in either the 2nd or the 5th house; and

Group No. 2: He must be aspected by Mercury and Venus ; or

Group No. 3: He must be in conjunction with Mercury and Venus. or

Group No. 4: While in the 2nd or the 5th house, he must be in one of the signs, Taurus, Gemini, Virgo or Libra.

The fourth part of the sloka will be applicable in the case of Aries, Taurus, Gemini, Leo, Virgo, Capricorn, Aquarius Lagnas (Ascendants) in which the signs owned by Mercury and Venus will fall either in the 2nd house or in the 5th house or in both these houses as in the case of Taurus Lagna. This part of the sloka is too general as it does not furnish the positions of Mercury and Venus.

Although this data provides us with a number of planetary permutations forming Kalanidhi Yoga, all of them may not have the same strength and potency for the full effects of the yoga. This aspect can be verified by actually analysing the data in a systematic way when we get the following material for further scrutiny :

From the data given in Group No. 2, we will get in all 24 combinations for the 12 Lagnas, 12 being in respect of Jupiter's occupation of the 2nd house (Chart 1)*a* in 12 different signs aspected by Venus and Mercury and the rest being due to his similar occupation of the 5th house (Chart 2)*b*.

From the data given in Group No. 3, we will similarly get 24 combinations for the 12 Lagnas

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(*a*) *Chart 1:* Aries—Ascendant ; Taurus—Jupiter and Scorpio—Mercury and Venus.

(*b*) *Chart 2:* Aries—Ascendant ; Leo—Jupiter ; and Aquarius—Mercury and Venus.

12 being due to Jupiter's combination with Mercury and Venus in 12 different signs in the 2nd house (Chart 3)[c], the rest being in the 5th house (Chart 4)[d].

Thus in a simple way, we will get a minimum of 48 forms of Kalanidhi Yoga and when we find that these combinations have been ingeniously concealed in the two lines of the sloka, we cannot but be amazed by way in which the great seers have skilfully condensed voluminous knowledge into a few words.

I will now elaborate my earlier observation, *viz.*, that the planets forming Kalanidhi Yoga may also be instrumental in forming two more powerful yogas, *viz.*, Chandradhi and the Gajakesari. Incidentally, I would reproduce for the reference of the readers these two yogas as described in the original *granthas* (texts). In *Jataka Parijata*, the Moon's Adhiyoga is described as being formed when benefic planets occupy the 6th, the 7th and the 8th from the Moon. The effects of Chandradhiyoga are that a person born in this yoga becomes a commander, a minister or a ruler. Such persons will be at the height of prosperity and pleasure, overcome their foes and live long free from disease and danger. In Kalanidhi Yoga, Chandradhiyoga can be found in three positions of the Moon in each Lagna, *i.e.*, in the 7th, the 8th or the 9th when Jupiter is in the 2nd, the 10th, the 11th and the 12th and when in the 5th house. This way, we can get in all 72 forms of Chandradhiyoga for the 12 Lagnas.

Gajakesari Yoga is formed when Jupiter and the Moon are in mutual kendra positions. In *Jataka Parijata*, we also find a different form of Gajakesari Yoga, *viz.*, that if the Moon be aspected by Venus, Jupiter and Mercury without being depressed or obscured by the Sun, the yoga produced is Gajakesari. The person born in Gajakesari Yoga is energetic, has much wealth and gain, is intelligent, meritorious and pleases the king by his acts. In Kalanidhi Yoga, we can get by aspect and combination four minimum forms of Gajakesari Yoga when the Moon is placed either in the 2nd house or in the 5th house or in the 8th house or in the 11th house.

We have seen that from the data given in Group No. 3, we get at a time Mercury, Jupiter and Venus together in one house. The author has also independently described in Adhyaya VI of *Jataka Parijata* the effects of the Trigraha Yoga caused by these three planets in one house thus: "The person will be triumphant over his enemies and attain fame and power."

We have so far analysed and magnified Kalanidhi Yoga on the basis of the data contemplated in the sloka I would not like to discuss a few combinations of Kalanidhi Yoga so as to explain how the potency and strength of the yoga varies from combination to combination. The examples given below will elucidate this.

In Chart 5 [e], Jupiter, lord of Lagna, is in debilitation and Mercury and Venus occupy the signs owned by their enemy. The yoga will not, therefore, be considered to be powerful to confer upon the person its full benefits. Unlike this, in Chart 6 [f], Jupiter who is the lord of the 2nd and the 5th is strong being in his own sign in a trikona (trine) and Mercury is equally strong being in his exaltation sign. Venus gets Neechabhanga Yoga. This form of Kalanidhi Yoga should, therefore, be considered very strong and its effects on the person will be very auspicious.

The strength of Kalanidhi Yoga can be assessed from a different angle also, which I would like to discuss before concluding this article.

In his great work, *Phaladeepika* (Sloka 32 of Adhyaya VI), Mantreswara has described 66 yogas as being formed due to the interchange

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(c) *Chart 3:* Aries—Ascendant; and Taurus—Jupiter, Venus and Mercury.

(d) *Chart 4:* Aries—Ascendant; and Leo—Venus, Mercury and Jupiter.

(e) *Chart 5:* Sagittarius—Ascendant; Capricorn—Jupiter; and Cancer—Venus and Mercury.

(f) *Chart 6:* Scorpio—Ascendant; Pisces—Jupiter; and Virgo—Venus and Mercury.

of houses by planets He has described the yoga caused by the exchange of houses between the lords of the 2nd and the 8th houses as Dainya Yoga. He has added that the person born in a Dainya Yoga will be a fool, will commit sinful acts, will be troubled by his enemies and all his undertakings will get interrupted. We get this situation in Chart 7 *g*.

While elaborating on the Parivarthana Yogas, Mantreswara has described the exchange of houses between the lords of the 5th and the 11th houses as Mahayoga. The person born in a Mahayoga will be wealthy, wear costly apparel and ornaments, he will be bestowed with powers and get valuable gifts from his sovereign and command vehicles, wealth and children. We get this situation in *h* cart 8 *h*.

In writing this article, it is my honest endeavour to bring to the notice of the enlightened readers the magnitude of vision and the acumen with which the great scholars of the past had condensed vast material in as few words as possible. I hope this article will convince the students of astrology that what comes before us in the form of slokas should not be assessed only on their face value. A great deal of research work is required to be done on the basis of the clues contained in the works of our revered forefathers, if we have to make correct prediction based on proper evaluation of the treasure of astrology transmitted to us down the ages.

(*g*) *Chart 7:* Taurus—Ascendant; Gemini—Jupiter; and Sagittarius—Mercury and Venus.

(*h*) *Chart 8:* Aquarius—Ascendant; Gemini—Jupiter; and Sagittarius—Mercury and Venus.

HINDU REKHA SASTRA—IV

(Continued from page 862)

to flow obliquely, she brings about adversity in the end.

Some texts call this *rekha* as *Needa*.

Pati

पतिः पृथ्वी मृदुगर्भा तयोरेवान्तरा स्थिता ।
अनामिकासन्निधौ चेत् सा पुत्रं सूचयत्यलम् ॥

Pati appears between the little and ring fingers at the base of course flowing down the palm. She is thin. She just indicates high fertility and therefore birth of children.

Other texts make out that there may be more than one line of this type. The thicker one is called *Mahapati* and thinner and long one *Alpapati*. When *Mahapati* is itself short, she becomes *Pati*.

Pat

परमा मध्यमामूलगामिनी पत् प्रकीर्तिता ।
भ्रातृसम्पत् सुखं विद्या त्रयं फलमुदीरितम् ॥

Pat appears at the foot of the middle finger. She is thick. She endows on the owner the wealth of brothers and sisters, happiness and learning. Ultimately he attains Godhood.

Bhavitri

भवित्री रेखा सुदृढा स्यामाकारा जरत्तनुः ।
अंगुष्ठाग्रगता सापि विश्वमेव वशं भवेत् ।

Bhavitri appears on the crest of the thumb. She is deep, dark and looks worn out. One who has it will succeed in winning over the entire world. In his case results will be commensurate with effort.

This in the *Narada* system is identified with the planet Venus which will be exalted or well-placed in the horoscope.

(To be continued)

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Astrology and Eye Diseases—VII*

V. M. NATU

PART C—Statistical Study of Charts with Influences

Fortyfive cases collected from different sources were considered for analysis. The split up of 45 cases is as follows :

Partial or total blindness, weak vision, glaucoma, etc.—24 ; cataract—4 ; squint—5 ; accidental damage—3 ; retina detachment—2 ; short sight—2 ; eye cancer—1 ; haemorrhage—1 ; multiple ailments of eyes—1 ; colour blindness—1 ; and night blindness—1. Total 45.

The cases do not pertain to any specific period and are random samples.

The Rasi positions of the Ascendant and the 9 planets are analysed and the outcome is given in Table I. The following points can be highlighted :

The Ascendant in the maximum number of cases is Gemini or Pisces, 7 each, followed by Sagittarius 6 and Virgo and Capricorn 5 each. It will be thus seen that signs of Mercury or Jupiter are prominent on the Ascendant. The Sun is more in Gemini, Cancer and Libra, 6 each ; followed closely by occupation in Virgo and Pisces, 5 each. It is interesting to note that the Moon is more in Taurus, his sign of exaltation, nine times out of 45 ; next to this being Aries, 6. Mars is more in Gemini, next to that being in Sagittarius. Mercury is more in Libra, Jupiter more in Aries and Leo, Venus more in Leo and Capricorn, Saturn more in Gemini, Rahu more in Capricorn, Ketu being in Cancer. The signs occupied most by the Ascendant and the 9 planets are Gemini and Virgo in order, both ruled by Mercury, the least occupied signs being Scorpio and Aquarius.

The house positions of the 9 planets are analysed and the result is given in Table II. The following will be noticed from the same :

The Sun, the most important planet for eye diseases, is in the Ascendant itself in the maximum number of cases, next to this being the 5th and the 12th houses in order. The Moon, the other important luminary, is seen to occupy the 12th house in the maximum cases, next to this the 3rd, 5th and 9th houses in equal numbers. Thus the position of the two luminaries is noteworthy. Mars is more in the 7th and the 3rd, Mercury being more in the 12th. It is noteworthy that Jupiter occupies Lagna itself in the maximum number of cases. Venus, the 3rd important planet for eye diseases, is seen to be more in the 6th house. Saturn is seen to be more in the 3rd and the 10th. Rahu-Ketu axis in maximum number of cases is across the 8th and the 2nd houses, Rahu being in the 8th and Ketu in the 2nd. It will be seen that the most occupied house is the 5th, next to that being the 12th and Lagna in order. The least occupied houses are seen to be the 7th and the 9th.

The mutual positions of the Sun and the Moon in 45 cases have been investigated. It is observed that their important mutual positions for eys diseases are opposition, 6/8, 3/11 and conjunction in that order. Minimum occurrence is observed under 2/12 mutual positions of the Sun and the Moon.

It is observed that occupation of trika houses (6/8/12 houses) by the Moon is higher than normal expectation, the Moon being in the 6/8/12 houses in 14 cases against 11.25 normally expected.

It is seen that distribution of planets and Lagna in earthy signs is maximum and that in fiery and watery signs is minimum, earthy signs occupation being 124 against 104 each in

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*Part VI of the article has appeared in the *A.M.*, July 1986.

fiery and watery signs, the airy signs standing in between with 118 total. Occupation of common signs is seen to be maximum and that of fixed signs is seen to be minimum, common signs occupation being 169 against 130 in case of fixed signs, movable signs occupation standing in between with a total of 151 cases.

Considering general combinations of planets in the 45 charts, the combinations Moon-Mars, Moon-Ketu, Mars-Venus, Mars-Saturn, Sun-Venus, Sun-Mercury-Ketu are seen repeating.

Navamsa charts have also been analysed in a similar manner. It was possible to erect 29 Navamsa charts only out of 45 cases. The following have been noticed in the analysis. The Ascendant sign is more often in Libra, 5 out of 29 cases followed by Leo and Sagittarius 4 each. The Sun is found to be more in Libra, his sign of debility; the Moon, however, is more in Taurus, in 7 out of 29 cases, followed by Libra in 5. The Moon is thus seen to occupy his exaltation sign more often in Navamsa. Mars is seen to be more in Virgo, Mercury more in Leo, Virgo and Sagittarius, Jupiter more in Leo, Venus in Virgo, Saturn in Cancer, Scorpio and Capricorn, Rahu occupying more number of times Gemini and Ketu, Sagittarius. Considering total occupation by Ascendant and nine planets, it is seen that Sagittarius is occupied the maximum number of times followed by venusian signs Taurus and Libra.

Considering house occupation in Navamsa charts, it is observed that the Sun is more in the 1st, the 4th, the 9th and the 11th, the Moon more in the 6th and the 7th, Mars in the 12th, Mercury in the 6th and the 7th, Jupiter in the 1st, the 2nd, the 8th, the 11th and the 12th, Venus more in the 10th, the 4th and the 12th, Saturn in the 4th and Rahu in the 2nd, the 7th and the 10th. The most occupied houses in Navamsa are the four *kendra* houses, the least occupied house being the 5th.

Considering combinations in Navamsa charts the combinations Mars-Mercury, Sun-Rahu, Moon-Rahu, Mercury-Rahu, Jupiter-Venus, Sun-Venus, Sun-Saturn, Mars-Jupiter, Mars-Venus, Mercury-Saturn are seen repeating.

The Shashthamsa chart has bearing on health and therefore a similar analysis has been carried on it also. It was possible to prepare Shashthamsa charts in 17 cases out of the total 45. The following has been noticed in this analysis.

The Ascendant is seen to be more in Aries and Sagittarius, 3 each out of 17. The Sun is maximum in Aquarius sign, 5 out of 17. For the Moon nothing special has been observed. Mars is more often in Taurus, Mercury in Cancer, Jupiter in Gemini and Cancer, Venus in Scorpio, Capricorn and Pisces and Saturn in Gemini sign. Rahu-Ketu together are seen to occupy Aries maximum; 5 times out of 17. The most occupied sign is Gemini, the least occupied signs being Libra and Leo.

Considering house occupations in Shashthamsa charts, the Sun is seen to be in Lagna maximum times, 4 times out of 17. This is similar to that in Rasi charts and is noteworthy. The Moon is more in the 3rd and the 6th, Mars more in the 11th, Jupiter in the 5th, Venus in the 3rd, the 7th and the 9th, Saturn in Lagna, the 5th, the 7th and the 11th, Rahu-Ketu together being in the 9th and 11th houses, Considering total occupation of houses the 3rd house is most occupied followed by the 5th house. The least occupied houses are the 2nd and the 12th.

Considering planetary combinations appearing in Shashthamsa charts, the repeating combinations are Moon-Rahu-Ketu, Moon—Mars, Mars-Saturn, Mercury-Jupiter and Jupiter-Venus.

Further analysis has been made regarding star occupation by the Ascendant and the 9 planets. This was possible in 29 cases. It is seen that the Ascendant and 9 planets totalled occupy asterisms as follows:

Ketu's star—33, Venus' star—30, Suns' star—29, Moon's star—29, Mars' star—42, Rahu's star—36, Jupiter's star—28, Saturn's star—31 and Mercury's star—29.

It will be seen that the asterism of Mars is most occupied followed by that of Rahu. Jupiter star occupation is seen to be minimum. It has been observed that Ascendant lord is more in Venus', Mars' and Saturn's stars, the 2nd lord more in Venus' Mars' and Rahu's stars, the 6th lord is more in Ketu's, the Sun's, the Moon's and Saturn's stars, the 8th lord, in the Sun's, Mars', Saturn's stars and the 12th lord in Venus', the Sun's and Mercury's stars. It is observed also that the planets occupying the 2nd house are more in Mars' and Venus' asterisms, those in the 6th house are more in occupation of Mars' and Mercury's asterisms, those in the 8th house are seen to be more in Jupiter's, Saturn's and Ketu's asterisms and those in the 12th in Rahu's, Mars' and Jupiter's asterisms. It is also seen that the 2nd and 6th cusps (*i.e.*, midpoints) are more in Ketu's, Saturn's and Jupiter's asterisms and that the 8th and the 12th cusps are more in the Sun's, Rahu's and Saturn's stars.

It will be seen from the above analysis that signs of Mercury and Jupiter are prominent as Ascendants in eye diseases. Sagittarius gains importance as the Ascendant in the Navamsa and Shashthamsa charts also. The position of the Sun in the Ascendant is important for diseases of eyes in Rasi, Navamsa and Shashthamsa. The position of the Moon in the 12th house is equally important in Rasi charts, whereas the Moon in the 6th house is of importance in both Navamsa and Shashthamsa. Venus has importance in the 6th house in Rasi charts. Rahu in the 8th house with Ketu in the 2nd house has importance for eye diseases. The Sun-Moon mutual positions also play a part as detailed above, opposition and the 6/8th positions being very important for this purpose. Earthy signs play higher part considering planetary occupations. Considering asterism occupations, stars of Mars and Rahu are of importance.

To save space, the Rasi positions of the planets and the Ascendants in the 45 cases considered for analysis have been given in Table III with details of diseases mentioned against each.

Table I—Rasi positions

Rasi	*Ascendant*	*Sun*	*Moon*	*Mars*	*Mercury*	*Jupiter*	*Veuus*	*Saturn*	*Rahu*	*Ketu*	*Total*
1	–	2	6	–	2	6	3	4	5	5	33
2	2	1	9	4	3	2	5	3	2	3	34
3	7	6	4	7	6	4	4	7	3	1	49
4	3	6	3	4	2	2	2	3	4	6	35
5	1	3	2	4	5	6	7	4	1	5	38
6	5	5	3	5	4	5	6	4	5	5	47
7	3	6	3	2	7	5	2	2	5	5	40
8	3	3	2	2	4	3	5	2	3	2	29
9	6	3	5	6	3	3	–	3	1	3	33
10	5	2	5	4	1	4	7	5	6	4	43
11	3	3	2	2	5	2	1	5	5	1	29
12	7	5	1	5	3	3	3	3	5	5	40

Table II—House positions

Hovse	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Total
1	9	1	4	4	8	6	4	1	3	40
2	4	2	4	3	2	4	4	5	10	38
3	4	5	6	5	2	4	6	2	4	38
4	2	3	–	4	4	2	4	6	4	29
5	8	5	5	5	4	4	4	4	3	42
6	2	4	2	3	3	9	2	2	1	28
7	3	2	7	3	2	3	3	3	1	27
8	3	2	2	2	5	1	–	10	5	30
9	3	5	4	3	4	–	2	4	2	27
10	–	4	5	1	5	3	6	4	6	34
11	1	4	3	3	3	5	5	3	4	31
12	6	8	3	9	3	4	5	1	2	41

Table III—Details of charts—Rasi posititions

Sl. No.	Disease	Ascendant	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu
1	Cataract	2	6	1	6	7	5	5	12	3	9
2	Retina detachment	2	2	4	11	3	2	2	1	6	12
3	Glaucoma, blindness	3	8	1	4	7	11	8	3	10	4
4	Short sight	3	3	2	4	2	8	2	2	12	6
5	Blindness	3	4	2	2	4	12	4	3	10	4
6	Blindness	3	6	2	9	7	7	8	6	6	12
7	Blindness, squint	3	7	3	9	7	3	8	4	11	5
8	Weak and defective eyes	3	7	6	5	6	10	8	5	12	6
9	Short sight (severe)	3	9	7	9	9	9	8	5	1	7
10	Defective sight	4	3	1	4	2	6	3	8	7	1
11	Glaucoma and cataract	4	4	1	6	4	1	3	3	10	4
12	Blindness	4	7	12	8	7	9	6	5	1	7
13	Blindness	5	5	9	3	5	12	5	3	10	4
14	Squint	6	8	2	5	8	6	7	10	11	5

Table III—(Contd.)

Sl.No.	*Disease*	*Ascendant*	*Sun*	*Moon*	*Mars*	*Mercury*	*Jupiter*	*Venus*	*Saturn*	*Rahu*	*Ketu*
15	Born blind	6	1	8	12	1	2	12	4	7	1
16	Defective sight	6	5	9	6	5	5	6	3	4	10
17	Blindness	6	8	10	10	8	5	7	12	1	7
18	Blindness	6	4	11	2	5	3	6	9	1	7
19	Squint	7	6	3	2	6	7	5	1	1	7
20	Squint	7	11	5	3	12	7	12	3	3	9
21	Blindness	7	6	10	4	6	5	5	10	11	5
22	Blindness	8	9	2	12	9	1	10	10	4	10
23	Weak eye-sight	8	4	4	3	5	12	5	5	11	5
24	Blindness	8	7	7	9	6	8	5	11	9	3
25	Haemorrhage in eyes	9	4	1	3	3	6	3	11	10	4
26	Colour blind	9	1	2	9	1	6	2	6	6	12
27	Accidental loss of eye	9	5	2	6	5	5	6	3	4	10
28	Multiple eye troubles	9	10	4	3	11	1	10	1	8	2
29	Loss of sight	9	3	7	5	3	4	2	9	12	6
30	Blindness	9	11	8	10	11	9	1	2	12	6
31	Cancer of eyes	10	3	3	3	3	6	2	11	10	4
32	Blindness	10	12	5	12	12	11	1	6	11	5
33	Blindness	10	11	6	8	10	8	12	7	5	11
34	Squint	10	10	9	12	9	10	10	12	8	2
35	Retina detachment	11	7	10	10	7	10	6	8	3	9
36	Loss of sight	10	9	11	7	8	1	10	7	12	6
37	Blindness	11	3	3	3	2	1	3	11	6	12
38	Blindness	11	3	10	7	3	5	1	10	2	8
39	Loss of sight	12	12	1	10	12	7	10	9	7	1
40	Accidental blindness	12	6	2	5	7	4	5	5	8	2
41	Cataract	12	12	2	12	11	10	10	10	7	1
42	Night-blindness and loss of vision	12	12	6	11	11	3	10	2	7	1
43	Accidental blindness	12	7	9	6	8	1	6	1	6	12
44	Cataract	12	12	9	9	11	3	11	11	4	10
45	Weak watery eyes	12	4	10	2	3	7	4	4	2	8

(Concluded)

LONGEVITY BY THE FOUR HUMAN OBJECTIVES

(Continued from page 859)

Ayur Lagna	Kama	Very short life
Chaturthamsa	Kama	
Ayur Lagna	Moksha	Long life
Chaturthamsa	Kama	
Ayur Lagna	Moksha	Middle life
Chaturthamsa	Artha	
Ayur Lagna	Moksha	Short life
Chaturthamsa	Dharma	
Ayur Lagna	Moksha	Very shart life
Chaturthamsa	Moksha	

The following illustrations under the method are clearer to understand.

Chart 1: Date of birth = 10-11-1936.

Birth ghatikas = 14 – 33

			Ketu
Sat.	RASI		
Ascdt.			
Jupit. Rahu	Venus	Sun Merc.	Moon Mars

Venus	Moon Sat.	Sun Jupit. Rahu	
Mars Merc	NAVAMSA		
	Ketu		

Divide the birth *ghatikas* 14-33 by 5.

Quotent would be 2. Add 1 to the quotient. We get 3. The Moon is in Mesha (Aries) in the Navamsa chart. Counting 3 from Aries, we get Gemini which becomes Ayur Lagna. Birth *ghatikas* 14-33 when divided by 5 give the remainder 4 *ghatikas* and 33 *vighatikas*. It means Ayur Lagna is in the 4th division of the sign Gemini. So counting 4 from Aries, the Navamsa sign of the Moon, Cancer, would be Chaturthamsa.

Janma Lagna is Capricorn which is Dharma to start with. Then Gemini would be Artha, Cancer would be Kama.

Ayur Lagna Gemini is Artha.

Chaturthamsa Cancer is Kama.

Hence short life is indicated. The native of the chart expired in May 1975 at the age of 39.

Chart 2: Date of birth = 30-1-1911.

Birth ghatikas = 50-30.

Sat.	Mars	Rahu	
Venus	RASI		
Sun Merc.			
	Ascdt. Ketu		Jupit Moon

Merc.	Rahu		Sun Moon
Sat.	NAVAMSA		Jupit. Mars
Venus		Ketu	

Divide the birth *ghatikas* 50-30 by 5. Quotient = 10. On adding 1 to the quotient we get 11, now counting 11 from Gemini the Navamsa sign of the Moon, Aries, would be Ayur Lagna. Since the remainder is 30 *vighatikas* Ayur Lagna is in the 1st division of Aries. So counting 1 from Gemini, the Navamsa sign of the Moon, Gemini, would be Chaturthamsa.

Janma Lagna is Scorpio which is Dharma. Then Ayur Lagna Aries is Artha and Chaturthamsa Gemini, is Moksha. Hence middle life is indicated. The native of the chart expired in 1981 at the age of 70 years.—84.84.

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Letters to the Editor

Appreciation

Sir,—I have received the September 1986 issue. Your article is brilliant and I wish to congratulate you. Among other articles the one written by Mr. N. Sundararajan is fine.

Pargi. *Y. K. Rao.*

Rahu and Combustion

Sir,—I am afraid that Ekalavya's conclusion on Rahu's combustion (*A.M.*, February 1986) is not sustainable on closer scrutiny. Modern astronomy does not recognise Rahu or Ketu. Therefore astronomically there is no question of a non-existing body getting combust or 'occulted' because of its proximity to the Sun.

Astrologically, the ancient texts are silent on the *Chayagrahas* getting combust. Of all the planets the Sun is the most powerful. It is noteworthy that Rahu is more powerful than the Sun, while Ketu is more powerful than Rahu. That circumstance explains the phenomenon that in any *grahayuddha*, Rahu or Ketu vanquishes the other planets in conjunction with or in close proximity to them. It therefore stands to reason that when the Sun and Rahu come together, it is the latter that supersedes the former. All texts are unanimous that Ketu or Rahu takes away the powers of their companion *grahas* and themselves exercise them, of course reinforcing them with their own admittedly superior powers either for good or evil, according to the nature of the companion planet and the place of conjunction.

The learned Ekalavya has stated that the non-physical entities of Rahu and Ketu were given the *de jure* status of planets. Who gave them only *de jure* and who denied them *de facto* status of planets? It is noteworthy that astrologically we deal with the two Nodes as we deal with the other planets.

Ekalavya says that Rahu and Ketu enjoy all the rights and privileges of the other seven planets. If it is the privilege of the seven planets to move clockwise, Rahu and Ketu have chosen to go anti-clockwise. The seven planets have been allotted ownership of particular houses and they cannot claim ownership regarding the other houses. But Rahu and Ketu can claim the ownership of any house which they choose to occupy for the time being. Rahu and Ketu can encompass all the seven planets within their grasp (semi-orbit) and cause the much feared *Kalasarpa Yoga*. There is no question of the seven planets doing so with reference to Rahu and Ketu. We speak of Kuja *Navamsa* and Sukra *Trimsamsa*, but not of Rahu or Ketu *Amsas*. All the seven planets are tied down to the above-mentioned and other *vargas*, while Rahu and Ketu are allowed to occupy any Rasi of their choice. It therefore looks as if Rahu and Ketu enjoy more privileges than the seven planets.

There is no question of one confusing the eclipse with astrological combustion. Both eclipse and combustion are different physical phenomena. It stands to reason that where there is a solar eclipse, there would be no combustion because of the temporary impotency of the Sun. It is significant that eclipses are referred to as Rahu *grastham* or Ketu *grastham* meaning that the luminaries are prisoners in the hands of Rahu and Ketu.

The learned Ekalavya has not indicated the "more authoritative averments" relied on by him to show that Rahu is not all powerful. That Rahu does not figure in the Ashtakavarga is a plus point in his favour and a privilege he enjoys. The quotations from Kalyanavarma and Mantreswara are not inconsistent with the theory of non-combustion. The statement that Parasara, Kalyanavarma and others have treated Rahu on par with the seven planets is general and does not in any way help the specific theory of Rahu becoming combust in the presence of the Sun. Any number of statements can be found in the texts of general applicability. But they do not necessarily apply to or govern all the planets.

Therefore astrologically, there is no question of the *Chayagrahas* Rahu and Ketu coming under combustion in the immediate presence of the Sun. Rather, it is the luminary Sun that gets weakened in the conjunction with Rahu.

Madurai. *T. Ramaswamy Aiyangar.*

"Points to Ponder"

I

Sir,—Mr. H. R. Shankar has stated (*A.M.*, July 1986) that when Saturn, the Sun and Mercury are conjoined in one sign, the life of the native would be a cup of sorrow only. This statement appears to be too sweeping and may alarm young readers. As the Sun and Mercury are fast-moving planets, this conjunction is bound to occur on a very rough estimate, at least 4 days every year. Are we to conclude that all the natives born in this particular conjunction period, with/without any relieving aspects, will be subject to the results of the dictum as enunciated in the article?

I enclose a chart* which is an exception to this dictum. The conjunction has taken place in the 9th sign (house of fortune/father). He had a distinguished education and has been successful in his career. His family life is extremely happy with 4 children. He owns vehicles (car and scooter). Incidentally the 5th house from Lagna (Pisces) is aspected by Jupiter (the 5th lord) and Mars (lord of Lagna and the 6th) posited in the 11th. Is it too early to talk about *Putrasoka* about which Mr. Shankar has dealt with in length in his earlier article (May 1986)? I feel these dicta need further elucidation.

Madras. *T. D. V. Raman.*

II

Sir,—With reference to Mr. H. R. Shankar's article 'Points to Ponder—II' (June 1986) I give my own case** in support of the dictum that two debilitated planets give a continuous flow of prosperity. I have also experienced prosperity so far.

Kanpur. *R. K. Shukla.*

Temples in the U.S.A.

Sir,—I read with interest and some concern the views reportedly attributed to Senior Sankaracharya of Kanchi that there is no need to construct more temples in North America. Sankaracharya is a respected and revered saint, and his views must be carefully considered. However, I feel his views on the matter of temple construction need to be further discussed.

We must also recognize no one individual can become the exclusive spokesperson for Hindu religion. Hinduism has the unique strength and quality that no human, however great he or she is, can claim or be accepted as the sole religious authority for all Hindus in the world.

In this country, for the run-of-the-mill Christian, the church provides the place for worshipping or communicating with God. Therefore, in an identical way, the temple provides the convenient atmosphere for a Hindu to relate to his Creator. The fear that proliferation of temples may create shortage of qualified priests (*archakas*), and that in some time in the future, there may even be destruction or desecration of temples appears to be the main reasons for advocating no new construction of temples in North America.

While one needs to be realistic, one need not also press the panic button as it appears to be happening in some people's mind. Even in India, where temples exist in practically every village and town, history has already shown that many temples were destroyed, damaged, or desecrated first by invading foreigners, and later by non-Hindu rulers. Even today, temples are still built all over India. The very unlikely situation in the future decades, when Indians may be forced to leeve North America, and their temples desecrated is of little concern for now and immediate future. Time alone will tell what will or will not happen to Indians and others in North America.

The question of the shortage of qualified priests does not arise at least in our generation, because it is still possible to get able and qualified people from India. As time progresses local people will be trained, and they will gradually replace the imported priest from India. We must also recognize that many rituals performed in temples are not necessarily completely of religious orientation. Some of the rituals are products of centuries of social and cultural evolution. Therefore, it is unwise and futile to expect that rituals in temples in USA/Canada to be exact duplicates of rituals seen in similar temples in India. As time progresses, the temple worship here may end up with rituals that emphasize both the spirit and substance of worship. Then, it may even provoke the people in India to take a fresh look at some of the unnecessary and unneeded rituals in temples in India.

Until one returns to the *ideal* Vedic worship, let us fully encourage and appreciate the good work done by one and all in building temples all over the world.

Lake Zurich, Ilinois. *Dr. B. Sureswara.*

Parasara's Life

Sir,—The Indian system of astrology is Parasari. I have not come across any life sketch of the great sage Parasara. Would it not be worthwhile to publish some literature on the founding father of Astrology?

Narayangarh. *P. K. Parlia.*

Timing of Marriage

I

Sir,—I think there is no harm in getting cleared my doubt about aspects of planets in Hindu astrology. I had always thought that there were only three aspects (*drishtis*) of Saturn. After going through the research paper of the 7 learned scholars I find they have taken six aspects of Saturn. They say when Saturn is direct it aspects the 3rd, 7th and 10th but when it is retrograde aspects the 2nd, 6th and 9th. For instance, they say : "Saturn : It is a case of a second marriage. On the day of his marriage Saturn was aspecting his Lagna (Reagan) but being retrograde was aspecting from Leo, his 7th lord (Venus)... ". In their example of Reagan's marriage they take retrograde Saturn to aspect the 6th at the same time they take retrograde Saturn to aspect the 3rd.

---

*Born 8-8-1946 at 1-15 p.m. at 76 E 44, 11 N 6.

Rasi: Lagna 217-7; the Moon 239-37; Mercury (R) 102-43; Venus 155-45; Rahu 54-45; the Sun 112-2; Mars 155-45; Jupiter 178-19; Saturn 97-30; and Ketu 234-45.

**Born on 11-11-1943 at 05-30 a.m. at Kanpur.

Rasi: Libra—Ascendant, the Sun and Mercury; Capricorn—Ketu; Aries—the Moon; Taurus—Mars; Gemini—Saturn; Cancer—Rahu: Leo—Jupiter; and Virgo—Venus. Balance of Ketu Dasa at birth: 1 year, and 5 months.

According to their own logic it should then aspect the 2nd and not the 3rd. How then at one place do they take retrograde Saturn's aspect as the 6th instead of the 7th while at another place they take retrograde Saturn to aspect the 3rd.

To be more clear : Saturn enters Virgo in September 1950 and then Libra in November 1952. Between these dates, Saturn did not enter Leo in retrogression. This statement is applicable to both Raman as well as Lahiri Ephemerides.

Will the learned team throw more light on its new theory of aspects ?

Durg (M.P.). *Prof. B. R. Soni.*

II

Sir,—I read with great interest the July 1986 issue. I was thrilled to read the article written by your erudite contributor Mr. K. N. Rao. The author rightly pointed out the methods which we have to adopt. Now only I fully understand Saturn also as another indicator for marriage. I have verified this theory and I have found out of 20, 5 cases answer the stipulations laid down by Mr. K. N. Rao.

Salem. *V. Ramachandran.*

III

Sir,—My congratulations to Mr. K. N. Rao for giving a new theory (*A.M.*, June 1986) by which Saturn is the primary indicator of marriage.

I have tried this theory in some Rasi-charts and their marriages and find it works very well.

But all these things said and done, does Venus the Kalatrakaraka, have nothing to do with marriage ?

May God bless you.

Trivandrum. *V. George.*

IV

Sir,—The author in a similar article on marriage timing has now considered Jaimini aspects (*A.M.*, July 1986) to the aspects mentioned in the previous article (*A.M.*, June 1986). If Jaimini aspects are also considered (including the aspects from the previous sign also as in the case of retrogression) aspects will cover all the 12 signs in most of the cases and Saturn (or Jupiter) will be capable of giving marriage all round the year. Complications have further been added making it more difficult to understand.

Purulia. *B. B. De.*

Remedial Measures

Sir,—*Ekalavya* (page 473, *A.M.*, June 1986) makes mention of a news item recently appearing in the U.S. News-Sheet "India—Abroad" under the heading "Food burned in Bhopal" stating that Sri Sankaracharya Swarupananda Saraswathy burnt 1,700 pounds of ghee and large amounts of food, alluding to the Yagna performed by him for the peace and emancipation of the souls of countless lives lost during the Bhopal tragedy.

The government and voluntary agencies had initiated several measures to ameliorate the sufferings of the people one of which was the *Atirudra Maha Yagna* with Vasordhara in uninterrupted flow of cow's ghee into the sacred fire ! Purification and energising the atmosphere (polluted and poisoned by the leakage of the lethal gas) physically and psychologically was also its visible and immediate objective. People who are able to see, in these noble and selfless acts, only obscurantism, need to be pitied.

The scientific world too is aware of the preventive and curative values of "burning cow's ghee" in many an ailment. Larger quantities can be expected to be burnt/or being burnt in Chernobyl, where an accident took place in the atomic plant on 25th April 1986 causing distress to thousands.

Calamities of this kind touch the finer cords of the people all over the world and they try to alleviate the sufferings of the victims in various ways. *The Hindu* (7-7-1986) carries a report from Moscow that foreign countries have donated more than 800 000 dollars to the victims of the Chernobyl nuclear accident and that the U.S. and Britain have donated most, other donors named being Poland, India, Vietnam and Japan.

Paramakudi. *P. S. Udayanarayanaier.*

Scientists' Ignorance of Vedic Astronomy

Sir,—When I was discussing ancient astronomy with a professor of physics, he pleaded his ignorance about it. But at the same time, he asked me whether there was any written *mantra* or *sloka* which could prove that the earth goes round the Sun. His love for Western science was so deep-rooted that he was unable to appreciate great scientific truths coming from our ancient *rishis*.

Rig Veda 1.35.6 says that all the planets and earth go round the Sun. In *Rig Veda* 10.55.4, the Sun and the Moon are differentiated from the five planets and 27 *nakshatras*. In 1.105 10 and again in 3.7.7, it says very clearly that the planets are moving hither and thither. It says that the 3 planets are in the midst of the mighty heavens, having swiftly gone round the Sun and returned. Again in the *Sundara Kanda* 1.191 the author says very clearly that the Sun and the Moon are not planets, but only *grahas* because they have no retrograde motion. In *Taittireya Samhita* it says that there are 5 planets with 27 *nakshatras* with the Sun as the centre.

These clearly prove that the *vedic rishis* knew, long before any other nations, scientific truths. The *vedic* *rishis* also give the precession points in both *Ramayana* and *Mahabharata* and in the *Rig Veda*. They give the definition of the sidereal and tropical years and also of the *Saptarishi* era. In the *Mahabharata* in *Bheeshma Parva* 3.14, it said that Mars malefically aspects Makha in retrograde aspect. All scientists must be aware that this can happen only when the Sun is in the centre and and the planets go round him.

With so much of scientific data available in our Indian scriptures, it is a matter of wonder how Indian scientists and historians are not aware of this. The fashion seems to be to derograte our ancient scientists and *rishis* and praise only modern scientific discoveries.

Bangaiore. *G. S. Sampath Iyengar.*

Truly commendable

Sir,—I refer to the letter of Mr. Natarajan ("Sudden Death", *A.M.*, September 1986). It is noteworthy that this elderly gentleman had the equanimity to analyse the significations for death in his son's nativity; noteworthy still is the fact that he concludes his letter thus: " No doctor on earth can prolong life against the planetary positions in the birth chart." Is it any coincidence then that the September issue was solely devoted to medicine?

It may perhaps be relavant to recall here that one of our earliest Vedic prayers *Bhadram Karnebhih*............... asked of our gods not an extension of life but a state of health in which one could pursue life's goal unhampered by an ailing body: *Sthirairangaih..........vyashema devahitam yadayuh*. Freely translated this *Vedic* hymn would read as follows:

May sounds pleasant our ears always hear,
And eyes espy sights pleasanter dear,
Oh worshipful Ones! A body strong and firm
Be ours to spend life's God-given term!
Oh Indra Dear! of widest fame and might!
Oh Shining Sun! of knowledge vast and bright!
Oh Mighty Bird! Garuda! unvanquished in fight!
Oh Preceptor Divine! granter of wisdom's light!
Bless us thou Lords! a life unblemished, upright!

Our traditional system of medicine, Ayurveda, the science of life, was geared to ensure a healthier existence; possibly some of our doctors did consult the natal charts of their patients before deciding the line of treatment. I know of at least one such a homeopath who would discreetly examine the palm of his patients and would openly seek the horoscopes of his more knowledgeable clients!

How wonderful it would be if only all of us could look objectively at death as did Mr. Natarajan of Madras, and if only our men of medicine understood their limitations and perused their trade with all the humility that it commands!

Bangalore. *H. S. Rama Swamy.*

Clarification

Sir,—This has reference to Mr. Anandrai Maneklal Bhatt's letter (*A.M.*, September 1986).

Smt. Rukmini Devi Arundale's ascendant works out at 16° 49′ in Taurus which lies in the third *pada* of Rohini owned by Mercury. As a nakshatra has been divided into four padas, I have taken the liberty of translating *pada* as 'Quarter'. I hope it clarifies the misunderstanding.

New Delhi. *Bepin Behari.*

PRINCIPLES OF PREDICTION

(Continued from page 855)

modern friends who imagine that the white sahibs of the West know better than the bearded saints of the East, have discarded those ways, believing in the infallibility of clocks and watches, the products of Western science. Yet, unfortnnately, they care not to correct the time (indicated by clocks and watches) with respect to particular localities. And still they unjustly blame the poor astrologer, when his predictions are misled by the wrong birth-time which they themselves supply!

12. A false Lagna can be rectified by studying the relations of the Moon (who has a prominent part in *Lagnakarkatvam*), by utilizing the rules involved in retracing lost horoscopes (*Nashtajatakaprakaranavidhis*) and by a close analysis of the time, indications (*Nimittas*) and *Bhutodaya* when a messenger informs the astrologer of a child's birth. Readers are, in this connection, advised to consult works like *Brihat Jatakam* for details. I shall furnisha rule (which is very popular in Kerala*: Mark the *Neecharasi* for the lord of the sign occupied by the messenger; see which planet governs this *Neecharasi*; look for the sign where this planet is situated; find out the lord of this sign; the Rasi, where this lord is, shall be the Lagna. To illustrate, let the following be the planetary chart when a messenger speaks of a baby's birth. Suppose Kanya (Virgo) is the Aroodha (Chart 2). Then, Mercury is its lord. His

(Continued on page 878)

Your Technical Difficulties Solved

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE.**—*Ed., A.M.]*

Q. 1. Rasi: *Virgo—Ascendant 19-37; Mars 16-17 and Rahu 16-53; Libra—the Sun 3-25 and Mercury 27-41; Pisces—Ketu 16-53; Aries—Saturn (R) 19-26 and Jupiter (R) 19-26; Taurus—the Moon 13-21; and Leo—Venus 22-0. What is the result of Jupiter and Saturn, both retrograde, in the 8th house?*

T. K. Pillai, Madurai.

Ans. The result of Jupiter and Saturn in the 8th is given as follows by Parasara:

जीवोष्टमस्थो रविपुत्रयुक्तो नरं प्रसूते घनधान्यहीतम् ।
त्रभूतवैशन्वितमातुरं च विद्वेषरक्तं नितरां नृशंसम् ॥

He will lack wealth, properties; will have many enemies; lack health; be evil-minded, etc.

Q. 2. Rasi: *Virgo— Ascendant; Scorpio—Rahu and Saturn; Sagittarius—the Moon; Aquarius—Mars; Taurus—Mercury (R), the Sun and Ketu; Gemini—Venus; and Leo—Jupiter.* Navamsa: *Leo—Ascendant; Virgo—Saturn (R); Scorpio—the Moon, Mars and Rahu; Pisces—Venus; Aries—Jupiter and Mercury; and Taurus—the Sun and Ketu. Does Rahu in Scorpio vargottama indicate higher education during his Dasa? D. Veeraswamy, Theni P.O.*

Ans. Rahu's aspect to the 9th house where karaka Mercury is posited promises higher education during his Dasa.

Q. 3. Rasi: *Cancer—Ascendant, Mercury and Venus; Leo—Jupiter and Ketu; Virgo—Mars and the Moon; Capricorn—Saturn (R); Aquarius—Rahu; and Gemini—the Sun.* (a) *How does one determine which deity suits one?* (b) *Does 5th lord Mars indicate* Narasimha, Kartikeya *or* Bhairava *as the most appropriate deity for the native? Surya Prakash, Dehra Dun.*

Ans. Having regard to Mars as 5th lord, and the Moon as Lagna lord, and Mercury and Venus in Lagna, I would suggest the adoption of Durga in a mild form (as Lalita or Bala) as favourite deity.

Q. 4. Rasi: *Virgo—Ascendant 9-53 and Venus 25-05; Libra—the Sun 0-43, Mercury 23-18 and Ketu 23-04; Scorpio—the Moon 21-31; Pisces—Saturn 0-50; Aries—Rahu 23-04; Cancer—Jupiter 9-14; and Leo—Mars 9-44. Venus, yogakaraka and ruler of the 2nd and 9th houses, is debilitated in Lagna but exchanges signs with Lagna lord. How will Venus Dasa fare in respect of* (a) *Education and* (b) *Wealth?*

S. B. Singh, Bokaro Steel City.

Ans. (*a*) Venus' debilitation is cancelled because Mercury, its dispositor, and Jupiter, lord of its exaltation sign, are in mutual kendras. Generally luck starts in such cases after 33 years of age. Anyway, being the 9th and the 2nd lords, education should prosper. (*b*) Being the 2nd lord, wealth should fare well.

Q. 5. Rasi: *Gemini—Ascendant; Leo—Jupiter; Virgo—the Sun, Mars and Venus; Libra—Saturn and Mercury; Scorpio—Rahu; Aries—the Moon; and Taurus—Ketu. Will Jupiter Bhukti of the Moon Dasa take the doctor-native abroad?*

Dr. A. K. Gurunath, Kunigal.

Ans. The 9th is the house of overseas. Jupiter, the 10th lord, aspects it and during his Bhukti, he will certainly help the native go overseas.

Q. 6. Husband's Rasi : *Ascendant 331-1 ; the Sun 42-28 ; the Moon 148-00 ; Mars 10-26 ; Mercury 56-42 ; Jupiter (R) 209-29 ; Venus 17-24 ; Saturn 102-40 ; Rahu 39-37 ; and Ketu 219-37. Rahu Dasa, Jupiter Bhukti running.* Wife's Rasi : *Ascendant 228-30 ; ;the Sun 85-22 ; the Moon 45-54 : Mars 169-56 ; Mercury 89-21 Jupiter (R) 315-39 ; Venus 54-58 ; Saturn 143-09 ; Rahu 339-23 ; and Ketu 159-23. Jupiter Dasa, Venus Bhukti running.* (a) *What are the planetary positions responsible, in the wife's chart, for chronic venereal diseases like* prameha, *urinary infection and bad dreams ?* (b) *What combinations in the husband's chart cause similar health afflictions ?* (c) *What are the remedies for the couple to lead a normal family life ?*

P. C. Verma, Simla.

Ans. मदनव्यापति .... सित: सूचयेत and स्त्री संगोत्थ रजं कवि: । venereal disease is to be diagnosed through Venus. In the husband's horoscope in Navamsa it is in debilitation. The Bhukti lord occupies Libra, owned by Venus and is in the 6th from Dasa lord. In the wife's horoscope, Venus occupies his own 8th Navamsa and Venus who occupies the 7th is Bhukti lord accounting for the state of affairs. The husband is the culprit.

Q. 7. Replies you give are sometimes baffling. In some places Rahu in the 6th has been exalted. At other places, it has been described as malefic. What kind of results would you ascribe to Rahu in the 6th in the following chart ? Rasi : *Sagittarius—Ascendant and Venus ; Pisces—the Moon ; Aries—Jupiter (R) ; Taurus—Rahu ; Gemini—Mars (R) ; Libra—Mercury (combust) ; and Scorpio—the Sun, Saturn and Ketu.* Navamsa : *Gemini—Ascendant and Jupiter ; Leo—Venus ; Virgo—the Sun and Ketu ; Aquarius—Mars and the Moon ; Pisces—Saturn and Rahu ; and Taurus—Mercury.*

Vinod Singhal, Jaipur.

Ans. Planets have to be interpreted not blindly but according to their functional nature with respect to each individual horoscope.

Here Rahu is exalted in Taurus and hence will improve the benefic areas of the 6th during his Dasa. He will be श्रीमान् , चिरायु, *i.e.*, wealthy and long-lived.

Q. 8. Rasi : *Cancer—Ascendant 5-38 : Leo—Rahu 19-2 ; Virgo—the Moon 15-42 ; Aquarius—Venus 2-21 and Ketu 19-2 ; Pisces—the Sun 17-55 and Mercury 0-4 ; and Taurus—Mars 21-58, Jupiter 23-8 and Saturn 2-9.* (a) *Why has the native's marriage been delayed so inordinately ?* (b) *Is the chart one of delay or denial ?*

Devendra Agarwal, New Delhi.

Ans. (*a*) Saturn's aspect to Lagna usually delays marriage. (*b*) Being the 7th lord aspecting Lagna, the 5th and Venus, marriage is sure to take place.

Q. 9. Rasi : *Ascendant 223-12 ; the Sun 94-08 ; the Moon 356-47 ; Mars 115-12 ; Mercury 110-13 ; Jupiter 154-35 ; Venus 119-22 ; Saturn (R) 225-48 ; Rahu 203-41 ; Ketu 23-41 ; and Mandi 213-31. Vide* Saravali, *Chapter 17. Sloka 12, a person born with the Sun, Mars, Mercury and Venus together will be addicted to women, be a thief, will have uneven limbs and be bereft of energy. On the other hand, the native is quite healthy and an elecrical engineer. Is this due to* Gajakesari Yoga *or vny other reason ?*

S. Mallappa, Bellary.

Ans. There is difference by virtue of house of occupation. Yavanacharya says of this combination in the 9th house thus :

सूर्मरिसोम्यासुर पूजितांगा: घर्माश्रिता: सज्जनयन्ति
मर्त्यम् ।
हयैर्विहीनं कृतकस्वभावं सुनिर्घुणं विप्रपराङ्मुखं च ॥

The Sun, Mars, Mercury and Venus in the 9th make one bereft of horse (vehicle), false, cruel and ignore the holy. These do not prevent one from being an electrical engineer. *Gajakesari* helps official position, longevity and credibility in talk.

Q. 10. Rasi : *Cancer—Ascendant ; Leo—the Sun, Venus and Mercury (R) ; Virgo—Saturn and Ketu ; Libra—the Moon and Mars ; Aquarius —Jupiter (R) ; and Pisces—Rahu.* (a) *Do the Sun, Mercury and Venus in the 2nd produce a favourable yoga for finances ?* (b) *Do the Moon and Mars in the 4th give substantial property-holdings ? Kalyan Kumar Talukdar, Calcutta.*

Ans. (*a*) The Sun, lord of the 2nd in the 2nd, is a good augury for wealth. but Mercury there is depletive of wealth. Should Venus be not combust, it can also help financially through unfair means. (*b*) Yes; they do.

Q. 11. Rasi: *Libra—Ascendant 13–22, Saturn 22–29 and Venus (R) 21–43; Scorpio—the Sun 18–16 and Mercury 6–30; Sagittarius—Rahu 13–49; Aquarius—the Moon 24–31 and Mars 6–34; Gemini—Ketu 13–49; and Cancer—Jupiter (R) 6–23.* (a) *What kind of results will Mercury give in his Dasa?* (b) *Will Mercury be a maraka (fatal)?*

Balananda Rath, Parlekhemundi.

Ans. According to Parasara, Mercury in the 2nd house will give the following results:

वित्तगसोम्यदशायां विद्याप्राप्ति महुत्सुकीर्ति च l
भूपतिभाग्यसमानो राजस्थानं प्रधानतां याति ll

(*a*) It gives education, fame, good fortune, occupy prominent position in government. (*b*) Mercury is not a *maraka*.

Q. 12. Rasi: *Capricorn—Ascendant; Mercury 309; the Sun 324; Saturn 331; Venus 6; Ketu 57; Mars 215; Rahu 237; Jupiter 267; and the Moon in Sagittarius.* (a) *The native has been worshipping intermittently* Siva, Ganesha *and* Gayatri *accompanied by frequent periods of discontinuity, vascillations, and change from one deity to the other. Which deity would you suggest?* (b) *Which* mantra *or deity would help in alleviating eye-trouble and for mental peace?*

A. H. Sachdev, Ahmedabad.

Ans. (*a*) Gayatri is the Goddess to be worshipped. (*b*) The Sun-worship is indicated to cure eye trouble indicated by the Sun in the 2nd.

Q. 13. Rasi: *Leo—Ascendant and Jupiter; Scorpio—Saturn (R) and Rahu; Aquarius—Mars and the Moon; Taurus—Mercury and Ketu; and Gemini—the Sun and Venus (R).* Navamsa: *Taurus—Ascendant, Ketu and Jupiter; Cancer—Mercury; Leo— Saturn; Scorpio—Venus and Rahu; Sagittarius—the Moon; Capricorn—ihe Sun; and Pisces—Mars.*

Is Akhanda Samrajya Yoga *as defined in* Devakeralam (Chandrakala Nadi), *Vol. II, Part I present in the chart? If so, will it manifest in Jupiter Dasa?* *S. L. Singhal, Jaipur.*

Ans. Yes; the 9th lord occupies Chandra kendra. Jupiter's aspect will highlight it.

Q. 14. Rasi: *The Sun 265–82 t the Moon 325–17; Mars 198-99; Mercury 262–75; Jupiter (R) 55–01; Venus 260–97; Saturn 194–94; Rahu 271–21; Ketu 31–21; Ascendant 144–53; and Mandi 54–04. Does the chart indicate a second marriage? The first marriage which took place on 15–2–1982 (Saturn–Jupiter) ended in a divorce on 23–1–1984 (Mercury–Mercury) although there is no Kuja Dosha from any of the focal points, viz., the Lagna, the Moon and Venus.*

Ans. Venus is combust; Rahu/Ketu are 6/12. These account for the marital mishap. Since the 7th lord Saturn obtains dual Navamsa, second marriage is indicated.

PRINCIPLES OF PREDICTION

(Continued from page 875)

Neecharasi is Meena (Pisces) which is governed by Jupiter who is in *Karkataka* (Cancer). And the Moon, the owner of Karkataka, occupies Pisces which, therefore, is the Lagna of the child.

Moon		Mercury Venus	Sun Saturn
	Chart 2		Mars Jupiter Rahu
Ketu			
			Aroodha

Importance of Chandrakriya

13. One of the methods of testing the validity of birth-time is to examine whether the *Chandrakriya* agrees with the native's character. (How clearly have our sages condensed long life-histories in short bnt opt phrases that denote the results of *Chandrakriya!*) But this method is applicable to the horoscopes of adults only, for character is not fully shaped during childhood and adolescence.

Recourse to Palmistry

14. It is profitable to seek the services of palmistry as well. Astrology and palmistry are closely allied, and each supplements the other.

दूताश्रितर्क्षपतिनीचगृहेशयुक्प रोशीश्वरान्वितगृहं
प्रवदन्ति लग्नम् l

Book Reviews

LITERARY EDITOR

Hindu Predictive Astrology. By Dr. B. V. RAMAN, (15th Revised Edition 1986). (Pp. 206+xvi. Rs. 40.00)

That the book has run into 15 editions in a comparatively short span is itself proof of its usefulness all these years to the community—both beginners and practitioners of astrology.

What distinguish the book are its simplicity, brevity, clarity and wide coverage. By the time the student completes reading it, he feels he has received more than he had bargained for. The author leads one into the subject step by step illustrating each by examples.

Besides teaching the fundamentals, he lets the student into the secret of his own success in its practice with the result that the intricacies in different branches like *prasna, muhurta* and mundane astrology become an open book; indeed the last one is a mine of information, not found elsewhere. The chapter on medical astrology deserves special mention by its methodical treatment.

This book has the further merit of being conceived as a spring board for entry into specialised treatiser on the different branches of the science, either of the same author or others, besides original texts. The book contains many useful tables and a glossary.

In the present edition the author has expanded some chapters and made the book generally more useful and complete. Printing and get-up leave little to be desired. There is no doubt that it will have a long innings during the years to come.

Compendium of Astrology. By B. Suryanarain Rao. (Pp. 80+xii. Rs. 10.00)

Can you imagine a book published a hundred and five years ago, that too on astrology in English and by an Indian?

It is back here and now, with a bang, not a whit dim for the lapse of a century but in all its virgin clarity. Even today, one cannot think of a better primer of Hindu astrology for the layman who wants to be baptised in the science.

In 15 chapters the subject is neatly covered and effectively introduced.

This pioneering work has had the further merit of enthusing other writers to follow in its footsteps in later years and thus help enrich Indian astrological literature in English.

Dr. B. V. RAMAN contributes a moving Foreword to this work of his revered grandfather. The book is neatly printed and produced.

(Items 1 and 2 published by IBH Prakashana, Bangalore-9.)

Everybody's Guide to Palmistry. By S. K. Das. [Sterling Publishers (Private) Ltd.. New Delhi-16. Pp. 246+xx. Rs. 125.00]

This beautlfully printed, profusely illustrated and lavishly produced book contains 25 chapters, 45 plates in line, a gallery of 18 hand-prints and 2 appendices.

The opening chapter explains the rationale of palmistry. This is followed by others expounding the types of hand, mounts, fingers, ridges, signs, major and minor lines, time factor, judgements, personality, profession and finally medical palmistry.

The author's experience in compiling directories appears to have stood him in good stead, in amassing a wide range of material and information from old and new writers, Indian and foreign—all of which he has liberally used to enrich the menu card.

The planets and signs of the zodiac find places in the geography and contour of the palm. Some attempt is made to link the horoscope with the hand. There is an impressive bibliography too. Dr. B. V. RAMAN contributes an encouraging Foreword to the book.

A critical estimate reveals that (1) the text could have been more integrated and (2) delineation of prints could be exhaustive, specific and exemplary, so that a perceptive reader will appreciate the author's involvement in mastery of and contribution to the science. As it is, it is a good compendium. An exhaustive index will be a useful addition. And finally, a popular edition of the book will have a wider market.

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"The Astrological Magazine" Ephemeris

FOR NOVEMBER 1986

NIRAYANA POSITIONS OF PLANETS at 5-30 a.m. I.S.T.

Day of the Week	Sid. Time*	☉ Sun *Ravi*	☾ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Nep.	Pluto
	H M S	° ′	° ′	°	°	°	°	°	°	°	° ′	° ′
Satur.	14 41 02	196 02 21	179 12 46	291 20	216 49	320 50	203 06	226 06	357 30	237 51	251 25	195 06
Sunday	14 44 59	197 02 24	193 37 15	291 58	216 56	320 49	202 32	226 13	357 27	237 54	251 26	195 09
Monday	14 48 55	198 02 29	208 18 23	292 36	216 54	320 47	201 56	226 19	357 24	237 57	251 28	195 11
Tues.	14 52 52	199 02 36	223 09 10	293 14	216 43	320 46	201 20	226 26	357 20	238 00	251 29	195 14
Wed	14 56 49	200 02 45	238 01 32	293 52	216 23	320 46	200 44	226 33	357 17	238 03	251 31	195 16
Thurs.	15 00 45	201 02 55	252 47 40	294 31	215 54	320 45	200 08	226 39	357 14	238 06	251 32	195 18
Friday	15 04 42	202 03 07	267 21 04	295 09	215 14	320 45	199 31	226 46	357 11	238 09	251 34	195 21
Satur.	15 08 38	203 03 21	281 37 15	295 48	214 25	320 44	197 55	226 52	357 08	238 12	251 35	195 23
Sunday	15 12 35	204 03 36	295 33 56	296 27	213 27	320 44	198 20	226 59	357 05	238 15	251 37	195 26
Monday	15 16 31	205 03 51	309 10 46	297 06	212 21	320 45	197 45	227 06	357 01	238 18	251 39	195 28
Tues.	15 20 28	206 04 09	322 28 50	297 45	211 08	320 45	197 11	227 13	356 58	238 22	251 40	195 30
Wed.	15 24 24	207 04 28	335 29 58	298 24	299 50	320 46	196 39	227 20	356 55	238 25	251 42	195 33
Thurs.	15 28 21	208 04 48	348 16 22	299 03	208 30	320 47	196 08	227 26	356 52	238 28	251 44	195 35
Friday	15 32 18	209 05 10	0 50 07	299 42	207 10	320 48	195 39	227 33	356 49	238 31	251 46	195 38
Satur.	15 36 14	210 05 34	13 13 06	300 22	205 53	320 49	195 11	227 40	356 45	238 35	251 47	195 40
Sunday	15 40 11	211 05 59	25 26 57	301 01	204 41	320 50	194 46	227 47	356 42	238 38	251 49	195 42
Monday	15 44 07	212 06 26	37 33 02	301 41	203 36	320 52	194 23	227 54	356 39	238 41	251 51	195 45
Tues.	15 48 04	213 06 54	49 32 44	302 21	202 41	320 54	194 02	228 01	356 36	238 45	251 53	195 47
Wed.	15 52 00	214 07 24	61 27 34	303 01	201 57	320 56	193 43	228 08	356 33	238 48	251 55	195 49
Thurs.	15 55 57	215 07 55	73 19 23	303 41	201 23	320 58	193 27	228 15	356 29	238 51	251 57	195 52
Friday	15 59 53	216 08 29	85 10 33	304 21	201 02	321 01	193 12	228 22	356 26	238 55	251 59	195 54
Satur	16 03 50	217 09 04	97 04 00	305 01	200 52	321 03	193 01	228 29	356 23	238 58	252 01	195 56
Sunday	16 07 47	218 09 40	109 03 20	305 41	200 53	321 06	192 52	228 36	356 20	239 02	252 03	195 59
Monday	16 11 43	219 10 19	121 12 42	306 21	201 05	321 09	192 45	228 43	356 17	239 05	252 05	196 01
Tues.	17 15 40	220 10 58	133 36 38	307 01	201 27	321 12	192 41	228 50	356 14	239 09	252 06	196 03
Wed.	16 19 36	221 11 40	146 19 50	307 42	201 57	321 16	192 40	228 57	356 10	239 12	252 08	196 05
Thurs.	16 23 33	222 12 23	159 26 36	308 23	202 36	321 20	192 41	229 04	356 07	239 16	252 11	196 08
Friday	16 27 29	223 13 08	173 00 20	309 03	203 21	321 23	192 44	229 11	356 04	239 19	252 13	196 10
Satur.	16 31 26	224 13 54	187 02 39	309 44	204 13	321 27	192 50	229 18	356 01	239 23	252 15	196 12
Sunday	16 35 22	225 14 42	201 32 35	310 24	205 11	321 32	192 58	229 25	355 58	239 26	252 17	196 14

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in India. (The error will not exceed 7 seconds). Ayanamsa on 1-11-1986 is 22° 13′ 40″.

Astronomical Notes

Agastya

*Sayana Positions of Planets at 5-30 a.m. (I.S.T.) on 1st November 1986

Grahas (*Planets*)		*Sphuta* (*Long.*)	*Dhruva* (*R.A.*)	*Vikshepa* (*Lat.*)	*Kranti* (*Declin.*)
		° ′	° ′	° ′	° ′
avi	☉	218 16	215 54	0 00	14 S 16
handra	☽	201 26	199 47	0 S 03	8 S 24
uja	♂	313 34	316 43	2 S 14	18 S 54
udha	☿	239 03	236 10	2 S 48	22 S 41
uru	♃	343 04	344 56	1 S 25	7 S 58
ukra	♀	225 20	221 01	5 S 54	22 S 04
ani	♄	248 20	246 51	1 N 33	20 S 11
ahu	☊	19 44			

THE SUN

During this month the Sun moves forward rom 16° Libra to 16° Scorpio entering it on 4th. The south declination of the Moon conti-ues to increase from 14° 16′ to 21° 43′ at the nd.

THE MOON

The Moon starts from 29° Virgo, makes on omplete circuit of the zodiac and ends at 6° corpio. The south declination of the Moon creases from 8° 24′ till it becomes a maximum t 28° 24′ on 5th. Then the south declination ecreases till the Moon crosses the Equator to e north on 12th; afterwards the north declination increases until it reaches a maximum lue of 28° 20′ on 19th. Thereafter the north clination decreases till it becomes 0° on 27th. hen the south declination increases to 23° 00′ the end.

MARS

Mars moves forward from 21° Capricorn to 1° Aquarius entering it on 14th. The south clination of Mars decreases from 18° 54′ to 1° 28′ at the end.

MERCURY

Mercury moves forward from 7° Scorpio till it retrogrades at the same 7° on 2nd. Then Mercury moves backward, enters Libra on 11th and becomes direct on 22nd at 21° Libra. Then Mercury moves forward to 26° Libra at the end. The south declination of Mercury decreases from 22° 41′ reaching a minimum of 13° 29′ on 24th. Then the south declination increases to 15° 06′ at the end.

JUPITER

Jupiter continues its retrograde motion from 21° Aquarius till it becomes direct at the same 21° on 8th. Then Jupiter moves forward to 22° Aquarius at the end. The south declination of Jupiter continues to decrease from 7° 58′ till it attains a maximum value of 7° 59′ on 4th. Then the south declination decreases to 6 34′ at the end.

VENUS

Venus continues to move with retrograde motion from 23° Libra till it becomes direct at 13° Libra on 26th. Then Venus moves forward to same 13° Libra at the end. The south declination of Venus continues to decrease from 22° 04′ to 12° 28′ at the end.

SATURN

Saturn continues to move forward in Scorpio from 16° to 20° there. The south declination of Saturn increases from 20° 11′ to 20° 43′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 357° 30′ to 355° 54′ at the end.

Uranus moves ahead from 237° 51′ to 239° 30′ at the end.

Neptune also moves forward from 251° 25′ to 252° 19′ at the end.

Pluto too moves ahead from 195° 06′ to 196° 17′ at the end.

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*The description of the planetary movements is given n Nirayana basis. The Ayanamsa on 1-11-1986 is 2° 13′ 40″.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times, in I.S.T., noted: Pluto at 8h. 01m. on 2nd; Venus at 19h. 32m. on 2nd; Mercury at 19h. 16m. on 3rd; Saturn at 10h. 50m. on 4th; Uranus at 29h. 32m. on 4th; Neptune at 27h. 27m. on 5th; Mars at 19h. 07m. on 9th; Jupiter at 26h. 21m. on 10th; Venus at 15h. 15m. on 29th; Mercury at 11h. 50m. on 30th.

PLANETARY ASPECTS

THE SUN: Parallel the Moon 1st, 9th, 30th; conjunction the Moon 2nd; conjunction Venus 5th; trine Jupiter 5th; square the Moon 8th, 24th; parallel Mars 9th; trine the Moon 11th, 22nd; parallel Venus 12th; parallel Mercury 13th; conjunction Mercury 13th; square Mars 15th; opposition the Moon 16th; parallel Saturn 24th.

MARS: Square Venus 2nd; square the Moon 2nd, 16th; parallel the Moon 2nd, 9th, 29th; conjunction the Moon 9th; parallel the Sun 9th; square Mercury 12th; square the Sun 15th; parallel Mercury 17th, 23rd; trine the Moon 19th, 29th; opposition the Moon 24th.

MERCURY: Parallel the Moon 3rd, 8th, 29th; conjunction the Moon 3rd, 30th; parallel Neptune 3rd; parallel Saturn 9th; square the Moon 9th, 23rd; trine the Moon 11th, 20th; square Mercury 12th; parallel Venus 14th, 24th; opposition the Moon 15th; parallel Mars 17th, 23rd; trine Jupiter 21st, 24th.

JUPITER: Trine the Moon 2nd, 20th, 20th; square the Moon 4th, 18th, 29th; trine Venus 4th; trine the Sun 5th; conjunction the Moon 10th; parallel the Moon 11th, 25th, 28th; trine Mercury 21st, 24th; opposition the Moon 25th.

VENUS: Square Mars 2nd; conjunction the Moon 2nd, 29th; parallel the Moon 3rd, 9th, 29th; trine Jupiter 4th; conjunction the Sun 5th; parallel Saturn 5th; square the Moon 8th, 22nd; trine the Moon 10th, 20th; parallel the Sun 12th; conjunction Pluto 14th; parallel Mercury 14th, 24th; opposition the Moon 15th.

SATURN: Parallel the Moon 2nd, 8th, 30th; conjunction the Moon 4th; parallel Venus 5th; parallel Mercury 9th; square the Moon 10th, 25th; trine the Moon 12th, 22nd; opposition the Moon 17th; parallel the Sun 24th.

URANUS: Parallel the Moon 3rd, 8th; conjunction the Moon 5th; square the Moon 11th, 26th; trine the Moon 13th, 23rd; opposition the Moon 18th.

NEPTUNE: Parallel the Moon 3rd, 8th, 30th; parallel Mercury 3rd; conjunction the Moon 5th; parallel the Moon 8th, 30th; square the Moon 12th 27th; trine the Moon 14th, 24th; opposition the Moon 19th.

PLUTO: Conjunction the Moon 2nd, 29th; square the Moon 8th, 22nd; trine the Moon 10th, 20th; parallel the Moon 12th, 27th; conjunction Venus 14th; opposition the Moon 15th.

I. Amavasya (New Moon) :—Sukla Paksha (bright fortnight) begins at 11h. 32m. on 2nd for all places on the earth.

Nirayana Longitudes of Planets :—The Sun 197° 18′; the Moon 197° 18′; Mars 292° 08′; Mercury 216° 56′; Jupiter 320° 49′; Venus 202° 23′; Saturn 226° 11′; Rahu 357° 26′; Uranus 237° 55′; Neptune 251° 26′; Pluto 195° 09′.

Cusps (mid-points) of Houses for New Delhi: The 1st 262° 16′; the 2nd 297° 48′; the 3rd 333° 20′; the 4th 8° 52′; the 5th 33° 20′; the 6th 57° 48′; the 7th 82° 16′; the 8th 117° 48′; the 9th 153° 20′; the 10th 188° 52′; the 11th 213° 20′; the 12th 237° 48′.

II. Poornima (Full Moon) :—Krishna Paksha (dark fortnight) commences at 17h. 42m. on 17th for all places on the earth.

Nirayana Longitudes of Planets ;—The Sun 211° 37′; the Moon 31° 37′; Mars 301° 21′; Mercury 204° 07′; Jupiter 320° 51′; Venus 194° 35′; Saturn 227° 55′; Rahu 356° 40′; Uranus 238° 40′; Neptune 251° 50′; Pluto 195° 44′.

Cusps (mid-points) of Houses for New Delhi: The 1st 36° 46′; the 2nd 61° 24′; the 3rd 86° 02′; the 4th 110° 40′; the 5th 146° 02′; the 6th 181° 24′; the 7th 216° 46′; the 8th 241° 24′; the 9th 266° 02′; the 10th 290° 40′; the 11th 326° 02′; the 12th 1° 24′.

Farmers' Guide for November 1986

Mihira

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.—Ed., A.M.]

1. Only routine work.

2. This day also routine work only.

3. After 13h. 38m. good for buying oxen and sheep, for purchasing and storing paddy, wheat, corn, etc., for disposing off agricultural products, for manuring, for sowing, for harvesting, for testing instruments, for fixing pumpsets.

4. Upto 11h. 10m. good for manuring, for testing instruments.

5. Only routine work.

6. Good for buying buffaloes and sheep, for borrowing, for testing instruments, for digging or deepening wells.

7. Good for ploughing, for sowing, for harvesting, for erecting sheds, for digging or deepening wells.

8. Till 15h. 30m. good for testing instruments, for erecting sheds, for deepening wells.

9. Routine work only.

10. After 13h. 01m. good for buying paddy, wheat, corn, etc., for sowing, for erecting sheds.

11. Only routine work.

12. Good for disposing off agricultural products, for manuring, for ploughing, for sowing, for purchasing and storing paddy, wheat, corn, etc., for erecting sheds, for digging or deepening wells.

13. Good for buying oxen and sheep, for disposing off agricultural products, for ploughing, for sowing, for harvesting, for testing instruments, for purchasing paddy, wheat, corn, etc., for erecting sheds, for fixing pumpsets, for digging or deepening wells.

14. Till 14h. 26m. good for sowing, for storing paddy, wheat, corn, etc., for fixing pumpsets, for buying buffaloes and sheep.

15. Upto 15h. 53m. good for repaying debts; after 15h. 53m. good for storing paddy, wheat, corn, etc., for testing instruments.

16. After 7h. 54m. and before 17h. 42m. good for borrowing, for deepening wells.

17. Only routine work.

18. Good for testing instruments, for sowing, for fixing pumpsets, for erecting sheds, for deepening wells.

19. Till 16h. 01m. good for buying buffoloes and sheep, for disposing off agricultural products, for sowing, for harvesting, for testing instruments, for purchasing and storing paddy, wheat, corn, etc., for fixing pumpsets, for digging or deepening wells.

20. Routine work only.

21. Good for buying oxen and sheep, for ploughing, for fixing pumpsets.

22. Good for disposing off agricultural products, for ploughing, for sowing, for testing instruments, for erecting sheds.

23. Good for borrowing, for testing instruments, for deepening wells.

24. Routine work only.

25. After 10h. 50m. good for testing instruments, for deepening wells, for borrowing.

26. After 11h. 15m. good for buying buffaloes and sheep, for disposing off agricultural products, for purchasing and storing wheat, paddy, corn, etc.

27. Good for buying buffaloes and sheep, for disposing off agricultural products, for ploughing, for sowing, for purchasing and storing wheat, paddy, corn, etc., for testing instruments, for fixing pumpsets, for digging or deepening wells.

28. Good for borrowing, for buying oxen and sheep, for manuring, for fixing pumpsets, for digging or deepening wells.

29. Good for disposing off agricultural products, for fixing pumpsets, for sowing.

30. Routine work only.

Travel Guide for November 1986

Mihira

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha,** *i.e., exactly at the moment the Sun is at the local meridian point. —Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Postpone travel (Inauspicious tithi, Marana Yoga and Nakshatra).

*2. This day also inauspicious Nakshatra and Marana Yoga. Postpone journey.

3. After 13h. 38m. good for travel avoiding north and east.

4. Upto 11h. 10m. fairly good for journey avoiding south-east, south-west and north.

*5. Tithi not suitable. Postpone travel.

6. Inauspicious Nakshatra. Avoid journey.

7. Good for travel avoiding upto 17h. 33m. west and north and after 17h. 33m. avoiding north-west and north-east.

8. Till 15h. 30m. fairly good for journey avoiding north-west, north-east and east.

9. Tithi inauspicious. Avoid travel.

10. After 13h. 01m. and before 24h. 59m. good for travel avoiding sea voyage and east.

*11. Inauspicious Nakshatra and Marana Yoga. Postpone journey.

*12. Till 16h. 27m. good for travel avoiding upto 12h. 45m. north, east, south and then till 26h. 27m. avoiding north and east.

13. Good for journey avoiding upto 13h. 22m. north, east, south and after 13h. 22m. avoiding south-east, sonth and south-west.

14. Upto 14h. 26m. good for travel avoiding south-east, south-west and west.

15. Nakshatra not suitable. Postpone journey.

16. This day also inauspicious Nakshatra. Avoid travel.

17. After 19h. 48m. good for journey avoiding north-west, north-east and east.

18. Fairly good for travel avoiding north, north-east and south-east.

19. Till 16h. 01m. good for journey avoiding north, north-east and south-east.

*20. Inauspicious tithi. Postpone travel.

21. Upto 21h. 59m. good for travel avoiding sea-voyage and west.

*22. Till 24h. 45m. good for journey avoiding east and south.

23. Nakshatra not suitable. Postpone travel.

*24. Nakshatra inauspicious and also Marana Yoga. Avoid journey.

25. Both Nakshatra and tithi not suitable. Postpone travel.

26. After 11h. 15m. good for journey avoiding south, west and north.

27. Good for travel after 7h. 30m. avoiding upto 10h. 52m. south and west and after 10h. 52m. avolding west, north and south.

28. Nakshatra inauspicious. Postpone journey.

29. This day also inauspicious Nakshatra. Avoid travel.

30. Inauspicious tithi and Nakshatra with Marana Yoga. Postpone journey.

BROAD TIMING OF MARRIAGE—II

(Continued from page 853)

Sl. No.	DOB / DOM	Vargas	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	D.K.	M.S.	Ascendant
1	2	3	4	5	6	7	8	9	10	11	12	13	14
21	11-7-44	R	4	3	5	4	5	4	3	4	4 Sun	8	6
		N	4	9	4	9	2	6	10	8	4	11	5
	11-10 64	T	6	9	4	6	2 (R)	5	11 (R)	3	6	—	—
22	28-9-54	R	6	6	9	7	4	7	7	9	4 Jupit.	10	9
		N	1	5	7	8	5	2	11	7	5	10	3
	10-3-74	T	11	6	2	11	11	10	3	9	11	—	—
23	23-1-51	R	10	12	11	10	1	11	7	10	10 Merc.	10	3
		N	12	12	2	10	6	2	8	9	10	10	11
	4-3-84	T	11	12	7	11	9	10	7 (R)	2	11	—	—
24	12-4-63	R	12	8	4	1	12	11	10	4	8 Moon	3	7
		N	12	6	8	4	6	1	6	4	6	3	12
	7-5-85	T	1	1	2	12	10	12	8	1	1	—	—
25	5-8-34	R	4	2	3	4	6	3	11	10	11 Sat.	2	5
		N	9	4	1	4	5	1	7	3	7	4	7
	21-3-71	T	12	9	9	12	8	10	1	10	1	—	—
26	27-926	R	6	2	1	6	10	5	7	3	6 Sun	9	10
		N	1	5	8	2	5	8	3	10	1	9	3
	14-11-52	T	1	10	7	12	1	12	6	11	1	—	—
27	27-8-59	R	5	2	5	4	8	5	9	6	8 Jupit.	10	8
		N	5	3	9	10	4	6	3	1	4	3	7
	30-1-82	T	10	12	6	10	7	10	6	3	7	—	—
28	9-9-53	R	5	6	5	5	3	4	7	10	6 Moon	11	5
		N	7	10	2	8	7	9	7	12	10	2	3
	15-1-82	T	10	6	6	10	7	10	6	3	6	—	—
29	7-7-34	R	3	2	3	3	6	2	11	10	2 Moon	9	6
		N	1	10	7	2	4	3	8	3	10	6	2
	18-11-61	T	8	11	8	7	10	7	10	5	12	—	—
30	11-9-62	R	5	10	3	6	11 (R)	7	10 (R)	4	10 Moon	5	3
		N	8	12	12	4	10	10		8		2	9
	6-12-82	T	8	5	10	8	8	8		3		—	—

MALE HOROSCOPES

1	9-8-35	R	4	8	7	5	7	5	11 (R)	9	7 Mars	12	7
		N	10	8	10	7	1	9	11	9	10	7	12
	21-11-70	T	8	5	6	8	7	7	1	11	6	—	—
2	19-4-23	R	1	2	2	1	7 (R)	11	6 (R)	5	2 Moon	8	12
		N	2	11	12	5	1	3	4	8	11	6	6
	27-2-52	T	11	12	7	11	12	10	6	11	12	—	—
3	8-10-21	R	6	5	6	6	7	6	6	5	6 Mars	11	8
		N	5	7	10	11	3	6	6	6	10	3	8
	19-5-21	T	2	7	2	1	12	3	6	11	2	—	—

1	2	3	4	5	6	7	8	9	10	11	12	13	14
	15-9-34	R	5	8	4	6	7	5	10 (R)	10	7 Jupit.	3	5
4		N	9	6	9	2	7	4	6	2	7	3	7
	10·10-57	T	8	12	10	8	5	7	12	1	5	—	—
	25-1-55	R	10	11	12	10	4	8	7	9	4 Jupit.	2	6
5		N	1	7	8	6	4	11	3	4	4	10	5
	19-10-85	T	7	9	6	7	10	6	8	1	10	—	—
	4-2-40	R	10	8	12	10	12	11	1	7	1 Sat.	11	7
6		N	4	12	12	4	8	3	1	7	1	2	2
	27-1-73	T	10	7	8	10	10	9	2 (R)	9	2	—	—
	25-5-55	R	2	3	3	3	4	1	7	9	3 Merc.	9	5
7		N	1	3	8	7	4	5	2	2	7	2	2
	1-2-81	T	10	9	11	11	6 (R)	10	6 (R)	4	11	—	—
	1-9-55	R	5	10	5	6	4	5	7	9	6 Merc.	5	4
8		N	5	6	4	11	11	5	1	1	11	7	7
	17-5-81	T	2	7	1	2	6 (R)	2	6 (R)	4	2 Sat.	—	—
	5-7-41	R	3	8	12	3 (R)	2	4	2	6	2	3	7
9		N	2	4	7	11	2	7	10	10	10	1	11
	29-4-79	T	1	2	12	12	4	12	5 (R)	5	5	—	—
	29-7-55	R	4	8	4	4	4	4	7	9	4 Venus	2	4
10		N	7	6	9	4	8	4	1	1	4	6	5
	28-3 79	T	12	12	11	12	4	11	5 (R)	5	11	—	—
	22-11-13	R	8	5	4	8 (R)	9	7	2 (R)	11	4 Mars	10	8
11		N	5	5	4	6	8	12	4	3	4	3	8
	16-2-41	T	11	6	9	11	1	10	1 (R)	6	9	—	—
	10-11-22	R	7	3	10	7	7	8	6	6	7 Merc.	1	9
*12		N	2	3	2	9	10	8	4	11	9	6	7
	I 5-5-48	T I	1	12	5	1	9 (R)	3	4	1	1	—	—
	II 29-1-78	II	10	6	4 (R)	9	3 (R)	10	5 (R)	6	9	—	—
	25·12-51	R	9	7	6	8	12	7	6	11	9 Sun	8	3
13		N	3	3	5	10	7	3	4	10	3	5	11
	13-2-76	T	10	3	2	10	12 (R)	9	4 (R)	7	10	—	—
	10-5-45	R	1	6	1	2	10	2	5	1	2 Venus	2	7
14		N	8	6	5	3	12	10	2	1	10	3	12
	22-11-72	T	8	4	7	8	9	7	2 (R)	9	7	—	—
	4-12-43	R	8	11	2 (R)	9	5	7	3 (R)	4	9 Merc.	8	
15		N	9	10	4	1	2	7	7	8	1	10	12
	9-12-67	T	8	11	10	8	5	7	12	1	8	—	—
	20-8-24	R	5	1	11	6	8	3	7	4	6 Merc.	11	11
16		N	2	5	9	10	9	1	8	12	10	9	2
	15-5-73	T	2	7	11	1	10	2	2	9	1	—	—
	24-4-34	R	1	5	1	12	6	11	11	10	5 Moon	6	12
17		N	4	1	3	10	5	2	8	4	1	2	7
	22-11·62	T	8	6	4	8	11	7 (R)	10	4	6	—	—
	30-7 38	R	4	6	4	5	11 (R)	5	12	8	6 Moon	3	12
18		N	8	10	7	4	9	8	11	4	10	12	10
	2-5-63	T	1	5	4	2	12	12	10	3	5	—	—
	30-8-57	R	5	7	5	6	6	6	8	7	6 Merc.	11	1
19		N	5	2	7	10	1	3	8	12	10	10	8
	8-2-85	T	10	6	12	10	10	12	8	1	10	—	—
	18-10-38	R	7	4	6	7	10 (R)	8	12	7	7 Sun	1	8
20		N	7	11	10	8	6	6	10	2	7	4	7
	12-12·64	T	8	11	5	9 (R)	1 (R)	7	11	2	8	—	—

1	2	3	4	5	6	7	8	9	10	11	12	13	14
21	7-9-55	R	5	5	3	5	6	4	3	3	5 Merc.	6	8
		N	7	9	8	1	12	8	3	11	1	4	5
	23-11·73	T	8	7	1 (R)	7	10	9	3 (R)	9	7	—	—
22	16-7-64	R	3	2	5	4	12	3	10 (R)	3	4 Merc.	8	1
		N	3	11	9	4	11	12	6	3	4	9	5
	4-11-84	T	7	12	9	8	9	8	7	2	8	—	—
23	18-8-48	R	5	10	6	5	8	3	5	1	5 Sun	9	5
		N	1	1	5	3	11	12	1	5	1	2	2
	10-3-78	T	11	12	3	12	3	12	5 (R)	6	11	—	—
24	27-4-53	R	1	6	2	12	2	12	6 (R)	10	2 Mars	2	3
		N	5	4	11	9	11	10	6	2	11	4	1
	7-12-85	T	8	6	7	8 (R)	10	8	8	1	7	—	—
25	28-4-29	R	1	8	3	1	1	1	9 (R)	1	1 Venus	1	12
		N	5	12	3	8	8	1	3	9	1	9	6
	12-3-66	T	11	8	12	12	2	10 (R)	11	2	10	—	—
26	16-6-38	R	3	10	3	2	11	4	12	8	3 Sun	9	4
		N	7	11	10	8	9	5	11	4	7	9	5
	24-11-66	T	6	10	4	6	4	5	12	1	6	—	—
27	3-7-54	R	3	4	9 (R)	3 (R)	3	4	7 (R)	9	9 Mars	1	1
		N	12	8	3	1	11	11	9	7	3	1	1
	10-3-84	T	11	2	8	11	9	11	7 (R)	2	8	—	—
28	5-8-39	R	4	12	10 (R)	4 (R)	12	4	1	7	10 Mars	1	8
		N	9	8	10	12	8	7	3	10	10	4	10
	12-10-68	T	6	2	5	6 (R)	6	7	1 (R)	12	5	—	—
29	13-1-51	R	9	12	10	9	11	10	6 (R)	11	12	8	8
		N	9	5	6	3	11	1	12	3	5	7	9
	30-6-82	T	3	7	6	2	7	2	6	3	7	—	—
30	16-7-52	R	4	1	7	4	1	4	6	10	4	5	9
		N	4	9	11	12	7	5	2	6	4	7	9
	29-4-77	T	1	5	12	1 (R)	2	12	4	7	1	—	—

Date Analysis (taking 40 horoscopes published earlier) of hundred horoscopes (50 Males and 50 Females). Abbreviations mentioned in earlier article may please be refered to.

TABLE I

Abbrevia-tions	DOM	within 3 months	within 6 months	within 9 months	within 12 months	within 18 months	within 27 months	RERARKS
A	113	43	10	12	5	6	6	195/200 cases = 97.5%
B	57	24	3	7	3	1	2	94/100 cases = 94% within one year.
C	56	19	7	5	2	5	4	98/100 cases = 98%
E	30	11	1	2	1	1	1	47/50 cases = 94%
F	27	13	2	5	2	—	1	49/50 cases = 98% withinone year
G	31	7	2	2	2	3	1	48/50 cases = 96%
H	25	12	5	3	—	2	3	50/50 cases = 100%

	Date of Marrage	Lagna	7th House	Lagna Lord	7th Lord	Transit of Saturn	Transit of Jupiter
1	29-4-1959	10	4	9	4	In Saggitarius on Lagna and (R) till 25-8-1958 in Scorpio aspecting 7th H, 7 L, and Lagna.	In Virgo till July, 1958 aspected Lagns. Now in Scorpio aspecting 7 H and 7L.
2	18-5-1979	12	6	4	7	(R) in Leo till 9-5-79 on L.L. and aspecting 7 H 7 L.	(R) in Cancer till 26-3-79 On L.L. and aspects 7 L.
3	15-5-1981	10	4	7	12	(R) in Virgo, aspecting L, L. and 7.	In Virgo aspecting Lagna and 7 L.
4	9-2-1957	8	2	3	3	In Lagna covering 1/7 94.5	(R) in Cancer till 16-4-56 on L.L. and 7 L.
6	15-5-1981	5	11	7	10	(R) in Virgo covering 1/7 94 5.	(R) in Virgo covering 1/7 94.5.
5	18-5-1979	2	8	9	7	In Leo aspecting Lagna and 7 L.	(R) in Cancer till 26-8-79 aspected L.L. and 7 L.

PREDICTING SPECIFIC EVENTS BY MEANS OF TRANSITS—II b

(*Continued from page 850*)

1	2		3			4			5	
			H	M	S		°	′		°
279	δ	Geminorum	07	17	40	+	22	03	♋	18
282	ℂ	Geminorum	07	23	11	+	27	53		19
286	p	Geminorum	07	26	29	+	31	52		20
1196	υ	Geminorum	07	33	24	+	26	59		22
294	κ	Geminorum	07	41	59	+	24	30		23
295	β	Geminorum	07	42	49	+	38	07	♋	23½
1200	81	Geminorum	07	43	45	+	18	36		24
296	π	Geminorum	07	44	52	+	33	31		24½
1207	Ψ	Geminorum	07	50	59	+	26	52		25½
305	x	Geminorum	08	01	00	+	27	54		28
312	β	Cancri	08	14	18	+	9	19	♌	1
1217	x	Cancri	08	17	34	+	27	21		2
1220	29	Cancri	08	21	01	+	18	28		3
1222	29	Cancri	08	26	20	+	14	21		4
321	n	Cancri	08	30	20	+	20	35		5
1228	ν	Cancri	08	40	55	+	21	37	♌	7½
326	δ	Cancri	08	42	21	+	18	18		8
328	λ	Cancri	08	44	13	+	28	55		8½
337	α	Cancri	08	56	15	+	12	01		11
1232	64	Cancri	08	57	02	+	32	35		12
1238	κ	Cancri	09	05	32	+	10	50	♌	13
350	83	Cancri	09	16	42	+	17	53		16
1244	κ	Leonis Minoris	09	22	16	+	26	21		18
360	10	Lenois	09	31	43	+	36	35		20
365	o	Lenois	09	38	58	+	10	05		22
1251	15	Lenois	09	41	09	+	30	10	♌	23
367	Ξ	Leonis	09	43	32	+	23	58		23½
371	μ	Leonis	09	50	26	+	26	12		52
354	19	Leonis Minoris	09	55	11	+	41	15		26
378	π	Leonis	09	58	03	+	8	14		27

How is This Month (November 1986) For You ?

Utpala

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]*

MAJOR TRANSITS

The Sun transits Libra till 14th and then enters Scorpio. Mars transits Capricorn till 14th and then enters Aquarius. Mercury in Scorpio gets retrograde on 3rd, enters Libra on 12th and resumes direct motion in Libra on 23rd. Retrograde Jupiter in Aquarius resumes direct motion on 10th and continues his progress in Aquarius. Retrograde Venus in Libra resumes direct motion on 27th and continues his progress in Libra. Saturn continues his progress in Scorpio. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (Aries)

General.—The Sun in the adverse 7th and 8th is under check till 14th. Venus in the 7th and Saturn in the 8th are both inimical but the latter is under check. Mars in the unfavourable 10th till 14th transits thereafter the favourable 11th. Mercury in the favourable 8th till 12th transits thereafter the unfavourable 7th with check. Jupiter in the favourable 11th has yielded to vedha. The favourable influences will be more in evidence. You will be successful in your undertakings. You will gain authority during the second half. You should curb your tendency to undertake journeys without any specific purpose. Bharani is better than Aswini and Krittika.

Health and Domestic.—Piles and anaemia are likely to trouble you. Chronic sufferers will have to be careful. Your children's success in the examination will bring you much happiness. It will be very hard to secure peace and harmony in the domestic field.

Finance and Speculation.—The financial position will not be unsatisfactory. Income will be certainly more than expenditure. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—You will have increased activity in real property matters. The second half of the month is quite promising and acquisition of property during this period is not unlikely. Businesses and professions will find the month satisfactory.

Women.—Women in independent professions such as doctors, nurses, writers and artists, etc., are particularly favoured. You will enjoy increased popularity in social life. The employed girls will find this month generally satisfactory.

Students.—The month shows promise for progress in studies. You are likely to be offered commission in the country's defence forces during the second half. You will be successful in tests and interviews. Extra-curricular activities are better cut down as far as possible.

Fortunate Dates.—Personal and domestic—6 13 18. Money dealings and enterprises—10 17 20. Journeys—11 18 21. Real property matters and educational activities—13 20 26. Children and speculation—17 21 27. Services—18 26 29. Partnership—10 18 29. Insurance—6 17 26. Profession and business—6 18 29.

Inauspicious Dates.—Personal and domestic—1 12 19. Money dealings and enterprises—2 14 22. Journeys—3 15 23. Real property matters and educational activities—4 16 24. Children and speculation—5 19 25. Services—7 22 28. Partnership—8 23 30. Insurance—3 16 28. Profession and business—2 15 30.

Chandrashtama occurs from 07-20 a.m. on 3rd to 08-08 a.m. on 5th and again from 06-29 p.m. on 30th till the end.

2. VRISHABHA (Taurus)

General.—The Sun in the favourable 6th till 14th transits thereafter the adverse 7th. Mars in the 9th and the 10th, Jupiter in the 10th, Venus in the 6th and Saturn in the 7th are all inimical; of them Mars is under check from 14th till the end, Jupiter till 14th and Saturn throughout. Mercury in the unfavourable 7th till 12th with check transits thereafter the favourable 6th. The month will be thoroughly unsatisfactory from the Gochara point of view. It is, however, likely that the planetary influences in your natal chart offer sufficient counterchecks. The present situations are after all the effect of past freewill and *Dharma Sastras* state that the present unhappy situation could be remedied by extra effect through the same free-will. Krittika is better than Rohini and Mrigasira.

Health and Domestic.—Great care is necessary on your part in the field of health. Even the slightest symptom of illness should be attended to promptly. Chronic sufferers will have a very trying time. You should think twice before taking independent action in the domestic field if you are keen in saving peace and harmony.

Finance and Speculation.—The month will be thoroughly unsatisfactory for all financial affairs. While income will shrink the expenditure will increase considerably. Economy in every direction should be your watchword. pecula tion should be avoided completely.

Real Property, Services, Profession, etc.—The month is unfavourable for all matters pertaining to real estate. You are advised to postpone all decisions in respect of major property deals. Services are likely to find the month quite trying and penal transfers are likely. Businesses and professions may have to keep their fingers crossed.

Women.—Love affairs, romances and courtships are to be totally avoided, as these are likely to lead you to disappointments and frustrations. You should be most careful about your functional health. Employed girls should be extremely cautious in their dealings with superiors.

Students.—Unhappy home and financial drain will worry you. This will result in disinclination to pay attention to studies. In view of your proneness to physical injuries, you are advised to refrain completely from sports and athletics.

Fortunate Dates.—Personal and domestic—10 21 29. Money dealings and enterprises—10 20 27. Journeys—10 18 26. Real property matters and educational activities—10 17 21. Children and speculation—3 20 29. Services—3 17 27. Partnership—3 18 29. Insurance—3 13 26. Profession and business—3 18 26.

Inauspicious Dates.—Personal and domestic—6 15 28. Money dealings and enterprises—1 12 22. Journeys—5 15 25. Real property matters and educational activities—9 19 30. Children and speculation—8 16 28. Services—7 15 25. Partnership—4 14 24. Insurance—2 12 23. Profession and business—7 14 23.

Chandrashtama occurs from 08-08 a.m. on 5th to 09-18 a.m. on 7th.

3. MITHUNA (Gemini)

General.—The Sun in the adverse 5th till 14th with check till 12th transits thereafter the favourable 6th. Mars transits the adverse 8th and 9th. Mercury in the favourable 6th till 12th with vedha transits thereafter the unfavourable 5th. Jupiter, Venus and Saturn in the favourable 9th, 5th and 6th respectively have all yielded to vedha. In a month of mixed results the good side will be more in evidence. The efforts of your enemies to get the better of you will be thwarted. You will acquire self-confidence as the month rolls by. You will acquire influence. You should check your tendency to resort to mean actions. Jupiter is a good ally for you. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—Eye-troubles may worry you during this month. Surgical removal of cataract in the left eye is indicated. Chronic patients will have temporary relief. Children's success in the examinations will be a source of happiness for you. The domestic life will be more or less peaceful.

Finance and Speculation.—Financial affairs will be, on the whole, satisfactory. You are likely to start new financial ventures which will yield good results in time to come. You should not stand surety. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc.—The second half is likely to be more promising for real property transactions. Labour problems are likely to be resolved during the first half satisfactorily. Services will find the month satisfactory. Businesses and professions are likely to find this month fruitful.

Women.—This is a satisfactory month. Film artistes are particularly favoured. Wedding bells ring for many during the second half. Employed girls are likely to be transferred to places of their choice.

Students.—You will make progress in studies. Medical students are particularly favoured. You will be successful in tests and interviews. You will shine well in the field of sports, games and athletics. Those interested in fine arts will find the month rewarding.

Fortunate Dates.—Personal and domestic—3 11 18. Money dealings and enterprises—6 13 20. Journeys—10 17 21. Real property matters and educational activities—11 18 26. Children and speculation—13 20 27. Services—13 21 29. Partnership—3 13 21. Insurance—13 18 29. Profession and business—10 18 27.

Inauspicious Dates.—Personal and domestic—1 12 22. Money dealings and enterprises—2 14 23. Journeys—4 15 24. Real property matters and educational activities—5 16 25. Children and speculation—7 19 28. Services—8 22 30. Partnership—9 22 30. Insurance—5 19 30. Profession and business—2 15 28.

Chandrashtama occurs from 09-18 a.m. on 7th to 00-58 p.m. on 9th.

4. KATAKA (Cancer)

General.—The Sun in the 4th and the 5th, Mars in the 7th and the 8th, Jupiter in the 8th and Saturn in the 5th are all unfavourable; Jupiter and Saturn are, however, under check. Venus in the 4th is favourable. Mercury in the unfavourable 5th till 12th transits thereafter the favourable 4th with vedha. The planetary transits do not indicate a favourable month. There is likely to be a setback in your undertakings. As you are prone to accidents and physical injuries you should be careful in your movements. Misunderstandings with business partners are likely. Pushyami is better than Punarvasu and Aslesha.

Health and Domestic.—You should be careful about your health during the month. Chronic sufferers will find the month quite trying. Children's health is likely to cause mild concern. Domestic bliss and harmony will, however, be vouchsafed to you.

Finance and Speculation.—This is not at all a good month for financial affairs. There will be a cut in your regular income and expenditure will increase considerably. Losses may occur in some enterprises through deceitful friends. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—The damage to agricultural crops by pests is likely. You may also experience difficulties in dealing with the tenants. Services are likely to have penal transfers. Professions and businesses are not likely to find the month satisfactory.

Women.—The emphasis is on expenditure which, if not controlled, is likely to land you in a financial mess at the end of the month. As functional health is likely to be affected, you should be particularly careful. Employed girls should steer clear of politics in office.

Students.—You are likely to drift away from studies. Relations with friends and teachers may tend to become unpleasant. You should watch your words and manners carefully.

Fortunate Dates.—Personal and domestic—3 10 17. Money dealings and enterprises—3 13 18. Journeys—3 17 20. Real property matters and educational activities—3 18 21. Children and speculation—3 18 26. Services—6 18 29. Partnership—6 20 27. Insurance—10 18 27. Profession and business—10 21 29.

Inauspicious Dates.—Personal and domestic—11 19 30. Money dealings and enterprises—4 12 22. Journeys—7 15 28. Real property matters and educational activities—1 16 25. Children and speculation—9 19 28. Services—10 19 30. Partnership—14 23 28. Insurance—1 19 28. Profession and business—4 15 28.

Chandrashtama occurs from 00-58 p.m. on 9th to 08-39 p.m. on 11th.

5. SIMHA (Leo)

General.—The Sun in the favourable 3rd till 14th transits thereafter the unfavourable 4th with check. Mars in the favourable 6th till 14th transits afterwards the adverse 7th. Mercury is in the favourable 4th till 12th. Jupiter transits the favourable 7th with vedha. Venus in the 3rd is fully favourable. Saturn in the adverse 4th is under check. The favourable influences have an upper hand during this month. Your fame and reputation will rule high. Your enemies will be defeated. The evil will be in the form of your tendency to undertake long journeys without any specific plan or purpose. Poorvaphalguni is better than Makha and Uttaraphalguni.

Health and Domestic.—Minor ailments are likely to upset you a little during the second half. Chronic sufferers could expect some temporary relief during the first half. Children's performance in schools and colleges will make you happy. You will be blessed with domestic bliss of a high order.

Finance and Speculation.—Financial affairs will be satisfactory. You are likely to start new finanacial ventures which will be successful in due course. Speculation will yield moderate profits throughout.

Real Property, Services, Profession, etc.—All real property transactions will be satisfactory and profitable. Acquisition of new property is likely. Yield and rentals will be above average. Services will find the month quite satisfactory. Businesses and professions will find the month quite fruitful.

Women.—Film artistes are likely to be offered lucrative contracts which can take them to the top in the celluloid world. Love affairs and romances will blossom into happy wedding. Employed girls are likeiy to be promoted out of turn.

Students.—Fellowship with travel grant is likely to be offered to you. Medical students are particularly favoured. You will be successful in the competitive examinations held by the Central Government.

Fortunate Dates.—Personal and domestic—3 17 20. Money dealings and enterprises—3 10 18. Journeys—3 18 21. Real property matters and educational activities—3 18 26. Children and speculation—3 18 27. Services—3 17 29. Partnership—6 18 27. Insurance—6 20 29. Profession and business—10 20 29.

Inauspicious Dates.—Personal and domestic—1 11 19. Money dealings and enterprises—2 13 22. Journeys—4 12 23. Real property matters and educational activities—4 14 24. Children and speculation—5 15 25. Services—5 15 28. Partnership—7 16 30. Insurance—7 16 28. Profession and business—8 19 30.

Chandrashtama occurs from 08-39 p.m. on 11th to 03-46 a.m. on 14th.

6. KANYA (Virgo)

General.—The Sun in the adverse 2nd till 14th with check transits thereafter the favourable 3rd. Mars in the unfavourable 5th till 14th transits afterwards the favourable 6th. Mercury is in the adverse 3rd till 12th. Jupiter in the 6th is unfavourable. Venus in the 2nd and Saturn in the 3rd are both favourable but the former yields to vedha. Rewards and increase in authority are indicated. The month has more favourable influences. You should, however, guard against a tendency to fall from ideals. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic.—Barring minor complaints, you will be generally free from health complaints. The chronic patients having stomach troubles should be careful. Children's health may cause some mild concern. Domestic life will be, as a whole, peaceful.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka, the financial affairs will be, more or less, satisfactory. You are likely to get income from unexpected sources. Speculation will yield excellent dividends throughout.

Real Property, Services, Profession, etc.—Real property transactions will be, on the whole satisfactory. Yield and rentals will be at satisfactory levels. Services may not find the month quite satisfactory. The month will be satisfactory to businesses and professions.

Women.—The fair sex will find the month enjoyable. Outside activities will bring in happiness and success. Employed girls will overcome their rivals to achieve promotion and transfer to desired places.

Students.—Those having an eye on the commissions in the country's defence forces are likely to realise their ambitions. You will shine extremely well in sports, games and athletics and the chances of your inclusion in the state or national level teams are quite bright.

Fortunate Dates.—Personal and domestic—3 11 18. Money dealings and enterprises—3 13 20. Journeys—3 17 21. Real property matters and educational activities—6 13 20. Children and speculation—6 17 26. Services—6 18 27. Partnership—10 20 29. Insurance—10 17 27. Profession and business—10 18 26.

Inauspicious Dates.—Personal and domestic—4 14 30. Money dealings and enter prises—9 16 28. Journeys—1 12 23. Real property matters and educational activities—5 16 25. Children and speculation—2 14 28. Services—8 15 28. Partnership—1 16 30. Insurance—5 14 28. Profession and business—7 19 30.

Chandrashtama occurs from 03-46 a.m. on 14th to 08-07 p.m. on 16th.

7. THULA (Libra)

General.—The Sun transits the unfavourable 1st and 2nd. Mars in the 4th and the 5th and Saturn in the 2nd are both adverse but the latter is under check till 12th. Venus in the 1st and Jupiter in the 5th are both favourable but the latter yields to vedha. Mercury is in the favourable 2nd till 12th with vedha. In a month of mixed results the good effects will have an edge over the bad ones. You are likely to receive benefits through friends. General happiness is indicated. Swati is better than Chitta and Visakha.

Health and Domestic.—Although you may have minor health problems such complaints will yield quickly to ordinary medical treatment. Chronic sufferers are advised to adopt prophylactic measures. You will be blessed with domestic bliss and harmony.

Finance and Speculation.—Financial affairs will be generally satisfactory. Routine transactions will prove fruitful. You are advised not to stand surety. You should refrain from speculation completely during this month.

Real Property, Services, Profession, etc.—All decisions on major property deals should be postponed to more favourable periods. While yield and rentals will be satisfactory you are likely to experience difficulties in the realisation of your dues. Services, businesses and professions will find the month satisfactory.

Women.—The month will be quite satisfactory. Romances, love affairs and courtships will blossom into wedding. Film artistes are likely to be offered very good contracts so that climbers will find the month quite helpful. Employed girls will find the month entirely satisfactory.

Students.—You will make good progress in your studies. Medical students are particularly favoured. You are advised to go slow in sports, games and athletics. You are likely to go on enjoyable and memorable picnic during the first half.

Fortunate Dates.—Personal and domestic—3 10 13. Money dealings and enterprises—6 10 20. Journeys—10 13 21. Real property matters and educational activities—11 20 26. Children and speculation—11 21 27. Services—11 21 29. Partnership—6 13 26. Insurance—3 10 21. Profession and business—10 20 29.

Inauspicious Dates.—Personal and domestic—1 17 30. Money dealings and enterprises—2 18 28. Journeys—4 14 25. Real property matters and educational activities—5 15 24. Children and speculation—7 14 24. Services—8 14 22. Partnership—5 13 30. Insurance—9 19 30. Profession and business—5 19 30.

Chandrashtama occurs from 08-07 p.m. on 16th to 00-35 p.m. on 19th.

8. VRISCHIKA (Scorpio)

General.—The Sun in the adverse 12th and 1st is under check till 14th. Jupiter in the 4th and Saturn in Janma are both adverse but the former is under check throughout and the latter till 12th. Venus in the 12th is favourable. Mars in the favourable 3rd till 14th with vedha transits thereafter the unfavourable 4th with check. Mercury is in the unfavourable 1st till 12th. The bad influences are more in evidence. Exhorbitant expenditure, delay in entrprises and restlessness are all likely. The efforts of your enemies to malign you will not be successful. You are likely to acquire more influence and authority. Jyeshta is better than Visakha and Anuradha.

Health and Domestic.—Health and vitality are likely to be affected adversely. Children's health will cause some concern. The chronic sufferers are likely to find the month troublesome. Domestic peace and harmony will, however, be vouchsafed to you throughout.

Finance and Speculation.—This is not a satisfactory month for finance. Expenditure is likely to get out of control and income will shrink, losses are likely through association with deceitful friends. Speculation should be completely avoided.

Real Property, Services, Profession, etc.—Real property transactions may not be unsatisfactory. The first half may give some good results. You should be careful during the second half. Services are likely to find the month somewhat difficult. Businesses and professions are not likely to find the month quite satisfactory.

Women.—You will have considerable difficulty to balance the domestic budget. Unless you curb your tendency towards extravagance you are likely to find yourself in a financial mess at the close of the month. Employed girls should be very careful in dealing with their superiors.

Students.—Unless you make determined efforts and concentrate on studies, listlessness will prevail. Those who had applied for commissions in the country's defence forces are likely to receive some happy news from the Services Selection Board.

Fortunate Dates.—Personal and domestic—17 26 29. Money dealings and enterprises—13 21 27. Journeys—11 17 26. Real property matters and educational activities—10 17 21. Children and speculation—6 13 26. Services—6 17 29. Partnership—6 13 29. Insurance—3 11 18. Profession and business—3 11 26.

Inauspicious Dates.—Personal and domestic—1 9 20. Money dealings and enterprises—2 12 21. Journeys—4 14 22. Real property matters and educational activities—5 15 23. Children and speculation—7 16 24. Services—8 19 25. Partnership—9 22 28. Insurance—9 22 28. Profession and business—8 22 30.

Chandrashtama occurs from 00-35 p.m. on 19th to 03-15 p.m. on 21st.

9. DHANUS (Sagittarius)

General.—The Sun in the favourable 11th till 14th transits thereafter the unfavourable 12th with check. Jupiter in the 3rd and Saturn in the 12th are both adverse but the former is under check till 14th and the latter, throughout. Mercury also transits the unfavourable 12th till

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12th. Of the remaining two planets, Venus and Mars, the former has yielded to vedha when moving through the favourable 11th and the latter transits the unfavourable 2nd till 14th and thereafter moves through the favourable 3rd with vedha. The evil influences will have the upper hand. You are likely to have worries throughout. You should be particularly careful not to entangle yourself in any criminal proceedings. In spite of numerous obstacles you will not lose your reputation for character and integrity. Uttarashadha is better than Moola and Poorvashadha.

Health and Domestic.—You should take particular care of your health. Chronic sufferers should be very careful and they are advised to adopt prophylactic measures to avoid exacerbation of their ailments. You will do well to avoid any misunderstanding with your spouse.

Finance and Speculation.—You should think first before embarking on any new financial venture. Expenditure may increase and losses are likely in certain transactions. Speculation is likely to yield small profits during the second half.

Real Property, Services, Profession, etc.—This is not a good month for property matters. All decisions on major property deals should be postponed to more favourable periods. Services are likely to find the month quite trying. Professions, industries and businesses may have to face numerous obstacles.

Women.—You should go slow on love affairs romances and courtships. You should cut down on social life and club activities. Employed girls are likely to be given memos by their superiors to explain their conduct in certain matters.

Students.—The month cannot be considered as satisfactory. You should exercise your will-power and concentrate on studies. In view of your proneness to accidents you should refrain from games. You should watch your speech and manners most carefully.

Fortunate Dates.—Personal and domestic—3 10 17. Money dealings and enterprises—6 11 18. Journeys—10 13 20. Real property matters and educational activities—11 17 26. Children and speculation—10 17 26. Services—10 17 27. Partnership—10 17 29. Insurance—6 3 21. Profession and business—3 11 26.

Inauspicious Dates.—Personal and domestic—1 12 21. Money dealings and enterprises—2 14 22. Journeys—4 15 23. Real property matters and educational activities—5 16 24. Children and speculation—7 19 25. Services—8 22 28. Partnership—9 23 30. Insurance—5 19 30. Profession and business—2 15 25.

Chandrashtama occurs from 03-15 p.m. on 21st to 03-03 a.m. on 24th.

10. MAKARA (Capricorn)

General.—The Sun transits the favourable 10th and 11th. Mars in the 1st and the 2nd and Venus in the 10th are both adverse but the former is under check after 14th. Jupiter in the 2nd and Saturn in the 11th are fully favourable. Mercury is in the favourable 11th till 12th. The favourable influences are in predominance. You could look forward to having a profitable and satisfactory month. You are likely to acquire authority through association with competent and influential persons. Your enemies will be rendered powerless. Your craving for pleasures will be under check. Dhanishta is better then Uttarashadha and Sravana.

Health and Domestic.—You will be in enjoyment of good health. Chronic sufferers will have considerable relief. One of your sons is likely to land a good job in an established business or industry. You will have to use all your skills and avoid unhappy situations in the domestic sphere.

Finance and Speculation.—Financial affairs will be quite satisfactory. Your income will increase considerably. You will settle your past financial commitments on very favourable terms. You are advised to refrain from speculation.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka for property you will have a smooth and satisfactory month in the real estate field. Yield and rentals will be at satisfactory levels. Services are likely to be promoted out of turn. Businessess and professions will find the month quite profitable.

Women.—Love affairs, romances and courtships are contra-indications during this month. You will be very popular in social life. You will acquire long awaited luxury articles. Employed girls should steer clear of politics in office.

Students.—This is a very good month for students. You will make good progress in studies. You will be successful in tests and interviews. You will perform well in sports and athletics and the chances of your inclusion in state or national level teams are quite possible.

Fortunate Dates.—Personal and domestic—13 21 29. Money dealings and enterprises—1 20 27. Journeys—10 18 21. Real property matters and educational activities—6 17 20. Children and speculation—3 13 18. Services—6 13 20. Partnership—3 17 27. Insurance—3 20 29. Profession and business—3 21 29.

Inauspicious Dates.—Personal and domestic—9 16 30. Money dealings and enterprises—8 15 28. Journeys—7 14 26. Real property matters and educational activities—5 12 25. Children and speculation—4 14 24. Services—8 12 23. Partnership—7 15 30. Insurance—8 15 30. Profession and business—8 19 28.

Chandrashtama occurs from 03-03 a.m. on 24th to 11-58 a.m. on 26th.

11. KUMBHA (Aquarius)

General.—The Sun in the unfavourable 9th till 14th with check till 12th transits thereafter the favourable 10th. Mars in the 12th and the 1st, Jupiter in Janma and Saturn in the 10th are all adverse; of them, Mars is under check from 14th and Saturn till 12th. Venus in the 9th is favourable. Mercury in the favourable 10th yields to vedha till 14th. In a month of mixed results the unfavourable influences will have an upper hand. You should resist a temptation to resort to short cut methods for achieving success. This is only a passing phase when you should consolidate your position to achieve full benefits during better Gochara periods. Satabhisha fares better than Dhanishta and Poorvabhadra.

Health and Domestic.—Persistent headache should be promptly attended to. Chronic sufferers will find the month troublesome. Children's health is likely to cause mild concern during the first half. You will be blessed with domestic peace and harmony.

Finance and Speculation.—Financial position is not likely to be satisfactory. While expenditure will rise sharply the income will tend to go down. You should not stand surety for anybody. Speculative deals are likely to yield moderate profits throughout.

Real Property, Services, Profession, etc.—The period may not be too bad for real estate matters. You should, however, postpone all decisions regarding major property deals to favourable periods. Labour problems will be revolved to the satisfaction of all concerned. Services will find the month trying. Professions and businesses will not find the period satisfactory.

Women.—Love affairs should be avoided as planetary transits indicate disappointment to you. Social contacts are not likely to be of much use to you. Employed girls are not ilkely to find the month congenial.

Students.—You could make good progress in studies. Those not interested in fine arts will find the month quite rewarding. You are advised to curtail your extra-curricular activities as much as possible.

Fortunate Dates.—Personal and domestic—3 10 17. Money dealings and enterprises—3 11 18. Journeys—6 13 20. Real property matters and educational activities—10 17 21. Children and speculation—10 17 29. Services—6 18 29. Partnership—3 20 29. Insurance—3 18 29. Profession and business—10 20 29.

Inauspicious Dates.—Personal and domestic—8 15 26. Money dealings and enterprises—7 16 27. Journeys—1 12 23. Real property matters and educational activities—2 14 24.

Children and speculation—4 15 25. Services—5 16 28. Partnership—7 19 30. Insurance—2 15 30. Profession and business—1 14 25.

Chandrashtama occurs from the beginning to 06-17 a.m. on 1st and again from 11-58 a.m. o1 26th to 05-02 p.m. on 28th.

12. MEENA (Pisces)

General.—The Sun transits the adverse 8th and 9th with check till 14th. Jupiter in the 12th and Saturn in the 9th are both inimical but they are under check. Venus in the 8th is favourable. Mars in the favourable 11th till 14th transits thereafter the unfavourable 12th. Mercury is in the unfavourable 9th till 12th. The month leans on the side of evil. Aimless journeys should be avoided. You should curb your tendency to listen to tale-bearers. You are likely to meet some of your old friends who will assist you in your endeavours to start a new business. Uttarabhadra fares better than Poorvabhadra and Revati.

Health and Domestic.—Troubles in respect of health are likely. Bilious and windy complaints may be anticipated. Chronic sufferers should take extra care to avoid further troubles. The health of family members may be affected adversely. You will have domestic peace and harmony.

Finance and Speculation.—The period is wholly unfavourable for financial matters. Expenditure will exceed income by a considerable margin. A good deal of money is likely to be lost in transactions. Speculative deals are better avoided during the month.

Real Property, Services, Profession, etc.—Real property transactions will be more or less satisfactory. Labour problems are likely to be resolved to satisfaction. Services may not find the month satisfactory. For businesses and professions losses will be greater than gains.

Women.—Notwithstanding the support of Venus love affairs and romances are likely to lead to frustration. You will do well to go slow on them. Your work in the social field will be recognised. Employed girls are likely to find the month trying.

Students.—The month shows promise for progress in studies. You will perform well in the tests conducted by the Services Selection Board and come out with flying colours in the final interview also. Those endowed with histrionic talents will find the month fruitful

Fortunate Dates.—Personal and domestic—6 11 17. Money dealings and enterprises—6 13 18. Journeys—6 17 20. Real property matters and educational activities—6 18 21. Children and speculation—10 17 26. Services—10 17 27. Partnership—11 18 27. Insurance—1 17 26. Profession and business—10 17 21.

Inauspicious Dates.—Personal and domestic—3 15 29. Money dealings and enterprises—7 14 24. Journeys—9 19 30. Real property matters and educational activities—8 16 28. Children and speculation—1 12 22. Services—2 14 23. Partnership—2 12 24. Insurance—5 12 25. Profession and business—5 12 28.

Chandrashtama occurs from 06-17 a.m. on 1st to 07-20 a.m. on 3rd and again from 05-02 p.m. on 28th to 06-29 p.m. on 30th.

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Daily Guide for November 1986

Mihira

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed., *A.M.*]

1. *Sat.*—Chaturdasi (14th tithi) upto 14h. 12m., then Amavasya (30th tithi)—New Moon. Chitta and Marana Yoga till 17h. 59m. then Swati and Amruta Yoga. Only routine work.

2. *Sun.*—Amavasya (30th tithi)—New Moon till 11h. 32m., then Prathama (1st tithi). Swati and Siddha Yoga upto 15h. 58m., then Visakha and Marana Yoga. After 15h. 58m. good for borrowing.

3. *Mon.*—Prathama (1st tithi) upto 8h. 31m., then Dwiteeya (2nd tithi) till 29h. 19m., afterwards Triteeya (3rd tithi). Visakha and Marana Yoga upto 13h. 38m., then Anuradha and Siddha Yoga. After 13h. 38m. good for buying cows and dogs, for purchasing and storing paddy, corn, wheat, etc., for testing instruments, for fixing pumpsets.

4. *Tues.*—Triteeya (3rd tithi) till 26h. 04m., then Chaturthi (4th tithi). Anuradha and Siddha Yoga upto 11h. 10m., then Jyeshta and Marana Yoga. Upto 11h. 10m. good for patients to take first bath after recovery from recent illness, for gardening, for testing instruments, for fixing pumpsets.

5. *Wed.*—Chaturthi (4th tithi) upto 22h. 56m., then Panchami (5th tithi). Jyeshta and Siddha Yoga till 8h. 41m., then Moola and Marana Yoga. Upto 7h. 30m. good for surgical operations.

6. *Thurs.*—Panchami (5th tithi) till 20h. 04m., then Shashti (6th tithi). Moola upto 6h. 23m., then Poorvashadha till 28h. 22m., afterwards Uttarashadha. Siddha Yoga whole day. Good for buying oxen and sheep, for patients to take first bath after recovery from illness, for borrowing, for writing accounts, for digging or deepening wells.

7. *Fri.*—Shashti (6th tithi) upto 17h. 23m., then Saptami (7th tithi). Uttarashadha and Siddha Yoga till 26h. 45m., then Sravana and Marana Yoga. Good for wearing new garments, for driving new vehicles, for gardening, for appointing staff, for erecting sheds, for digging or deepening wells, for dealing with members of the other sex.

8. *Sat.*—Saptami (7th tithi) till 15h. 30m. then Ashtami (8th tithi). Sravana upto 25h. 37m., then Dhanishta. Siddha Yoga whole day. Till 15h. 30m. good for testing instruments, for erecting sheds, for deepening wells, for driving new vehicles, for buying foodstuffs.

9. *Sun.*—Ashtami (8th tithi) upto 13h. 59m., then Navami (9th tithi). Dhanishta and Marana Yoga till 25h. 02m., then Satabhisha and Siddha Yoga. Routine work only.

10. *Mon.*—Navami (9th tithi) till 13h. 01m., then Dasami (10th tithi). Satabhisha and Siddha Yoga upto 24h. 59m., then Poorvabhadrapada and Marana Yoga. After 13h. 01m. good for buying cows and dogs, for travel, for taking medicine, for buying foodstuffs, for erecting sheds, for writing accounts.

11. *Tues.*—Dasami (10th tithi) upto 12h. 37m., then Ekadasi (11th tithi). Poorvabhadrapada and Marana Yoga till 25h. 28m., then Uttarabhadrapada and Amruta Yoga. Routine work only.

12. *Wed.*—Ekadasi (11th tithi) till 12h. 45m., then Dwadasi (12th tithi). Uttarabhadrapada and Siddha Yoga upto 26h. 27m., then Revati and Marana Yoga. Good for driving new vehicles, for gardening, for buying and storing foodstuffs, for travel, for taking medicines, for wearing new garments, for appointing staff, for erecting sheds, for digging or deepening wells.

13. *Thurs.*—Dwadasi (12th tithi) upto 13h. 22m., then Trayodasi (13th tithi). Revati and Siddha Yoga till 27h. 53m.. then Aswini and Amruta Yoga. Good for buying cows and dogs, for wearing new garments and ornaments, for driving new vehicles, for gardening, for taking medicines, for testing instruments, for appointing staff, for erecting sheds, for fixing pumpsets, for digging or deepening wells.

14. *Fri.*—Trayodasi (13th tithi) till 14h. 26m., then Chaturdasi (14th tithi). Aswini and Amruta Yoga upto 29h. 43m., then Bharani and Siddha Yoga. Till 14h. 26m. good for wearing new garments and ornaments, for travel, for taking medicines, for appointing staff, for erecting sheds, for fixing pumpsets, for digging or deepening wells.

15. *Sat.*—Chaturdasi (14th tithi) upto 15h. 53m., then Poornima 15th tithi—Full Moon). Bharani and Siddha Yoga whole day. After 15h. 53m. good for storing foodstuffs, for testing instruments, for deepening wells.

16. *Sun.*—Poornima (15th tithi—Full Moon) till 17h. 42m., then Prathama (1st tithi). Bharani and Prabalarishta Yoga upto 7h. 54m., then Krittika and Siddha Yoga. After 7h. 54m. and before 17h. 42m. good for testing instruments, for writing accounts, for deepening wells.

17. *Mon.*—Prathama (1st tithi) upto 19h. 48m., then Dwiteeya (2nd tithi). Krittika and Marana Yoga till 10h. 23m., then Rohini and Amruta Yoga. After 19h. 48m. good for taking medicines, for wearing new garments, for appointing staff, for erecting sheds, for digging or deepening wells.

18. *Tues.*—Dwiteeya (2nd tithi) upto 22h. 09m., then Triteeya (3rd tithi). Rohini and Amruta Yoga till 13h. 07m., then Mrigasira and Siddha Yoga. Good for testing instruments, for erecting sheds, for fixing pumpsets, for deepening wells, for taking medicines.

19. *Wed.*—Triteeya (3rd tithi) till 24th. 39m., then Chaturthi (4th tithi). Mrigasira upto 16h. 01m., then Aridra. Siddha Yoga whole day. Till 16h. 01m. good for buying cows and dogs, for wearing new garments and ornaments, for patients to take first bath after recovery from illness, for travel, for taking medicines, for testing instruments, for fixing pumpsets, for digging or deepening wells.

20. *Thurs.*—Chaturthi (4th tithi) upto 27h. 13m., then Panchami (5th tithi). Aridra and Marana Yoga till 19h. 01m., then Punarvasu and Amruta Yoga. Only routine work.

21. *Fri.*—Panchami (5th tithi) till 29h. 41m., then Shashti (6th tithi). Punarvasu and Siddha Yoga upto 21h. 59m., then Pushya and Marana Yoga. Good for buying cows and dogs, for travel, for appointing staff, for fixing pumpsets, for dealing with members of he opposite sex.

22. *Sat.*—Shashti (6th tithi) whole day. Pushya and Siddha Yoga till 24h. 45m., then Aslesha and Marana Yoga. Good for wearing new garments and ornaments, for testing instruments, for gardening, for erecting sheds, for taking medicines.

23. *Sun.*—Shashtl (6th tithi) till 7h. 54m., then Saptami (7th tithi). Aslesha and Siddha Yoga upto 27h. 08m., then Makha and Marana Yoga. Good for borrowing, for testing instruments, for writing accounts, for digging or deepening wells.

24. *Mon.*—Saptami (7th tithi) upto 9h. 40m., then Ashtami (8th tithi). Makha and Marana Yoga till 28h. 58m., then Poorvaphalguni and Siddha Yoga. Routine work only.

25. *Tues.*—Ashtami (8th tithi) till 10h. 50m., then Navami (9th tithi). Poorvaphalguni and Siddha Yoga whole day. After 10h. 50m. good for testing instruments, for deepening wells.

26. *Wed.*—Navami (9th tithi) upto 11h. 15m., then Dasami (10th tithi). Poorvaphalguni till 6h. 08m., then Uttaraphalguni. Amruta Yoga whole day, After 11h. 15m. good for buying cows or dogs, for driving new vehicles, for gardening, for taking medicines, for wearing new garments, for erecting sheds, for deepening wells.

27. *Thurs.*—Dasami (10th tithi) till 10h. 52m., then Ekadasi (11th tithi). Uttaraphalguni upto 6h. 30m., then Hasta till 30h. 04m., afterwards Chitta. Marana Yoga till 6h. 30m., then Siddha Yoga. After 7h. 30m. good for buying cows or dogs, for driving new vehicles; for wearing new garments or ornaments, for patients to take first bath after recovery from illness, for taking medicines, for gardening, for fixing pumpsets, for digging or deepening wells, for testing instruments.

28. *Fri.*—Ekadasi (11th tithi) upto 9h. 38m., then Dwadasi (12th tithi). Chitta till 28h. 52m., then Swati. Siddha Yoga whole day. Good for wearing new ornaments or garments, for borrowing, for taking medicines, for appointing staff, for digging or deepening wells, for dealing with members of the opposite sex.

29. *Sat.*—Dwadasi (12th tithi) till 7h. 39m., then Trayodasi (13th tithi), afterwards Chaturdasi (14th tithi). Swati and Amruta Yoga upto 26h. 59m., then Visakha and Siddha Yoga. Good for taking medicines, for fixing pumpsets, for driving new vehicles.

30. *Sun.*—Chaturdasi (14th tithi) upto 25h. 47m., then Amavasya (30th tithi—New Moon). Visakha till 24h. 33m., then Anuradha. Marana Yoga whole day. Routine work only.

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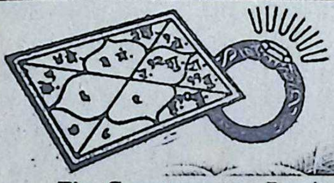

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21/12/87

The Astrological Magazine

फलानि ग्रहचारेण सूचयन्ति मनीषिणः।
को वक्ता तारतम्यस्य तमेकम् वेधसम् विना॥

Those who know astrology can only indicate in a way what will take place in future. Who else, except the Creator Brahma, can say with certainty what will definitely happen?

Vol. 75 **DECEMBER 1986** **No. 12**

MY EARLY EXPERIENCES IN ASTROLOGY—XXIII*

THE railway journey from Varanasi to Calcutta on the night of 6th March 1938 was uncomfortable, what with all sorts of people crowded together in the third class compartment. At the Wheeler's railway book stall at Varanasi, I had picked up a copy of Dr. Alexander Cannon's THE INVISIBLE INFLUENCE, a remarkable book, dealing with such subjects as "Mind over Matter", "Psychology and the Occult", "Some Psychic Phenomena", etc. Those were the days when many an educated Indian had surrendered his ability to appreciate the uniqueness of his own culture to Western thinking. Thirty-nine years after the so-called political independence things do not appear to have changed. On the other hand they have deteriorated. Effects of dreams, psychic phenomena, astrology, etc., discovered by our ancient seers and sages and borne out in actual practice are being labelled as 'superstitious' in the name of scientific temper and rationalism, just because of the intellectual slavery we are still suffering from.

Dr. Cannon, an M.D., Ph.D., etc., asserts in the pages of this book that "Black Magic does exist and the Biblical doctrine of Demonistic theory of Insanity would appear to be more scientific than our 'lip-service' psychology of today". Giving a number of instances of black magic, control over the mind, etc., Dr. Cannon says: "The western methods of hypnotism and telepathy, good as they are, in no way equal to those of the Aryan Hindu Masters who hold all the secrets ever discovered by man with regard to the control of the mind of another" and that **"India and Tibet can teach us more about psychology and the workings of the mind than any Freud, Jung, Adler or the exponent of any other new thought movement."**

A reading of the work during the journey again revived my interest in *mantra sastra* and recalled to my memory my early experiences with Ibrahim. I arrived at Calcutta on the 7th morning and the first thing I did after leaving my luggage at a South Indian hotel in Chittaranjan Avenue was to visit Mr. Fakir Chandra Dutt* with whom I had been in correspondence for some years. Engaging a rickshaw I waded through several lanes to locate Mr. Dutt's house at 69, Amherst Row. He was already aged and ailing. After a preliminary discussion about the merits of the *Sayana* and *Nirayana* systems — he was of course a follower of the *Sayana*—I expressed my desire to meet a genuine *mantric* as Calcutta was said to be famous for *mantrics*.

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* Part XXII has appeared in the October 1986 issue of *The Astrological Magazine*.

* An article by this scholar appears elsewhere in this issue.

Mr. Dutt sent a guide who took me to the Kali temple. My first reaction was one of abhorence at the sight of innocent animals being sacrificed. After a reluctant *darsan* of Goddess Kali, I was taken to a nearby house and introduced to a *mantric* who was bedecked with all the paraphernalia generally associated in popular minds with such persons. To demonstrate his powers, he took two broomsticks each about 6 inches long, made them stand before the image of the deity and as he went on uttering some *mantras*, the broomsticks began to dance. It looked as if they obeyed his commands. To "prove" his claim that he could read or communicate ideas through the media of thought, he wanted me to jot down whatever I desired on a piece of paper. I wrote down in Kannada script, half a dozen names of my ancestors. The *mantric* asked me to think what I wrote which I did. He revealed my thoughts. For a moment I was simply flabbergasted. I asked him: "What are the processes involved in reading others' thoughts ? How can we send messages through thought-waves ?" His explanation was that by practising certain *kshudra mantras* and bringing the deity concerned under one's control one could easily read others' thoughts. I pressed him further to say whether his expertise in *mantra sastra* enabled him to predict the past, present and future. Almost apologetically he replied: "Yes, we can." I was mentally getting ready to counter his onslaughts by silently reciting Gayatri *mantra*. He said: "Your past is unhappy. You have no mother. You are embarking on a work which promises no success." It was my turn to speak. "Your reading is not correct. I know you will not be able to probe the past or look into the future. I had made my mind impervious to your thought-vibrations." He took the cue and dismissed me.

I narrated my experience to Mr. Dutt. He said there were several such fakes in Calcutta while real *mantrics* kept aloof from public gaze.

Mr. Dutt had specialised in Western astrological teachings. I had carefully read his *Predictive Astrology*. The last book *Astro-Palmistry* presented to me by Mr. Dutt "as a token of my sincere love and kindest regards" was on 7th January 1953. He revealed that though he practised Western Astrology based on the *Sayana* zodiac he relied "much on the old Hindu method of House Division, also advocated by Ptolemy". I differed from him in several matters including methods employed in *timing events*. He would emphasise on primary and secondary directions on which I have always had my own reservations. In fact, I could convince even Carter that the only reliable methods of timing events were the Dasa systems propounded in Hindu astrology. According to Dutt, the period by directing the cusp of the 8th house for instance to the place of the Sun in the 9th would show a breakdown of health. He would also employ the solar revolutions, motions, etc. In fact Mr. Dutt worked out secondary directions for my 27th year (to commence on 8th August 1938) and predicted a windfall for me. Of course it did not happen. Mr. Dutt also said that important events of life very often could be ascertained by considering the zodiac from the ascendant indicative of 100 years. Thus 1 year measures 3° 36′, and 1 month measures 18′. The chart is divided into 4 parts or quadrants — ascendant to mid-heaven (25 years), mid-heaven to descendant (26 to 50), descendant to the 4th house (50 to 75) and 4th house to the ascendant (75 to 100). For example say Mars is at a distance of 12° from the meridian. At the age of 28 years roughly (25 + 3) the native sustains an accident. With due deference to Dutt, I must say that the system has certain flaws and is not fool-proof. Why should 100 years be allotted to the entire zodiac instead of 120 years considered in *Vimshottari*? Of course factors like the *yogas*, afflictions, etc., cannot be ignored.

In 1941, I wrote to Dutt pointing out my apprehensions about the system suggested by him. Dutt was modest enough to agree. I fully endorsed his view that "astral factors only show the tendencies" and the exact effects "will depend on the heredity, environment and character of the native".

Dutt was of course the first in India in recent years to write a book on *Prenatal Astrology* though germs of the theory are to be found in classical works like *Brihat Parasara Hora, Brihat Jataka,* etc. Relying on Ptolemy and drawing liberally from Hindu astrology, E. H. Bailey brought out his *Prenatal Epoch* long before Dutt's book. The method has as its basis the theory that the ascendant degree and the longitude of the Moon at conception interchange with the longitude of the Moon and the degree ascending at birth, or their respective opposite points.

Over the years I experimented with this method and many articles have also appeared in THE ASTROLOGICAL MAGAZINE. I found that it was not quite reliable. But it does offer scope for research. These are of course my own views: It is interesting to note that even Ram Dayalu in his *Sanketanidhi* refers to predicting the nature of effects in the future on the basis of the Moon's position, prior to birth.

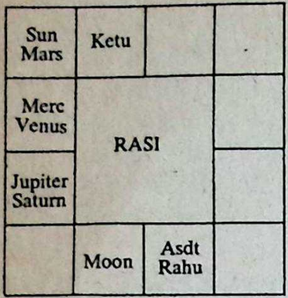
In the course of further discussions Dutt revealed that Mihiracharya, a pen-name assumed by a well-known palmist of those days, outlined the methods of tracing birth-details and the horoscope from the palm and these principles were adumbrated in a recent book *Astro Palmistry*, a copy of which was given to me. My first experience of my horoscope being traced from my palm was with a *Nadi* astrologer in Madras in 1935 and I was naturally interested in knowing more about the relation of palmistry to astrology.

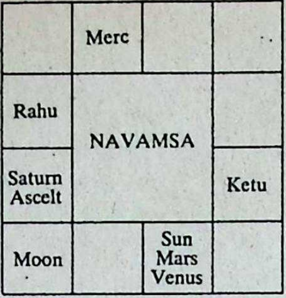
The age of the Moon, the month of birth, the signs occupied by the different planets are supposed to be revealed by a certain manipulation of the vertical lines in the 2nd and 3rd phalanges of the different fingers. For example, the vertical lines on the 2nd and 3rd phalanges of the second fingers of both the hands are totalled. This is added to a basic number 32, the result multiplied by 7 and the product divided by 15, is said to give the age of the Moon or the lunar day of birth. The whole difficulty is in correctly calculating the vertical lines, as some will be well formed and some will be faint. I have already referred, in a previous article, to the methods suggested in Hindu palmistry to trace the birth chart. After carrying out much study and research in this subject, I felt that the results were not worth the time and labour spent. On the contrary, the methods suggested in *Prasna Marga* for finding out unknown horoscopes appeared to me to be more reliable.

In the 50's I met a palmist in Bangalore who was able to trace the horoscope by considering not only the lines on the palm but also the lines on the heels. He was successful in a number of cases. After some meetings, he said he was an *upasaka* of a *kshudra devata* which revealed the birth details. During my first visit to the United States in 1959 I was able to trace the birth time and Lagna from the palm of Charles Jayne, a well-known astrologer who died recently and Mr. Ernest Grant, the first Secretary of the American Federation of Astrologers.

It is for budding scholars in astrology and palmistry to make further research into the subject of astro-palmistry and convince themselves.

I returned to Bombay for a further stay of one week, with a view to having some more consultations and securing subscribers for THE ASTROLOGICAL MAGAZINE. This time I rented a room (Rs. 30/– per month) at Matunga. Chubb, an officer in a Bank was the first to meet me, of course, at the instance of B. H. Ganoo. He was a young man of 36, fair looking and deeply interested in astrology. Placing his horoscope in my hands he said: "God has been good to me in all matters. But still I am suffering a lot mentally. Can you analyse my problem and advise me ?" Hesitating for a moment, I asked him what his problem was. His reply was, "Well, you are an expert astrologer and it is for you to find out." I checked up the casting and reflecting on the chart for a few minutes I said: "You are born in *Kalasarpa Yoga*, all the planets being hemmed in between Rahu and Ketu. Rahu in Lagna no doubt gives you interest in occultism, astrology etc., but his being aspected by Mars leads to an obsession with those things. You are self-willed, sometimes eccentric and often changeful. The 1st, 6th and 7th houses are involved. This makes you highly





sensual and I will not be surprised if you have a problem with your head, something like migraine, bouts of headache." Beaming with a smile Chubb said: "Yes, you have correctly said about my nature and about one problem. Is there any other problem that you think important ?" "Yes," I proceeded, "lord of the 7th Mars is with the Sun, a malefic aspecting the ascendant, and in turn aspected by Saturn. Ketu afflicts the 7th house. It is the marital problem." Chubb, waving his hand, observed: "But Venus is well-placed and can influence marriage for good." I retorted "No, Venus is with Mercury, an impotent planet, in the house of an impotent Saturn and subject to *papakarthari yoga*. Venus is weak." Quoting a stanza from a classical work —

शुक्रे बलहीनेतु लिन्गरोगी भवेत् पुमान्।
हुताव शत्रु ना भार्या परित्यकत्वाऽथता भवेत्॥

I said: "Venus is weak implying that you may be pre-disposed towards sex diseases. The wife may be an enemy and may reject you, unless both of you conduct towards each other in a manner that will conduce to mutual understanding."

Chubb became somewhat morose. Tears trickling down his cheeks he said: "The main problem has been pinpointed by you. I and my wife have never seen eye to eye with each other." I told him: "Ketu in the 7th threatens domestic troubles, jealousy, and even deceit."

Chubb met me several times after this first meeting. The husband and wife lived together but as strangers.

My stay at Bombay for a few days was fruitful. I could do some professional work besides enlisting a few subscribers for THE ASTROLOGICAL MAGAZINE, which, by then, eighteen months old, was suffering from strokes of *Balarishta*. Ganoo introduced me to A. C. Mujumdar, Manager of Hindustan Life Insurance Company. He and his immediate assistant Patel were quite influential people and to some extent, knowledgeable in astrology too. Mukherji who, in 1944, introduced me to Sarat Bose, elder brother of Netaji Subhas Chandra Bose, was interested to know how by looking at a chart one could know the sex of the native. Somehow I had not considered this question important. According to the method suggested by Varaha Mihira (vide *Brihat Jataka, Nishekadhyaya*, *verse 11) according as the Lagna, the Sun, and the Moon occupy movable, fixed or common signs or *Navamsas* the sex of the person would be male, female or hermophrodite. Actually this method is to be applied for ascertaining the sex of a child to be born on the basis of the conception chart. In actual practice however I applied it to birth horoscopes and found it useful.

According to a method given to me by Palaniswamy, to whom reference has been made in an earlier issue, the *Navamsa-Dwadasamasa* (N-D) one-twelfth division of a Navamsa (16′ 40″) should be the deciding factor. Here only odd and even signs are considered to indicate the male and female sexes. Suppose the Ascendant is Libra 10° 30′. The *Navamsa* will be Makara or Capricorn (10° to 13° 20′). The arc covered upto Makara N-D extends till 10° 16′ 40″. Kumbha (N-D) extends till 10° 33′ 20″. Since the Lagna is 10° 30′, the N-D will be Kumbha or Aquarius, an odd sign, indicating male sex.

In practice, this method has been found to be quite workable as the interval involved is 16′ 40″ (equivalent in time to approximately 1m 9s). After I came into contact with *Nadi* literature and after having studied scores of horoscopes in the light of *nadi amsas* I came to the conculsion that

(Continued on page 910)

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* ओजर्क्षे पुरुषांशकेषु बलिभिर्लग्नार्कगुर्विन्दुभिः
पुंजन्म प्रवदेत्समांशकगतैर्युग्मेषु तैर्योषितः।
गुर्वर्कौ विषमे नरं शशिसितो वक्रश्चः युग्मे स्त्रियं
द्वयंगस्था बुधवीक्षणाच्च यमलौ कुर्वन्ति पक्षे स्वके। ॥

News and Views

EKALAVYA

Our National Anthem

IT is most unfortunate that there should have arisen difference of opinion among us over the place of National Anthem in our life as a result of a recent case.

The facts are: three school children of Kerala were expelled from the school for not singing the National Anthem as they felt (1) it was a religious ritual, (2) their religion did not permit joining ritualistic prayers offered to deities other than Jehovah.

It appears this action contravened a Departmental Circular requiring school children to sing the National Anthem.

The Supreme Court reversed a lower court verdict and ordered reinstatement of the children.

The points made by the Supreme Court are (1) Kerala Government's departmental circular had no statutory validity. (2) Compelling children to sing the National Anthem contravened Articles 19(1) and 25—fundamental rights of freedom of speech and expression, practice and propagation of one's religion. (3) Our law did not oblige anyone to sing the National Anthem. (4) The court did not consider it disrespectful if a person stood up but did not sing. (5) Not singing it did not disturb singing the Anthem in the assembly. (6) The Lower Court misdirected itself when it said there was no religious component in the Anthem. (7) Indian tradition, culture, philosophy preached practice of tolerance.

While it is not our intention to cavil at the judgement, we may be permitted to reflect on the implications of issue and judgements on it in a different way.

The problem would not have arisen at all, had we, as a people, followed Mark Twain's safe dictum: "It is the goodness of God that in our country we have these three unspeakably precious things: freedom of speech, freedom of conscience", and safely added, "and the prudence not to practise either of them", strictly of course.

Having said that, there are a few relevant points on the problem that deserve our attention.

First and foremost, when does freedom become a licence and what is the effect such an eventuality in the present case, on society and therefore the nation.

Surely freedom that is unbridled becomes a licence and in the present case citizenship should be the bridle. The Supreme Court's verdict can under the circumstance tend to lead to a licence and its consequence on our society and nation can be deleterious.

But still there is no alarm; we can take comfort from the Russian proverb which says: "Good judgement comes from experience, and experience comes from poor judgement."

In this context let us recall that the same Constituent Assembly that gave us our Constitution also gave us (1) our National Emblem,(2) our National Flag and (3) the National Anthem too.

On the face of it, therefore, it appears that the consambly members felt that law alone cannot hold a nation together—it is but the legal armour; the constitution is a construction of sand (country) and stone (people) of the building which needed the cement-and-water of emotional appeal to hold them together firm as concrete; that cement was provided by all the three national insignia referred to above. In other words; they constitute the emotional content of our national consciousness.

Again let me ask: Why did the makers of our Constitution adopt a National Anthem at all, as indeed all Constitutions of the world, written or not, but for full throated singing? Certainly they did not design it as an ornament. Do not Britains sing, "God save the King!"; the French call in their Anthem "Sword and the shield" and the Yanks call out "land of the free and home of the brave!".

And, pray, where is religion involved in our Anthem? And surely no one canonised Mother India.

Tagore's translation of the Anthem is as follows:

Thou art the ruler of the minds of all people,
Dispenser of India's destiny.
Thy name rouses the hearts of the Punjab,
Sind, Gujarat and Maratha,
Of the Dravid and Orissa and Bengal,
It echoes in the hills of the Vindhyas and
Himalayas, mingles in the music of the
Jamuna and Ganges and is chanted by the
waves of the Indian Sea,
They pray for thy blessings and sing thy
praise
The saving of all people, waits in thy hand,
Thou dispenser of India's destiny,
Victory, victory, victory to thee.

Surely it is not the children of the school that have raised the banner of revolt; they are but the paws of the cat of unenlightened reaction behind, which needs to be corrected in the national interest.

Finally as against the Supreme Court's pale philosophy of tolerance, let me quote the dynamic philosophy of the father of Indian Culture Vyasa bearing on the issue:

न जातु कामान् न भयान्नलोभाद्
धर्मं त्यजेत् जीवितस्यापि हेतोः।
धर्मो नित्यः।

None of these: desire, fear or greed should be allowed to deflect us from the path of *dharma*, which should be protected even at the cost of our life, for *dharma* is eternal.

And singing the National Anthem is national *dharma* however courts of the land may opine; it is fundamental to the governance of the country at the emotional level and should be made—if not already there—enforceable by Directive Principles, which the Kerala Government obviously attempted.

Placing wreaths on the memorials of national martyrs on whose tears and ashes our Constitution has been raised goes ill with refusing to sing our National Anthem for whatever reason; ours is a secular state where religion cannot override prime needs of Nationalism.

As another proverb has it: "Rigid justice is rank injustice."

Swayamvara or Cattle Show?

Recently a news item appeared in a Bombay paper that the normally hide-bound South Indian community of the place was about to break new ground in the marriage market; in view of the difficulties experienced by parents in securing marriage partners for their wards, a *Swayamvara* was being arranged where partners could be picked on the spot, and for that purpose, biodata of would-be participants from parents had been called forth.

One wonders whether this effort is well intentioned or success-oriented.

Investigation by this correspondent reveals that the promoters of this scheme had been running a horoscope bank for some years where all available horoscopes were dumped without checking or updating—the suppliers were blamed for faults—and judgement dispensed on the spot ham-handedly by a quack with the result most of the parties recommended had been either married off or not available, and many cases were misjudged in the opinion of competent astrologers.

Idleness they say is the devil's workshop. Placed possibly in this blind ally the promoters have now made a somersault for swearing horoscopes and floated this *tamasha* of a *swayamvara* under the facade of social reform or uplift.

It passes strange how, what parents, with all the will and resources at their command, could not achieve, an organisation of two individuals with no stake, could bring about the *summum bonum*. Is it a cattle show where one can pick a groom/bride by his/her looks? Or the stock exchange where one selects the script? Do you seriously believe that the social and religious constraints of the South Indians will vanish with a wave of the hand?

We are aware that heretofore similar attempts had been made to rehabilitate the physically, mentally and socially handicapped with a measure of success. Do you want to equate the intelligent, healthy, middle class South Indian family too along with that class?

Secondly a *swayamvara* effort made in the past by non-South Indians in Bombay had ended in a fiasco after the first few sittings, alliances having gone away for one reason or another.

Let alone the above considerations: if indeed social reform is the motive, why not go the whole hog allowing the boys and girls choose their mates at their will, venue and time? Why should any one—parents and least of all the promoters—chaperon them at fixed meets? On the face of it the plea put forth for this venture is not unlike shedding crocodile tears.

Let the community wake up to the dangers, take a leaf out of the shrewd elephant—the mammoth that it is—and place the first foot cautiously, as there are potholes. The colossus of Hindudom cannot be hustled into dubious ventures like burning one's own boat.

Depravity in Excelisis

Recently this scribe had the misfortune to view a Hindi film by name SHINGORA on the video screen. Here is the story: while at college a fatherless girl student of architecture was seduced by a boy student sportingly. The heart-broken mother of the girl dies which makes the girl resolve to carve out her own life as a top notcher and she succeeds and becomes the head of her own firm of architects. Simultaneously she frequents nightclubs where she seduces young boys one after another and sadistically throws them out.

She nets a prestigeous contract for designing a huge hospital complex from an industrial tycoon who, in one of his weak moments, confides to her his disappointment in private life in which he lost his mad wife in tragic circumstances, of course to curry sympathy and the two loners move closer and swap confidences.

In the meantime, the tycoon's son brings a girl of his choice to his dad seeking permission to get married to her. It then transpires that the boy is one of those seduced by the architect and the girl, daughter of her original seducer. Both couples knowingly marry!

Depravity cannot go farther!

And yet apparently this film has secured censor's OK for public exhibition and thus acquired governmental imprematur to spread this new gospel. **Is it the type of India we should expect to witness in Rajiv Gandhi's 21st century inclusive budget? Then woe betide us all!**

Gita the Panacea

In the *Journal* of the National Institute of Mental Health and Neuro Science (NIMHANS), there appears a paper highlighting the value of the *Bhagavat Gita* teachings in the management of the modern mental stress.

That Hata-yoga had caught the imagination of the medical world as a successful therapeutic tool for some years now is common knowledge. Yoga institutes have sprung in major metrapolises where they conduct classes for cure of psycho-physical ills with some measure of success.

The authors of the present paper see in the *Gita* systematic ready-made recipes for cure, both of physical and mental ailments.

It instances *pranayama*, *asanas*, meditation, diet and relaxation on the one hand and cognitive appraisal of events (*Jnana*) appropriate action (*Karma*) and faith (*Bhakti*) as some others.

In *Gita's* philosophy of *Nishkama Karma*, the **paper sees an anaesthetic against failure, disappointment and anxiety.**

And in the logos of immortality of the soul, the authors see a soothing balm for old age.

When, however, the authors say that *Gita* teachings will be a failure in the case of demented, they forget that the patient for the original *Gita* treatment is Arjuna, or the healthy but confused average intelligent man, and not a *pagal*!

Cry for the Astrologer's Blood!

Tilting the sword against the windmill of astrology has become the favourite pastime of some modern knights whose rattle finds ready acceptance in the columns of rag-tags. These new *avatars* of Cervante's hero have now started crying for the astrologer's blood in those pages!

The paranoia of these dons has become so morbid as to make them demand prosecution and punishment of astrologers who while matching horoscopes issue what is no better than NOC's for marriages some of which flop.

Do they really expect the undernourished astrologer to play God in life?

No one knows his limitations better than the astrologer himself and the founders of the science have declared from the house top that no one but the Creator can predict the future hundred per cent correct: को वक्ता वेधसं विना? **Our heroes are so purblind as not to realise how ludicrous they appear to the world of sanity by their stance.**

Do you punish the teacher for the failure of his ward in the examination?

Do you take the manufacturer of a drug to task when it fails to cure a disease claimed for it?

Or the Doctor who prescribes it?

Must your father be punished for your failure to come up to his expectation?

Absurdity cannot stretch farther. These inanities must cease lest our nation be dubbed half-witted.

MY EARLY EXPERIENCES IN ASTROLOGY

(Continued from page 906)

a correct indentification of the *nadi amsa* could enable one to hit at the correct time of birth, and of course the sex of the person also. I expect to deal with this subject more extensively in the articles on *Nadi Jyotisha* which I am hoping to serialise in these columns at an early date.

Problems connected with THE ASTROLOGICAL MAGAZINE and an urgent summons from Rajeswari made me cut short my stay at Bombay and I returned to Bangalore on 15th March after an absence of nearly five weeks.

(To be continued)

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Astrological Miscellany

GAYATRI DEVI VASUDEV, B.SC., LL.B

How to Choose

AFTER interpretation of the horoscope, most astrologers suggest a gemstone in addition to other propitiatory measures. In North India the gemstone is suggested for Janma Rasi (Moon-sign). For example, if a person's Janma Rasi is Aries, he will be advised to wear Coral for Mars. Some suggest stones for the Ascendant lord. Yet others are of the opinion that a gemstone must be selected on the basis of the running Dasa–Bhukti. As a result, one tends to get confused.

Born on 5–10–1955 at 2.15 a.m. at (76° E 33′, 9° N 14′). *Rasi*: Lagna 108° 19′; the Sun 169° 05′; the Moon 29° 40′; Mars 152° 05′; Mercury 185° 46′; Venus 178° 04′; Jupiter 122° 04′; Rahu 238° 59′; Ketu 58° 59′; and Saturn 207° 10′ with a balance of 5 years, 4 months and 24 days of Sun Dasa.

The native was advised, first, to wear an *emerald* considering the present Bhukti of Mercury in Rahu Dasa. As there was no improvement, he was advised to wear *moon-stone*, as the Moon is the Ascendant lord, and adversely aspected by Mercury, Saturn and Mars. This also yielded no results and he was advised to wear *gomed* for Rahu, Rahu is being the Dasa lord. Since this did not help, the native gave up and took recourse to other propitiatory measures.

Do gems have any vital role in counteracting the malevolent effect of planets ? If yes, how does one choose the right gemstone ? This is a dilemma which reader N. Jayakumar of Kutch faces and which most of us share with him.

Genuine Stones

Choosing the right gemstone is a difficult task. Gems (*mani*) are one of the remedies prescribed, the other two being incantations (*mantra*) and medication (*oushadha*). Gems, as a remedial measure, have to be worn only when there is a problem. By gems are meant only genuine precious stones obtaining in nature. Semi-precious and synthetic stones cannot substitute for the real ones.

The *Navaratnas* or the nine stones ascribed to the planets are (1) the ruby (*manickyam*) for the Sun, (2) the pearl (*mouktikam*) for the Moon, (3) the coral (*vidrumam*) for Mars, (4) the emerald (*marakatam*) for Mercury, (5) the lapiz lazauli (*pushyaragam*) for Jupiter, (6) the diamond (*vajram*) for Venus, (7) the sapphire (*neelam*) for Saturn, (8) the cats' eye (*gomedham*) for Rahu and (9) the agate (*vaiduryam*) for Ketu. By carefully choosing the right stone and using it after sanctifying it properly, afflictions can indeed be toned down.

Gems alone Insufficient

The Dasa lord and the planet afflicted in the natal horoscope must be taken into account. For instance, in the case of a student, a lapiz lazuli was used with gratifying results. He was in one of the Indian Institutes of Technology and had all along been brilliant. However, by the fag end of Jupiter Dasa he lost all interest in studies, could not concentrate and some kind of giant sloth seemed to have possessed him. This was ascribed to Dasa-chidra and the stone for Jupiter was prescribed with success. Soon after wearing it his interest in studies picked up and he was again topping the merit list.

But to believe that gems can do everything is not right. Gems do help but where emotions are concerned and especially in diseases and problems that result out of stress, wrong eating and other habits, gems must be supplemented by reorganizing and regulating one's life style and emotions in accordance with that superb text on human psychology, *Srimad Bhagavad Gita*.

In the present case, both the Moon and Rahu suffer on account of transit Saturn in Scorpio. So, the right stone would be the sapphire.

How Important ?

"Navamsa charts are very important and to be used along with birth charts only, never can we use any Navamsa chart isolated from the birth chart. Even if the aspects in a Navamsa chart are considered valid, as Dr. P. Shankar suggests on page 477 of A.M., June 1986, a reading cannot be given or any stray event predicted from or on the basis of mere Navamsa. Otherwise, we would find it not so difficult to give predictions in respect of individual twins, triplets etc. born of the same womb within a time interval of 5 to 20 minutes. Whatever prediction can be given is common to all co-borns but may not be applicable *in toto* to all of them. Navamsa Lagna may help to individualise the prediction in some way only, provided Navamsas are different for the same Lagna sign. Again, some times several births take place during the rule of the same Navamsa since there are instances of births occurring within 5 minutes and the same Navamsa ruling for 15 minutes

"The rules of prediction on the basis of birth Lagna and Moon-Lagna are the same, but they cannot work on the Navamsa chart, especially in Parasara's system" reader N. C. Trivedi of Ahmedabad tells us.

Heart Attacks

Reader C. Balasubramaniam of Madras has a few tips to offer on heart attacks.

"*Coronary Thrombosis* is nothing but the technical term for a massive heart attack. A clot in the coronary stops blood traffic as a result of which the heart collapses. Mars and Ketu are the planets responsible for bringing a sudden end to a person. The 4th house also must be looked into.

"For example, if Gemini is the Ascendant, Virgo will be the 4th house. It contains 3 quarters (padas) of Uttara, 4 of Hasta and 2 of Chitta. The ruler of Virgo is Mercury. If Mars or Ketu sets in anyone of these constellations, then the native is prone to heart attacks, especially during Mars Dasa or Bhukti.

"Other combinations that cause heart attacks are:

1. Mars or Ketu alone or together in the 6th house
2. The 6th lord in the 4th house or with the 4th lord
3. The 6th lord with Mars or Ketu in the 4th
4. The 6th lord, Mars or Ketu alone or together in the constellation of the 4th lord.

"If these combinations are aspected by Jupiter or Mercury, the attack may not be fatal. In such a case, heart-surgery will help."

Drought Dairy

We have some interesting information from reader V. C. Veera Reddy of Guntakal.

"Royala Seema area comprising Anantapur, Kurnool. Cuddapah and Bellary (now in Karnataka) were exposed to severe famine conditions during the below given years:

1792, 1803, 1805, 1807, 1817, 1823, 1824, 1827, 1833, 1835, 1838, 1844–45, 1849, 1853–54, 1855–56, 1864, 1866–67, 1876–78, 1891–92, 1896–97, 1901, 1907, 1908, 1909, 1920, 1921–22, 1923–24, 1931–32, 1934–35, 1937–38, 1941, 1942–43, 1945–46, 1951–52, 1953–54, 1957–58, 1959–60, 1962–63, 1965–66, 1967–68, 1968–69, 1980–81, 1983–84, 1984–85, 1985–86" he writes.

Interested readers can try correlating planetary positions with these dates.

Test Your Skill

We have a case of a girl whose husband married a second wife on 28–11–1984 with the first marriage still valid. The girl's own marriage with him took place on 2–9–1981. From December 1981 onwards there were quarrels between the couple and they separated on 26–7–1982.

Born 20–10–1963. *Rasi*: Cancer- Ascendant; Virgo–Mercury; Libra–the Sun, Venus and the Moon; Scorpio- Mars; Sagittarius–Ketu; Capricorn- Saturn; Pisces- Jupiter; and Gemini–Rahu. *Navamsa*: Scorpio- Ascendant; Sagittarious–Jupiter; Aquarius–Venus; Aries- Rahu; Taurus-Saturn; Gemini–the Moon; Cancer–Mars; Virgo-Mercury; and Libra–the Sun and Ketu with a balance of 6 years, 1 month and 30 days of Jupiter Dasa.

The questions are: (*a*). Will the girl get a divorce, and (*b*). Is there a second marriage in her chart ?

Readers, can write to us before 30-12-1986.

An Association Par Excellence

R. LAKSHMANAN, M.A., B.L.

THE association of the Moon and Jupiter is good for allround benefits, *viz.*, a healthy (generally) and sound body, intelligence, finance, and freedom from poverty upto appreciable wealth. A few days back, I attended a *satabhishekam* ceremony. The 1000 crescent Moons must be seen in one's life for *ashtabhishekam* requiring one to live for 83 years. In practice, the function is performed after 80 years, 3 months, if not 81 years. Below is the horoscope (Chart 1) of the native, a lean and weak person. He is the owner of some immovable property. He was educated upto matriculation only. His first wife died, thanks to Mars in the 5th with Rahu. He has one daughter by the first wife. The daughter has married a police officer. The native married again a woman from a poor family and has two daughters by her. Mercury lord of the 3rd and 6th in the 7th, though aspected by Jupiter, is not an asset; nor is Venus lord of the 2nd (Venus) in the 8th an asset. Thanks to frequent failure of crops and generous expenditure on *Vedic* Brahmins and *Vedic* functions and liberal *annadana* (feeding) till very recently, he borrowed freely paying heavy interest. His elder brother's sons are hostile alleging that there was an unfair partition and trying to reopen it and to question the grandfather giving his share solely to the native. He has had to face frequent litigation and much expenditure on that account. And he has had trouble due to a daughter's divorce. He owns the responsibility for his own children and daughter's sons. His health was below par, a doctor coming to administer costly injections frequently to keep him going. In the circumstances when he was ill during his Jupiter Dasa, Venus Bhukti, an astrologer friend of his predicted his collapse as Lagna lord is with Rahu, lords of 5th and 6th are in the 7th and lord of the 2nd and 7th is in the 8th (a *maraka*). Thanks to Saturn, *ayushkaraka* and lord of the 10th in his own house (though also a bad *badhaka*) and mainly thanks to the close conjunction of the Moon and Jupiter in Aswiṇi in Lagna, he lives till *satabhishekam*. So, the science of astrology has been vindicated.

	Lagna Moon Jupiter		
Ketu	Chart 1		
Saturn	RASI		Mars Rahu
	Venus	Sun Mercury	

Saturn	Lagna		Mercury Venus Rahu
	Chart 2		Sun Mars Jupiter
Moon	RASI		
Ketu			

According to a classical dictum what evil can other planets do when Jupiter is in Chandrakendra, any more than even a lord of elephants on sight of a lion ? The Moon and Jupiter conjunction or opposition is a good and powerful yoga.

Despite impediments and enemies and difficulties, after performance of *Maharudram* (121 *Rudra Santis*) he performed a *Navaratri Parayanam* of *Srimad Ramayana* in 9 days and a *homam*.

He has Kesari Yoga, Jupiter being in a quadrant from the Moon. This quashes all *doshas* (afflictions) and enables a native to live to see 1000 crescent Moons, *i.e.*, 83 years or at least 81. According to a classical dictum what evil can other planets do when Jupiter is in *chandrakendra*, any more than even a lord of elephants on sight of a lion ? The Moon and Jupiter conjunction or opposition is a good and powerful yoga. According to Western astrology opposition is not so good as an harmonious conjunction. But, according to the experience of Andhra astrologers, Juptier in the 7th (180°) from the Moon is more efficacious and powerful than Jupiter and the Moon together. But an all-important point to be noted and remembered is, that the Moon must be full Moon, in or near 180° from the Sun and Jupiter.

According to the experience of Andhra astrologers, Jupiter in the 7th (180°) from the Moon is more efficacious and powerful than Jupiter and the Moon together. But an all-important point to be noted and remembered is, that the Moon must be full Moon, in or near 180° from the Sun and Jupiter.

A *cadjan* leaf that is with me commends Jupiter in Cancer in a quadrant or *kendra* and Mars in the 10th place. This is said to make one a ruler of a portion of earth.

Further, Jupiter in Lagna, full Moon in the 10th can make one a thespian with control over sex, or one strong in his intellect and intelligence.

The above good results are accredited if and when Mercury and Venus are in the 6th from the Moon and Jupiter is in the 7th from the Moon causing Adhiyoga. Pure Adhiyoga is very rare. Thanks to Venus and Mercury, Venus in the 6th or 8th preferably in the 6th from the Moon and Jupiter in the 7th from the Moon even if diluted by some malefic or other, will not go in vain.

The native (Chart 2)* is still running 76, is very weak physically and one has to wonder whether he will live long till 80 or 81 years.

It will be noted that Mercury and Venus in the 6th from full and radiant Moon for a night birth, and Jupiter in the 7th (180°) from full Moon constitute Adhiyoga and first class *Gajakesari* as also a powerful *neechabhanga raja yoga* at the same time. Born in a poor family almost starting from scratch, the native became an advocate, a judicial officer and retired honourably as a district judge — perhaps because of Saturn lord of 10th in 12th or because of Lagna lord in debility. According to late Y. Keshava Menon, Saturn, as lord of the 10th and the 11th, is *karmabadhaka* and is well placed in the 12th, a hidden house, well aspected by powerful Jupiter, lord of the 8th. Saturn relegated to 12th as the lord of 10th is not so bad because as said in a classical work, Mercury and Venus in a *kendra* (quadrant) from Saturn, and Jupiter exalted and aspecting Saturn causes a Rajayoga.

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* This horoscope is that of Mr. Lakshmanan. The article was received shortly before his death — Ed., *A.M.*

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Planets and National Calamities

HARISHANKAR L. PANDYA

IT is a well-known fact that the atrocities to grab power from rulers, violent incidents like assassinations, murders, massacres, disturbances and virtual civil wars take place in countries all over the world from time to time. If one of the incidents occurs, the others will follow as a chain and it is beyond anybody's concept as to when such a tragedy or tragedies come to an end giving way to peace and tranquillity. Generally the effects and results of such incidents reported in the media are far below the actual losses of life and destruction of property that take place. From the astrological point of view the reasons can be innumerable. After thorough study and research carried out by me during the last 10 years and more I have found that Rahu and Ketu play a very important role when in conjunction with Herschel, Neptune, Pluto, Saturn and Mars. When Rahu and Ketu come in conjunction with any of these malefic planets, such incidents take place all over the world.

For example, when we go in a car, suddenly some iron girder falls across the road and our car should naturally come to a halt; so also Rahu and Ketu come in the way of some event or the other and cause obstructions. In mundane astrology, Rahu and Ketu indicate some untoward event or the other.

The effects explained in this article are a natural outcome of historical facts from different countries and have not been brought about by twisting the results according to our choice. The effect of conjunction shows the rise or fall, for a continuous period of 10 to 15 years or even 50 years of some cities, towns or countries. It also shows downfall to other countries. The same conjunction has been the cause of the death or murder of some big personalities. The same conjunction has been the cause of hostilities for some other countries, while for yet other countries it has brought about peace. It has caused epidemics in some countries while in certain places it has caused explosions.

When we find incidents of a similar type, a particular planetary position can be visualised during the time of such incidents. Hence the principle. In this matter, the science of Astrology like other sciences has been developed on an experimental basis. Sometimes the effect of the planet is known while at other times it cannot be known.

Effect of a Planet

The 1962 February conjunction of the Eight Planets caused a vast spate of propaganda about the effects of the combination. A hue and cry was raised creating terror in the minds of the people. Some say that its effects were felt, while some others say that nothing happened. However, I am of the opinion that the effect was definitely there. My studies indicate the result in a different manner. How to conclude that the effect is due to these planets only ? If you check the columns of the newspapers of the world during the period, one month before and one month after the 8-planet combinations, *e.g.* January, February and March 1962, you will see that no untoward incident occurred during this period. However, I say that the effect was there. Then in what manner did the effect show up ? We go ahead of 1962 by one whole year and check facts for outstanding historical events during the whole year. The remarkable event in the history of the world during that year was China's invasion of India. On the date of the invasion there was a conjunction of Saturn and Rahu.

This event occurred in October 1962, while the planetary conjunction took place in February 1962. The degrees of the conjunction of Saturn and Rahu should have been nearer to a cusp of India's Independence Horoscope of 15-8-1947. As a rule the effect of the conjunction of two planets is always to be taken into account first. On the much publicised day of February 1962, it was far from the cusp of any particular house, but during the month of October 1962, Saturn and Rahu came very near a particular house in the India's Independence Horoscope. Now, the question is — China occupied the Indian territory. There are 12 houses and 12 planets. Out of the 12 houses which house has connection with this incident ?

(1) Land means the 4th house. (2) Acquisition of land indicates the 10th house. (3) War indicates the 6th or the 8th house.

It depends on one's own study as to how the conjunction has affected a particular country at a particular time.

Orb of the Conjunction

Now I am placing here a few examples of the conjunction of Rahu and Ketu with Herschel, Neptune, Pluto, Saturn and Mars. I may point out that I have given the degree of only one planet, Rahu or Ketu. The degrees of the remaining planets can be understood easily as being within an orb of 8°. Rahu having retrograde motion, in only 2 to 3 examples, the orb will be 10°.

America

1. On 14th April 1865, President Abraham Lincoln was shot by an assassin. He died on 15th April 1865. On that day there was a conjunction of Rahu and Saturn – Scorpio 1°.

2. On 2nd July 1881, President James Abraham Garfield was shot by an assassin. He died on 19th September 1881. There was a conjunction of Ketu and Mars – Gemini 12°.

3. President M. C. Kinley was shot at on 6th September 1901, and he died on 14th September 1901. Ketu conjunction Pluto – Taurus 29°.

4. President William Henry Harris remained President only for one month, and he died of pneumonia on 4-4-1841. There was a conjunction of Rahu and Neptune – Aquarius 15°.

5. President Warren D. Hardy, while touring the country, suddenly died on 2nd August 1923. On that day, there was a conjunction of Rahu and Herschel – Pisces 12°.

6. President John F. Kennedy was shot dead on 22-11-1963. He came to power on 20-1-1961 during a conjunction of Rahu and Pluto – Virgo 8°.

7. The Korean War started on 25-6-1950. There was a conjunction of Neptune and Ketu – Libra 18°.

8. The Vietnam War started in 1954. There was a conjunction of Ketu and Herschel – Cancer 18°.

9. On 4-4-1968, Martin Luther King was shot dead, Robert Kennedy was shot dead on 6-6-1968. For both of them, the positions of the slow-moving planets will be the same. There was a conjunction of Rahu and Saturn – Libra 15°.

10. Germany was defeated by America in May 1945. There was a conjunction of Rahu and Saturn – Cancer 4°.

11. America dropped the atom bomb on Hiroshima on 6-8-1945. There was a conjunction of Rahu and Saturn – Cancer 18°.

12. Japan destroyed the entire American Naval Fleet at Pearl Harbour on 7-11-1971. There was a conjunction of Rahu and Neptune – Virgo 18°

India

1. Mahatma Gandhi was assassinated on 30-1-1948. There was a conjunction of Ketu and Jupiter – Scorpio 28°.

2. On 28-10-1947, Pakistan invaded Kashmir. There was a conjunction of Ketu with Jupiter – Sagittarius 1°.

3. China invaded India on 21-10-1962. Ketu conjunction Saturn – Aquarius 4°.

4. On 26-2-1966, the Indian Army returned to India, after giving up a vast piece of land of 5,000 square miles of Haji Pir Pass which was captured by the Indian Army at the cost of 5,000 lives of Indian Jawans. Ketu conjunction Neptune – Scorpio 29° (Pakistan invaded Kashmir).

5. Pakistan included Hunza in Azad Kashmir in March 1958. Then there was a conjunction of Ketu with Neptune – Scorpio 4°.

6. December 1971 — India won the war with Pakistan for Bangladesh. (War started on 4-12-1971.) Rahu conjunction Mars – Aquarius 7°.

7. Devaluation of Indian Rupee, announced by the then Finance Minister Sachin Choudhury on Radio on 4th June 1966. There was a conjunction of Ketu with Neptune – Scorpio 24°.

8. Death of Sardar Vallabhbhai Patel on 15-12-1950. Conjunction of Rahu and Jupiter.

9. On 12-6-1975, Allahabad High Court decision against Mrs. Indira Gandhi, unseating her for 6 years; and consequently on 26-6-1975 all Opposition Members were put behind the bars by Mrs. Indira Gandhi. There were mass arrests on an unprecedented scale and jails all over India were overcrowded for 18 months. Ketu conjunction Neptune – Sagittarius 9°.

10. On 15-7-1979, Morarji Desai resigned from the Prime Ministership (of Janata Party). Rahu conjunction Saturn – Virgo 10°.

11. Murder of former Railway Minister L. N. Mishra on 3-1-1975. Rahu conjunction Mars – Sagittarius 8°.

12. Murder of Deen Dayal Upadhyaya on 11-2-1968. There was a conjunction of Rahu and Saturn – Aries 20°.

13. Murder of Shyam Prasad Mukherjee on 23-6-1953. Ketu conjunction Pluto – Leo 5°.

14. On 11-1-1969 disturbances at Bhiwandi in Maharashtra. Ketu conjunction Herschel – Libra 4°.

15. India blasted Atom Bomb in the desert of Pokhran on 18-5-1974. Rahu conjunction Neptune – Sagittarius 20°.

16. Formation of big bi-lingual State of Bombay on 3-10-1956. Conjunction of Rahu and Saturn – Sagittarius 3°.

17. 'Roti Ram Khan' disturbances in Gujarat (Disturbances for bread) on 9-2-1974. Conjunction of Ketu and Saturn – Gemini 28°.

18. 'Black Friday' in Orissa Legislative Assembly, on 22-3-1974. Ketu conjunction Saturn – Gemini 23°. There was a scuffle and free-for-all by the M.L.A.s in the Assembly, tearing off clothes of the Governor, breaking of Governor's Chair and many members left without clothes.

19. On 30-8-1981, the news of the former Chief Minister of Maharashtra, Antulay, collecting about five crores of rupees as donations for release of cement, came out in public. Rahu conjunction Mars – Cancer 29°.

Russia

1. On 13-3-1881, Alexander Czar II assassinated in St. Petersburg. Ketu conjunction Jupiter – Aquarius 8°.

2. Czar of Russia was beheaded on 16-7-1917. Ketu conjunction Saturn.

Middle East and Others

1. Mujibur Rehman, President of Bangladesh, along with all the members of his family including his beloved dog — in all 30 persons — were massacred on 15-8-1975. Ketu conjunction Mars – Gemini 1°.

2. On 18-4-1973, General Dawood imprisoned his brother-in-law and became President of Afghanistan. Ketu conjunction Saturn – Cancer 6°.

3. Revolution in Afghanistan: President Dawood was murdered on 27-4-1978. 10,000 people were killed. Rahu conjunction Pluto – Libra 15°.

4. Russian Army entered Afghanistan in November 1979. Rahu conjunction Saturn – Virgo 25°. Ketu was ready to enter Aquarius.

5. Former Prime Minister of Pakistan, Liaqat Ali Khan, was shot dead on 16-10-1951. Ketu conjunction Mars – Virgo 6°.

6. Former President of Pakistan, Bhutto, was arrested on 5-7-1977. Rahu conjunction Pluto – Libra 11°.

7. Former President of Pakistan, Bhutto, was hanged on 4-4-1979. Rahu conjunction Saturn – Virgo 16°.

8. Ayub Khan came to power in Pakistan on 8-10-1958. Rahu conjunction Neptune – Libra 22°.

9. Egypt became free from British Rule in 1922. Rahu conjunction Saturn – Libra 13°.

10. Chou-En-Lai died on 8-1-1976. Rahu conjunction Herschel – Scorpio 18°.

11. Mao Tse Tung died on 9-9-1976. Rahu conjunction Herschel.

12. On 3-8-1978, in the hostilities between Iraq and Iran thousands of people lost their lives in the Middle-East. Rahu conjunction Mars – Virgo 28°.

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Predicting Specific Events by Means of Transits—III[*]

W. J. TUCKER, D.Sc., Ph.D.[*]

It is now necessary to discuss *Birthday Planets*, as this is a factor which will play an important part in our determinations, especially in connection with birth charts. The essential thing about a "birthday planet" is that it is the ruler of the day on which the individual was born.

If an individual is born on a Sunday (the Sun's Day), his "birthday planet" is the Sun. If on a Monday (the Moon's Day), it is the Moon. If on a Tuesday (Mars' Day), it is Mars. If on a Wednesday (Mercury's Day), it is Mercury. If on a Thursday (Jupiter's Day), it is Jupiter. If on a Friday (Venus' Day), it is Venus. And if on a Saturday (Saturn's Day), it is Saturn.

Now the days of the week did not receive their names merely by accident, or by way of an arbitrary assignment to them of the names of the seven "wandering orbs" which move freely among the fixed stars. In point of fact the naming of the days resulted from the work of an unknown but every brilliant [‡]Egyptian astrological observer in the period immediately prior to the beginning of the Christian era who had convinced himself that the Sun, Moon, and the five planets known to him, had jurisdiction over the affairs of mankind for exactly one hour in turn, repeating the series in endless succession for all eternity.

He found that these "planetary bodies", seven in number, completed three series of rule in 21 hours, with the first three planets beginning a new series for the final three hours of the day, and the remaining four performing the same duty for the first four hours of the succeeding day. And so on.

This ancient Egyptian astrologer found that the order of the rulership ran in accordance with the distance of the orb from the earth, beginning with the outermost planet, thus. Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. However, the most remarkable fact which he discovered was that when the planets are written down in that succession, a new planet rules the first hour of each succeeding day, to repeat the same series at the end of each succeeding week. This planetary ruler of the first hour

HOURS OF THE DAY

Name of the week days:	*Saturn's Day*	*Sun's Day*	*Moon's Day*	*Mars' Day*	*Mercury's Day*	*Jupiter's Day*	*Venus' Day*
1st Hour	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
2nd ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
3rd ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
4th ,,	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
5th ,,	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
6th ,,	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
7th ,,	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
8th ,,	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
9th ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
10th ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
11th ,,	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
12th ,,	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
13th ,,	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
14th ,,	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
15th ,,	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
16th ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
17th ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
18th ,,	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
19th ,,	Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
20th ,,	Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
21st ,,	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
22nd ,,	Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
23rd ,,	Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
24th ,,	Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon

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[*] Part II b of the article has appeared is the *A. M.*, November 1986.

[†] The credit of naming the weekdays should invariably go to the Hindus. The Horas (or planetary hours) in each day were determined by the Hindus long before Egyptians knew anything of astronomy. —*Ed., A.M.*

appeared to him to wield such a predominant power over the affairs of mankind, that he came to the positive conclusion that the planet ruling the first hour of a day has paramount rulership over the entire day !

The tabulation (tsee page 918|) will demonstrate exactly how the system works, and how the days of the week came to receive their names. Of course the farthermost of the then known planets (Saturn) led the way; and since he ruled the first hour (and consequently the first day), that first day received the name of *Saturn's Day*.

The planetary influence ruling each separate day was so obvious, and accorded so closely with observed effects, that the theory stirred the imagination of thinkers in all countries, who thereupon adopted the system, and it was inevitable that in all the countries of Europe the days should be named after this mo del. Here, for the sake of comparison, are the names of the days of the week in seven different languages :

Sanskrit: Adityavasara, Somavasara, Mangalavasara, Budhavasara, Guruvasara, Sukravasara, Sanivasara.

Latin: Dominica, Dies Lunae, Dies Martis, Dies Mercurii, Dies Jovis, Dies Veneris, Dies Saturni.

French: Dimanche, Lundi, Mardi, Mercredi, Jeudi, Vendredi, Samedi.

English: Sunday, Monday, Tuesday, Wednesday, Thursday, Friday, Saturday.

German: Sonntag, Montag, Dienstag, Mittwoch, Donnerstag, Freitag, Samstag.

Italian: Domenica, Lunedi, Martedi, Mercoledi, Giovedi, Venerdi, Sabato.

Spanish: Domingo, Lunes, Martes, Miercules, Jueves, Viernes, Sabado.

The importance of the discovery of the planetary ruler of each particular day cannot be overstressed, and throughout the whole of my work in astrology will be found clear indications of its over-riding importance in genethliacal and predictive astrology. In fact, from the very moment in which an astrologer knows the day of the week on which a given person was born, he has already in his possession a wealth of information about that person, if the astrologer himself has been trained on the right lines.

Rectifying the Horoscope

One further supremely important operation needs to be carried out before we attempt to study the practical application of transits. This operation consists of the scientific rectification of each horoscope in order to ensure that it is correctly oriented to the four cardinal points of the Heavens, namely the Point Ascendant and Point Descendant, the Zenith and the Nadir.

It was recognised by Ptolemy nearly two thousand years ago that "the actual moment, in which human generation commences, is, in fact, by nature, the moment of the conception itself; but in efficacy with regard to subsequent events, it is the parturition or birth."

The moment of conception is, of course, the moment at which an ovum is fertilised by a spermatozoon. But there is a point in time anterior to conception which has to be chosen for the purpose of the rectification, and that point in time is called the *epoch*. For the epoch begins with a phenomenon that is regulated by the Moon's influence. For she rules the moment at which an ovum will ripen in an ovary and prepare it for descent through a fallopian tube into the uterus. I have determined the epoch as measuring 294 days precisely, anterior to the date of the birth (10 lunations precisely).

Both the epoch and the actual birth occur on precisely the same day of the week. Thus, if the birth occurred on a Monday, the epoch also occurred on a Monday. If the birth occurred on a Tuesday, the epoch likewise occurred on a Tuesday. Thus both days come under the jurisdiction of the selfsame planet.

In the case of persons born within the first 18 hours of any particular day, *the epoch horoscope has to be cast for the heliacal rising on that day* (i.e., the moment of sunrise). But in the case of those born during the final hours of a particular day, *the epoch horoscope has to be cast for the time of the heliacal setting*.

As all astrologers know, it is often claimed that a person was born at midnight. Mr. E. H. Troinski of Berlin, for example, claims that he was born at midnight December 18/19th, 1910. But inasmuch as his actual birth date is given as December 18th, one may be sure that the time of his birth was sometime *before* midnight of that day. Consequently his epoch horoscope has to be cast for the heliacal setting on Sunday, February 27, 1910.

I have found from my researches that in approximately 65% of all cases the position of the epochal Moon itself pinpoints the sign and degree that will rise at the moment of the birth. The solution of the remaining 35% of cases, however, is to be found in the clue provided by Ptolemy in Chapter III of Book III of his *Tetrabiblos*.

I myself was born in London on Thursday, November 19, 1896. Therefore the date of my epoch was Thursday, January 30, 1896. I therefore come under the dominion of Jupiter, and it will be found that on the day of my epoch the Moon was conjoined with Jupiter !

In my epochal horoscope the Moon will not pinpoint the rising sign and degree as she was not in dominion on that day. That honour belongs to Jupiter with whom she was conjoined, it being Jupiter's Day. So in this instance Ptolemy's principles apply, and the prerogative is selected in terms of triplicities.

Sagittarius is the only one of the two Jupiter-ruled signs which belong to the fire triplicity (indicated by the epochal ☾♂♃ in Leo). Therefore Sagittarius is the sign that would rise at birth. However, the degree number would be that of the epochal Moon, thus making the Point Ascendant Sagittarius 8°.

Queen Elizabeth II was born in London at 2-40 a.m. (G.M.T.), Wednesday, July 1, 1925.*

On the day of the Queen's epoch, the Moon conjoined Saturn. It is therefore the stabilising influence of Saturn which pinpoints the degree number rising at her birth. As Saturn was at Scorpio 8°, the 8th degree of a sign would rise at birth.

Moon conjunction Saturn occurred in the *fixed* sign of Scorpio. But the prerogative cannot be selected by triplicity because no sign of the water triplicity is ruled by Saturn. Under such circumstances, therefore, it will be a *fixed* sign ruled by Saturn that will ascend at the birth. There is only one such sign, *viz.*, *Aquarius*. Consequently the Point Ascendant will be located at Aquarius 8°.

Prince Philip was born at Corfu, Friday, June 10, 1921. Therefore his epoch fell on Friday, August 20, 1920. At the epoch the Sun conjoined Jupiter and constituted a heliacal rising in Leo. This provided so powerful an influence that it would certainly cause Leo to ascend at the moment of the birth. However, the day was Friday, and *Venus* was conjoining Saturn. As Venus is his birthday planet, the position of the epochal Venus would normally provide the rising degree. But the conjunction of Venus with Saturn at the epoch was in sextile with the Moon, so that it will be the Moon's number that will determine the ascending degree. This places his Point Ascendant at Leo 13°.

The *Prince of Wales* (Prince Charles) was born in London at 9-30 p.m., Sunday, November 14, 1948. A horoscope, cast by the usual methods, would give Leo 8° as Point Ascendant. His epoch occurred on Sunday, Junuary 25, 1948. But as the *Full Moon* was imminent at that date, and as the Moon directly controls the epoch itself, it is certain that in this exceptional case the epoch must have occurred on Monday, January 26, 1948. Also, as his time of birth fell within the final 6 hours of Sunday, November 14, 1948, we have to cast his epoch horoscope for the time of heliacal *setting*.

In every epoch horoscope it is the *chief influence of the day* that influences the selection of the sign-degree rising at birth. As already shown, in my own epoch it was Moon conjunction Jupiter that was the decisive pointer. At the Queen's epoch it was Moon conjunction Jupiter. At Prince Philip's epoch it was Sun conjunction Jupiter. And in the case of Prince Charles it is Sun conjunction Moon. As the epoch occurred on a Monday, the dominant influence is that of the Moon. As the Moon's position at the epoch was Leo 5°, his Point Ascendant at birth would be Leo 5°—a value which agrees closely with a horoscopical figure cast for the published time of his birth.

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* Your author is well aware that there are some who believe the bulletin time was summer time. However, an Act of Parliament of the year 1880 decreed that the official time for all public announcements in Great Britain is to be taken from the meridian of Greenwich (*i.e.* G.M.T.) The rectification of the Queen's horoscope proves that the published time was in fact G.M.T.

As astrologers of any experience at all must be aware, nothing is more uncertain than a birth time, and obviously it would be folly to attempt to apply rigorous scientific method to a wrongly-oriented horoscope. But all astrologers should make it an absolute rule never to rely upon the veracity of a stated time of birth unless it can be positively attested and proved by the claimant.

I owe the discovery of my method of rectification solely to the fact that I confined my initial researches exclusively to horoscopes of the few persons known to me about whose birth times there could be no possible doubt whatever. One of those horoscopes was that of my own son, William.

I was present (in an adjoining room) at the birth of my son, and heard his first cry at a time which I recorded as 11 p.m. Today, my wife would tell you (from memory) that the birth occurred at midnight. My sister—who was also present—would tell you likewise from memory, that it occurred at 10 p.m. It so happens, however, that I can certify under oath that the birth occurred at approximately 11 p.m., Sunday, October 16th, 1921. And I can back my statement with scientific proof. For it so happened that at the time of the occurrence I was watching through the open window the progress of an eclipse of the Moon. At the very instant when the Moon completely entered the earth's shadow, the child in the adjoining room cried for the first time !

According to Raphael's ephemeris for 1921, the time the eclipse was exact that evening was 10-59 p.m.

As my son was born in the late evening, the epoch horoscope has to be erected for the heliacal *setting* on Sunday, December 26, 1920. In that epoch horoscope the Moon's power is predominant, for she is found to be in the ascendant at the 23rd degree of Cancer (the Moon's own sign). The sign and degree of the Moon at the epoch therefore indicates with precision the exact location of the Point Ascendant at the exact moment of birth, namely Cancer 23°.

At the exact moment of his birth the Moon was precisely at the *Zenith* and the Sun precisely at the *Nadir*. Which facts orient the horoscope with remarkable precision.

A Current Example

At a dinner held by the Federation of British Astrologers on October 31st, 1958, I asked Miss Patricia Goulding (who was seated next to me at table) for her birth data. I wanted to examine her horoscope because she had been bitten by a lion cub whilst on holiday in Germany at approximately 11-30 a.m., September 8, 1958. She told me she was born at approximately 2 a.m., Thursday, June 3, 1915 (equivalent to 1 a.m., G.M.T.). However, her fiance, Mr. A. Ward, who was also present and is himself an astrologer, remarked that she must certainly have been born with Taurus rising because of the physical impress of that sign being plainly discernible in her features (a remark which a horoscope cast for the submitted birth time would certainly not substantiate. However, it so happens that Mr. Ward is quite correct in his assertion about Taurus ascending at Miss Goulding's birth).

As Patricia was born in the forenoon, the epoch horoscope has to be cast for the heliacal rising of Thursday, August 13, 1914. In that epoch horoscope the most notable configuration of the day can be represented in symbols: (☉ opp. ♃ □ ☽), and expressed in words as : "the opposition of the rising Sun to Jupiter across the horizon circle, double-squared by the Moon from the zenith." All three celestial bodies are in *fixed* signs, and therefore a fixed sign would be certain to rise at birth. But which one ? The zenith position of the epochal Moon affords the answer : it will be Taurus. The day of the epoch, however, is a Thursday—Jupiter's Day—and therefore the degree-number rising at birth will be the number of the epochal Jupiter. Consequently the location of the Point Ascendant at birth is fixed at Taurus 17°. This brings the Moon and Uranus to the zenith.

It should be mentioned that during the weeks preceding the visit to Germany, Patricia had been suffering from a chronic health disorder and had proved allergic to the medical treatment she had been receiving—with the result that blood poisoning and a debilitating fever was being experienced. It was hoped that the continental holiday might prove beneficial.

The health condition was accentuated by the entry of *Neptune* into Scorpio (a sign which has a blood affinity and which is always liable to precipitate blood disorders) aggravted by *Jupiter* (her birthday planet) which rules the blood, into the same sign on September 7th, 1958. The health trouble was due to come to a head (the crisis point) on September 24th, 1958, on which date *Jupiter* would conjoin *Neptune* at Scorpio 3 degrees, in opposition to the *birth star* marking the position of her natal Mars across her 6th–12th houses (her health houses). From that date onwards, the blood affections plus the debilitating fever would stand an excellent chance of clearing up.

However, the bite from the lion cub preceded that point in time, occurring as it did, on September 8th, 1958.

It has been noted already that this girl was born with Uranus at the zenith. The progressed (transiting) Uranus on September 8th was at Leo 14° at her *Nadir*, in opposition to the birth star marking the radical position held by Uranus at her birth, and *in exact square with the birth star marking the radical position of Venus*.

Venus, at this girl's birth, was at her Point Ascendant and in Taurus—a sign with which that planet has greatest affinity. Accordingly, Venus becomes the *ruler of her horoscope*. On the day of the accident, therefore, the transiting Uranus had reached a highly critical point at the *Nadir*, and was currently afflicting three of the four *cardinal points* (Ascendant, Zenith and Nadir)

In my view it was highly fortunate for this girl that she was not bitten on the preceding evening when the Moon was transiting over the birth star marking the natal position of the Mercury–Saturn conjunction in Cancer, because I am certain that more grievous consequences would then have ensued.

At the time of the accident, however, Mars in Taurus was in sextile aspect with the radical position of *Jupiter* (her birthday planet) thus affording her stellar protection against the more serious consequences that could have resulted from the imminent accident, as well as ensuring competent medical attention for her (a factor which is similarly determined by the stars).

The German doctor, who treated her for the animal bite (she had been bitten right through in arm), immediately detected in addition the nature of her basic condition which was threatening to get out of hand. He correctly diagnosed the malady and perceived that the wrong treatment had been given. As a result of the prescriptions which he then prepared, the new treatment got at the root of the trouble and eradicated it (instead of aggravating it as the previous treatment had done)—with the result that immediately after the crisis date of September 24th, 1958 had passed, the girl began to return to a radiant state of health.

The major point to note, however, is the transit of Uranus at the *Nadir*, the importance of which will be demonstrated in other examples in due course.

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Weather Forecasting in Hindu Astrology

F. C. DUTT

[The ancient Hindus had specialised in the art of Weather Forecasting. The methods employed were unique. They were the resultant of research and study extending over vast periods of time. Varahamihira's *Brihat Samhita* contains gems which could profitably be tested and applied by modern meteorologists, whose predictions about atmospherical conditions, rains,storms, etc., have been miserably failing thus discounting their claims at scientific precision. In this article an easy method for foretelling weather is explained by Mr. Dutt, whom we have personally seen and to whose genuine interest for the advancement of astrology, we can safely vouchsafe.–Ed., A.M.]

ANCIENT Hindu Astrology was based more on the Asterism or the Lunar mansions than on the zodiacal signs. The latter were introduced some time about the Greek invasion in India and matters were complicated than before. The originality of the Hindu Astrology in accepting its basis the asterisms has been retained upto the present time and more accurate results are obtained from their employment than from the signs of the zodiac. The Hindu Dasa system is chiefly based on the Lunar mansions and is unique in the world so to speak.

In ancient times the planetary influences on weather were also determined from the Lunar mansions or asterisms. The asterisms were divided into 7 groups called *Nadis*:– (1) Vata, (2) Ativata, (3) Dahana, (4) Soumya, (5) Nira, (6) Jala and (7) Amrita.

The 27 asterisms with 'Abhijit' are classified under the aforesaid 7 *Nadis* as follows:–

Krittika	Visakha	Anuradha	Bharani=Vata (1)
Rohini	Swati	Jyeshta	Aswini=Ativata (2)
Mrigasira	Chitta	Moola	Revati=Dahana (3)
Aridra	Hasta	Poorvashadha	U. Bhadra=Soumya (4)
Punarvasu	U. Phalg	U. Ashadha	P. Bhadra=Nira (5)
Pushya	P. Phalg	Abhijit	Satabhisha=Jala (6)
Aslesha	Makha	Sravana	Dhanishta=Amrita (7)

It should be noted that each of these aserisms occupy a space of 13°20′, except Abhijit which is included in Uttarashadha and Sravana.

When male planets (Sun, Mars and Jupiter) and female planets (Moon and Venus) and Dragon's Head occupy one *Nadi*, there will be no rain but strong wind.

When Eunuchs (Mercury, Saturn and Ketu) occupy a *Nadi* and are not aspected by other planets, there will be good rain.

When male and eunuch planets occupy one *Nadi* and are aspected by benefic planets the result is good rain.

The following tables will show the various kinds of weather according to the positions of the planets in each of the seven *Nadis*–

(1) Vata

Moon, Mars, Mercury and Venus – Rain and wind.

Sun, Rahu and Ketu – Little rain but much wind.

Sun, Mars, Mercury, Saturn and Ketu – Great storms.

Sun, Saturn, Rahu and Ketu (unaspected by benefics)–Famine, droughts, rain, cold.

(2) Ativata

Mars, Mercury, Venus and Saturn – Heavy rain.

Sun, Moon, Jupiter, Venus and Saturn – do

Moon, Mercury, Mars, Jupiter and Venus – Little rain.

Mars, Mercury, Moon, Jupiter, Venus and Saturn – Rain and storm.

Mars, Mercury, Jupiter, Venus and Saturn – Little rain and storm.

Moon, Mercury, Jupiter, Venus and Saturn – Moderate rain.

Sun, Saturn Rahu and Ketu – Frost; cloudy.

Sun, Mars, Rahu and Ketu – Thunder but not rain.

(Continued on page 930)

Answering Questions According to Ma Ha Bote

BARBARA CAMERON

A fast and efficient method of gaining understanding of the gem-like qualities of MA HA BOTE, the astrological "birthday of the week" system from Mandalay, is frequent use of the Horary or Query Chart. Such practice sharpens the mind of both planetary symbology — one of the chief virtues of MA HA BOTE — and the disposition of planetary energies.

Many new students to astrology find these simple charts such a boon that they consult the system too frequently, forgetting that the urgency of the question is as important as the time it is asked. One of my students, an optomistic Venus-born, grew so dependent upon these charts that she soon had the entire table memorized, and thus could ask the query at the time to reach the desired answer! When I chided her on such frivolity, she laughed and said that, even though she knew the answers she drew were invalid, they made her feel good.

A third crucial part of the system is that the query be clearly stated. You need have no compunction to request the native to re-state a muddy question. How can you read a clear answer when the question can't be understood? Sometimes, the fact of a badly-worded query means that the question is not truly formed. But sometimes it simply means that the querent is over-anxious and not organizing his thoughts properly. You will quickly be able to tell the difference. But take care not to re-phrase the question for him, for it must not become YOUR question!

Answers must be interpreted according to the benefics/malefics and symbology of MA HA BOTE, of course, which differs in some slight regard with Hindu planetary symbology: this means you must try to compartmentalize the two systems and not interchange their symbols. If you do get the symbols mixed up, the answers will not be correct. But, if you manage to keep them separate in your mind, you will find the answers blend and reinforce each other, when you compare one to the other.

Answers must be interpreted according to the benefics/malefics and symbology of MA HA BOTE, ... this means you must try to compartmentalize it from the Hindu system and not interchange their symbols. Should this happen, the answers will not be correct.

Here is the basic HORARY TABLE:

MA HA BOTE QUERY TABLE

Day	6:00 to 7:30	7:30 to 9:00	9:00 to 10:30	10:30 to 12:00	12:00 to 1:30	1:30 to 3:00	3:00 to 4:30	4:30 to 6:00
Sunday	☉	♀	☿	☽	♄	♃	♂	☉
Monday	☽	♄	♃	♂	☉	♀	♀	☽
Tuesday	♂	☉	♀	☿	☽	♄	♃	♂
Wednesday	☿	☽	♄	♃	♂	☉	♀	♀
Thursday	♃	♂	☉	♀	☿	☽	♄	♃
Friday	♀	♀	☽	♄	♃	♂	☉	♀
Saturday	♄	♃	♂	☉	♀	☿	☽	♄

The method of use is quite simple:

1) Find the appropriate time.
2) Put the planet ruler on the fence.
3) The next planet goes above the first one, and the following goes below.
4) Again, the next planet in line goes above, and the following below.
5) Finally, the last two planets enter, the first on top and the last on the bottom.
6) If you reach the end of the row, "return" to the beginning of THE SAME ROW ! Do NOT repeat any planet, but skip over it the next in line until all planets are used.
7) Rahu, when applicable, shares the place of Mercury.

NOTE : Our distance from the Equator has encouraged me to try — with the permission of my teacher, Daw Hla Than of Rangoon — time variations for higher latitudes. They appear to be very accurate. The above Table works fine to at least 35 degrees North or South.

Let's try some practical examples to see how the system works. One given in the manual is so clear I would like to repeat it here. An Indonesian friend in Jakarta called me one morning, when I was living in that country, to ask a question. In fact, she aroused me from sleep, I hate to admit, and I did not clearly comprehend the question. I asked her to repeat it, and this is what she said : "Will the man who is now looking at my house buy it ?"

. The time was 8 : 10 a.m., Thursday, and the planet occupying that space is Mars, meaning that Mars goes "on the fence". The next planet is Sun, put above Mars, and Venus goes below. Mercury is placed above Sun and the Moon, following Mercury, goes below Venus. Saturn, as next to last, goes on top, and Jupiter, the last one in this sequence, is on the very bottom.

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For classical interpretative rules, the planets above the fence are said to be in favor of the query and those below, against. The planet on the fence will usually mirror the querent or the question : remember the words of the question above : "Will the MAN . . ." and Mars is on the fence.

Querents don't often volunteer the results unless you pursue them. Even when I offered a money-back guarantee, I found it hard to discover the final outcome. But it is worth the trouble to track it down, for otherwise you can't improve your own knowledge and ability.

If you examine the chart in the light of classical benefic/malefic energies, it is not very promising. Furthermore, Venus, the significator for "home", is under the fence. But, remember that the information comes from those planets above the fence which are disposed toward the question ! In this case, I gave her this answer : "If he is not very rich, but from the middle classes; if he is or was connected with the military; and if he's in an office or section dealing with land or earth in some way, he will buy the house."

With both Venus and Jupiter below the line, it seemed unlikely he would be rich. Saturn's prominence emphasized the lack of wealth, and showed him a man of the people. The military connection (Mars) is obvious, but its weak placement shows it is not significant now, just as the Sun's comparative situation seemed to say he was head of a department or section, but not of a ministry. Saturn also showed the land/earth, just as Mercury showed paper-work or bureaucracy.

It seemed likely that his wife and his mother would not be as fond of the house as he, with both Venus and Moon below the fence. Furthermore, some austerity would be necessary to pay for the house, for Jupiter and Venus are low, and Saturn is high ! But he would work hard to pay it off, no doubt.

The gentleman in question turned out to be a retired Major, then a minor official in the Department of Agrarian Reform. He was not wealthy and he did buy the house.

At ten o'clock on a Monday morning, my husband decided to take a substantial sum realized from the sale of stock held for many years, and buy gold. I had the natural fears of any wife, and ran up to my office to pull up a query chart : Venus is on the fence (business, finance always finds her interested). Here's the chart which emerges after putting Mercury over Venus, Moon below, Saturn over Mercury, Jupiter under Moon, etc. In this case, the appropriate element under the MA HA BOTE system is crucial to the answer. Mars stands for gold in this method, not the Sun, so a mixup in symbology would give you a very wrong answer ! The answer — to the gold — was a fine one, and we would have been a good deal more secure financially had my husband held to his resolve. But note Mercury between Venus (wife) and Saturn (his own birth self). Change he did, from gold to silver, due to the encouragement of the selling agent. Jupiter, symbol for silver in this system, is in a very weak position. In fact, all the money was lost within a week.

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If the question in this case had been related to direction (of the compass), then the answer would have been Southeast as the most likely, with Southwest as an alternate potential. So must the answer be shaped by the query. But this is nothing new, and all queries shape and dictate the answers.

Here's another example : the question asked, "Is this the right time to buy a house ?" Query time, 3 : 45 a.m., Tuesday. I will let you set up the Query Chart, but take care it agrees with the example !

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The querent is Sunday-born and, in fact, had already begun legal procedure to buy the house, but had been hit with an attack of the jitters. This s a lovely chart with all but one benefic directly over the querent. She has money enough to purchase it without hardship. In fact, the planets underneath the fence truly describe the effect of he house on her life, for the house is in California and her husband and permanent home is in Portugal ! She bought the house to be near her children (Mercury), but she will have to be ravelling back and forth a good deal, interrupting her stable life (Saturn) and disappointing her husband (Mars on the bottom). Even though her husband may be a bit more lonely, he will not leave her, for Venus is high and strong.

Please note that when such strong benefics appear, it's not necessary to delineate each planetary symbol individually. It *is* useful to know the phase of the Moon to gauge its strength : in this case, it was 4 days past full.

Mrs. Gayatri Devi Vasudev mentions in her book, *Practical Horary Astrology*, that "when certain configurations involve the 11th house in Query Astrology, whatever the question is, it receives a positive answer". Powerful benefics placed in the upper part of the Ma Ha Bote query serve somewhat the same function. Certainly it allows the querent to proceed without fear.

The same chart appeared for a worried mother who asked the question, "Will he die ?" referring to her son. His behavior had been difficult, causing her grave concern for his personal safety. His excessive drinking, dangerous driving and bad companions grieved her heart.

I had no worries to reassure her that for whatever time frame was in her mind, he would be all right. And so he proved to be, to this day, which is two and a half years later.

Sometimes it is a problem to get the final results of query charts for your own records. Querents don't often volunteer the results unless you pursue them. Even when I offered a money-back guarantee, I found it hard to discover the final outcome. But it is worth the trouble to track it down, for otherwise you can't improve your own knowledge and ability.

I hope you will try the MA HA BOTE system of Horary Charts, if only for quick verification. I am convinced of its ease of use, its accuracy and its reliability. It is wise, however, to be sure you thoroughly understand the various planet symbology as given in the Ma Ha Bote astrological system, and as referred to in the earlier articles in this magazine. —73.85

Horoscope of Dr. M. Bālamurali Krishna

DR. RAICHUR SATHYANĀRĀYANA, Ph.D. (USA)

The title ‘Sangeetakalānidhi, is bestowed by the Madras Music Academy on a musician whose contributions to Karnātaka Music, performances and talents are exceptional, who is recognized by critics and enjoyed by his followers. For Bālamurali this is but a minor title, albeit it brings great recognition to his name. For Bālamurali rises above and beyond the norms of this title. He is not only a popular musician of South India enjoyed by masses of people whose only entertainment comes from movie music but also a musical genius of such import that the erudite Karnātaka Music critic takes note of him and even learns from him!

	Rāhu	Mars	Merc. Sun Jupit.
	RĀSI		Venus
Asc. Sat.	Moon	Ketu	

Venus	Sun	Rāhu	
Merc.	NAVĀMSA		Sat. Moon
Mars			
Jupit.	Ketu	Asc.	

Bālamurali Krishna was born on July 6, 1930, at 6.40 p.m. on a Sunday, at Shankaraguptam (17° N, 84° E) in Āndhra Pradesh as the only son of Pattābhirāmiah and Sooryakāntamma, both of whom were instrumentalists (flute and veena respectively). The horoscope of Bālamurali, as supplied by him and verified generally by the author, is as follows with a balance of Jupiter Dasa of 1 year, 8 months and 26 days at birth. His mother's ardent desire was to make her son a great musician! Tragically, however, she died but a month after Bālamurali's birth. We note here that Chandra (Moon), the Mātrukāraka, is debilitated and that the positions of Mercury and Venus in the 7th and 8th houses portend early death of mother as per classical texts! So, the child Bālamurali was brought up in the care of his maternal aunt. During this time, Bālamurali was trained in music by his father. He showed very early the signs of a prodigy (the teacher–student lineage of the native can be traced back to Saint Thyāgarāja, the foremost of the Karnātak Music Composer Triumverate).

For Bālamurali the title *Sangeetakalānidhi* is a minor one, albeit it brings great recognition to his name. For Bālamurali rises above and beyond the norms of this title. He is not only a popular musician of South India enjoyed by masses of people whose only entertainment comes from film music but is also a musical genius of such import that the erudite Karnātaka Music critic takes note of him and even learns from him.

We now pause to find out if our classical astrological principles can give us a hint as to why this horoscope is a special one. At the outset, we note that the benign sign Sagittarius is rising with a full aspect of its lord Jupiter from the 7th house. This alone raises the horoscope to levels above the ordinary. Here, Saturn in the first house denotes a person of slow and methodical habits, a hardworking person and a person of great intuition. Thus, the early part of Saturn Dasa put him through rigorous training and a great deal of self-control; he must have practised laboriously for hours to perfect his talent.

The greatest boon for this horoscope comes from the child planet Mercury, who, having occupied an angle which happens to be his own sign, has caused a good Bhadra Yoga (one of the five Pancha Mahāpurusha Yogas, productive of great personalities!). The angle occupied is the 7th from Lagna (ascendant) and thus the ascendant gets the full aspect of this powerful planet. This situation shows early prominence and recognition, particularly because, according to the Vimshottari Dasa system, Mercury's period started at about the 22nd year of the native. The powerful influence of this young and effervescent planet is such that even the sedate and slow Saturn could not slow things down! Thus, Mercury with his full aspect on Lagna, aided further by Jupiter, enabled the young Bālamurali to come out boldly and perform on ALL INDIA RADIO when he was just 9 years of age! It is a tribute to classical Hindu Astrology that the effects of Bhadra Yoga have been actually realized in this case all along (according to Dr. B. V. RAMAN, Bhadra Yoga also is a combination productive of wealth).

We further note that the presence of Jupiter–Mercury in the 7th and Venus in the 8th has caused a partial, but powerful Lagnādhi Yoga, whose results are fame and riches! Venus in the 8th house denotes a public performer of arts and it is no wonder then that the native gave his public performance on AIR in Saturn Dasa–Venus Bhukti*. Look at this Adhi Yoga: Jupiter is in his own Navamsa, Mercury in his own house and Venus in Jupiter's Navamsa! The latter half of Saturn was a period of constant learning, practice and self-control, while it enabled him to gain mass (Saturn!) recognition.

While discussing Saturn Dasa, we cannot ignore a fairly good Dhana Yoga (financial prosperity) caused by Saturn, lord of the 2nd in the 1st, expanded by the aspect of Jupiter and Mercury! Saturn proved very beneficial to Bālamurali in paving the way toward success through intuition and constant practice. Saturn's influence also brought about association with older experts and their help! It is not surprising, therefore, that he was pushed into a situation, in his 14th year, when he had to accompany, on the *violin*, none other than Ariyakudi Ramanuja Iyengar, one of the foremost vocalists of the day, in a musical concert by the latter! This incident enhanced Bālamurali's reputation as an accompanyist — he has accompanied giants like G. N. Balasubramanyam and Chittoor Subramanya Pillai on the violin—and established him as a performer. Not surprisingly, this happened in Saturn Dasa–Moon Bhukti (note the Saturn–Moon combination in the 10th house of profession in Navamsa, in the Moon's house!)

The strength of Mercury is an essential factor for a successful instrumentalist, as Mercury controls the nervous system, the strength of which provides dexterity, co-ordination and quick movement so important for a player of instruments. Incidentally Bālamurali can play expertly on viola, Mridangam and Kanjira (the latter two are percussion instruments).

While discussing Saturn Dasa, we cannot ignore a fairly good Dhana Yoga (financial prosperity) caused by Saturn, lord of the 2nd in the 1st, expanded by the aspect of Jupiter and Mercury. Saturn proved very beneficial in that it paved the way for his future success through intuition and constant practice.

We cannot help notice the combination of the 9th lord Sun with Mercury, the 7th and the 10th lord, as this produces a powerful Raja Yoga, despite the fact that some classical texts do not mention this combination as anything special for Sagittarius Lagna; one has to tread carefully while trying to interpret the classical rules, as total confusion may result if you try to follow the controversial sounding statements of the authors of *Bhavārtha Ratnākara* and *Jātakādesha Marga*, for example. Therefore, the above combination cannot be ignored particularly because of the powerful nature of Mercury here, not being combust. Also, the Sun is the soul force and Mercury is the intellect; thus a good combination of the Sun and Mercury is always seen in the horoscopes of intellectual people. We cannot fail to note here the same Sun–Mercury combination (here Sun exalted) in the horoscope of Saint Thyāgarāja in the 10th. Thyāgarāja was, of course, of an entirely different cast, as his only desire was to see and communicate with his Deity Sri Rāma; he was a saint in the true sense.

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* It is also a fact that, later in the same Saturn–Venus, in 1941, when he was only eleven, Bālamurali was given an opportunity to sing two compositions at the annual Thyāgarāja Festival. He impressed every one so much that he was asked for an encore performance two days later! This incident no doubt was an important break that launched him into a musical career.

The powerful position of Mercury in the 7th with three planetary associations is indicative of a person well versed in languages (Telugu, Tamil, Sanskrit), a poet, a musician, an instrumentalist and one endowed with a sweet, melodious voice. The aspect of Saturn on the 7th house and the three important planets therein makes him highly intuitive and mystical (unexplained knowledge and expertise in anything comes from an association of strong Saturn and Mercury). Bālamurali is versatile and he is an innovator. He had composed songs in all the 72 Melakartha (Parent) Rāgās when he was but fourteen (note again the association of Saturn and Mercury). He is a composer in Telegu, Tamil, Sanskrit and Kannada; he knows fully the rules of classical composition and meter.

One of the essential features of a Mahāpurusha Yoga is that it is productive of fame. This, of course is true here, but somewhat limited, as Mercury occupies his own house in Gemini as compared with Virgo for this particular horoscope. Thus, the native enjoys full fame in his own country and limited fame on the international scene.

Three planets in the 7th indicate more than one wife, but the presence of Jupiter and the restricting influence of Saturn have curtailed some of the otherwise bad implications of such a combination. The position of Rāhu in the 5th from Lagna is not very good, but its position in the 6th from Chandra Lagna (Moon-sign) (which is fairly strong because the Moon occupies own Navamsa) has prevented some of the undesirable indications of Rāhu in the 5th. Thus we see that almost every planetary position in this horoscope is good, except perhaps that of Venus in the 8th.

Saturn did the spade work in preparing Bālamurali for his life work, disciplining him, training him, bringing him into contact with older and wiser people. As soon as Mercury Dasa started, everything good happened: Name, fame, wealth, knowledge, travel, exposure and recognition increased and Bālamurali became a permanent landmark in the annals of classical music, enjoyed equally by the people of all regions of India.

Planets above the horizon are in majority in this horoscope, indicating a person of great public exposure and recognition — a household word. This space is too limited to list all the titles and awards gained by him. Sangeeta Kalānidhi for music and Padmashree for national recognition are great enough!

We have thus seen how beautifully the Hindu system of astrology, with its great Vimshottari Dasa system, has explained very well the accomplishments of this native: Saturn in the 1st aspected by Jupiter has shown a person of great intuition, thoughtfulness and perspicacity. Jupiter, Mercury and the Sun in the 7th have shown a person of versatility capable of doing many things expertly. Bhadra Yoga has shown a person of greatness, humanity and generosity. Thus we have a musician, composer, poet, instrumentalist and humanitarian! His knowledge of the languages enables him to sing with the same Bhava (emotion and essence) as the original composer, stressing the meaning of every word in the original *Sāhitya* rather than showing mere musical expertise so common with some of our vocalists, some of whom actually massacre the import and words of a composition due to ignorance of the language or due to indifference!

Despite the fact that Venus has partnered in the production of a good yoga for this horoscope, his position is really not all too good, particularly for this Lagna. Bālamurali is now in the latter half of Venus Dasa. This Dasa has already caused petty and jealous people to throw obstacles at him and try to decrease his fame. However, he will not be defeated by such forces, thanks to the powerful aspect of Jupiter on Lagna and the presence of Mars in the 6th house. We should also note that for about five to five and a half years from now, the Sādesathi

→

transit of Saturn will be in effect. So machinations of enemies, jealous women and competitors will cause worry and discomfort. It is likely that his public appearances will gradually come to an end, enabling him to devote time to teaching and composition. The Sun's Dasa following Venus in 1995 will be excellent and will establish him once and for all in the same ranks as Thyāgarāja, Dikshitar and Shyāmā Sastry.

Bālamurali has popularized *rāgas* which were not in vogue before (now everybody recognizes Revati!); he has eliminated the belief that rare *rāgas* cannot be sung to the enjoyment of an audience; he has encouraged and helped aspiring young musicians and instrumentalists, he has a school where music is taught free. Some of Balamurali's compositions smack of greatness (*Mahādeva sutam Aham* in *Ārabhi*, *Nandeesam Vande* in *Rishabha Priya* and the *Thillāna* in *Kadanakutoohala* are a few examples). Who can challenge the Hindu Astrological system which says that Bhadra Yoga is a Mahāpurusha Yoga?

We conclude with a quotation from one of Bālamurali's own compositions:

'Kurisenu Bhuvi Pai Makarandam
Virisenu Mana Pai
Murali Swarāla Andam!'

(*Continued from page 923*)

Sun, Mars, Saturn, Rahu and Ketu – No rain, drought, famine.

(3) Dahana

Moon, Mercury, Jupiter and Venus – Heavy rain, thunder and storm
Moon, Mars, Venus, Saturn any one in conjunction with Mercury – Continuous heavy rain.
Moon, Mars, Jupiter, Venus, Saturn – Thunder and rain.
Moon, Mercury, Mars, Jupiter, Venus and Rahu – Slight rain.
Sun, Moon, Mars and Jupiter – Rain.

(4) Soumya

Moon, Mars, Mercury, Jupiter, Venus and Saturn – Slight rain.
Moon, Mars, Mercury, Venus, Saturn and Sun – Rain.
Moon, Mercury, Jupiter and Saturn – Much rain.
Moon, Mars, Venus, Saturn and Rahu – Cloudy, but no rain.
Mars, Mercury, Venus and Ketu – Cold, stormy and rain.
Moon, Mars, Mercury, Jupiter and Venus – Good rain.
Moon, Mars, Jupiter, Venus, Saturn and Sun – Continued rain.

(5) Nira

Sun, Moon, Mercury, Jupiter, Venus – Windy and rainy.
Moon, Mars, Jupiter, Venus, Saturn and Sun – Continued rain.
Moon, Mars, Mercury, Jupiter and Venus – Windy and rainy.
Moon, Mars, Mercury, Jupiter, Venus and Rahu – No rain.
Sun, Moon, Mars, Rahu and Ketu – No rain but storms.
Venus, Saturn, Rahu and Sun – Great warmth.
Moon, Mars, Mercury, Jupiter, Venus and Ketu – Slight rain.

(6) Jala

Sun, Moon, Mars, Mercury and Saturn – Good rain.
Sun, Moon, Mercury, Venus, Saturn and Rahu – No rain.
Moon, Mars, Venus, Saturn, Rahu and Ketu – Slight rain.
Sun, Saturn, Rahu and Ketu – Storms.
Sun, Mars, Saturn, Rahu and Ketu – Drought.
Sun, Moon, Mars, Jupiter, Venus and Saturn – Rain.
Sun, Moon, Mars, Jupiter, Venus, Saturn and Rahu – No rain, Cloudy.

(7) Amrita

All planets – Good and heavy rain.
Moon, Mars, Jupiter and Venus – Moderate rain.
Sun, Moon, Mercury and Venus – Slight rain.
Moon, Mars, Mercury, Jupiter and Venus – Good showers.
Moon, Mercury, Venus and Saturn – Great storms.
Sun, Mercury and Venus – Temperate weather.

—Reprinted from July–Sept. 1938 issue of A.M.

Close Timing of Marriage—III*a.

DR. (MRS) LALITA GUPTA
MRS. KAMLA SOOD
MISS PURNIMA JOSHI

SRI M. N. KEDAR
SRI J. N. SHARMA
SRI S. N. KAPOOR
SRI R. K. MISRA

Scientific approach

We must make it clear that we are not discussing any principle for prediction in our articles which we have not tested on at least one hundred horoscopes, though if we were to keep a count of all the horoscopes on which we have tested these principles we would reach the figure of one thousand or more easily.

Astrologers make use of very sound age-old principles and give good predictions after testing the soundness of *Rishi*-given principles. They, however, do not, on the basis of that experience, conceptualise, inspite of their life-long experience and high percentage of successful predictions, to evolve a workable theory for less erratic, and very reliable prediction. Even if they do so, they do not allow them to go out of their families and, mostly, die with those secrets.

The Problem

1) We are giving a scheme of timing marriage first by locating the block of two years within which marriage would take place by first showing how Saturn and Jupiter must cover the 1/7 axis.

2) We will now show how that the two-year period can be further reduced into one year by making a specific-conditions-fulfilling transit of Jupiter only.

Hypothesis

The hypothesis given to us for test by Mr. K. N. Rao, with illustrations, is as follows:—

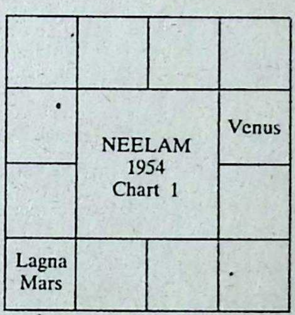
In the year in which marriage is to take place, Jupiter must cover anyone of the following factors, in direct or retrograde motion or both.

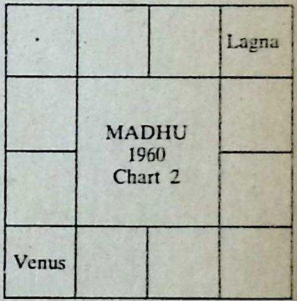
Four Rules

a) Venus and the fifth house.
b) Venus and fifth lord.
c) 5th house and the fifth lord.
d) 5th house/5th lord and 9th house/9th lord.

Illustrations

To two Sindhi girls (chart 1 and chart 2) and their parents the prediction given was that both girls would get married by the end of 1984. These predictions were fulfilled when the younger sister got married on 20–10–1984 and the elder sister got engaged in December 1984 but was married in March 1985.





Jupiter in Sagittarius in the whole of 1984 (January to December) was retrograde on 29–4–1984 and got into direct motion on 19–6–1984. During this period Jupiter:

a) Aspected the Venus of Neelam when retrograde in Sagittarius between April and June 1984.

b) Then was on the 5th lord aspecting the 5th house of Neelam.

Jupiter was on Venus who is also the 5th lord of Madhu.

Now see how this applies to the horoscope of a couple, Mr. P. C. Alexander (chart 3), the present Indian High Commissioner in U.K., and his wife (chart 4).

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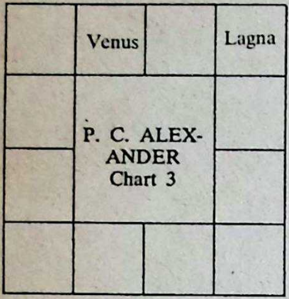
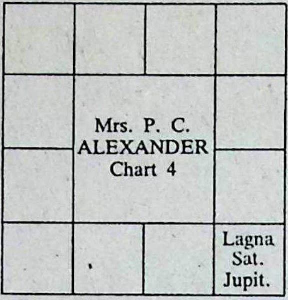
* Part II of the article appeared in the *A.M.*, November 1986.





1) Jupiter was in Taurus aspecting Venus, 5th lord and 5th house of Mrs. Alexander.

2) Jupiter was in Aries till June 1941 and later (retrograde) in Taurus till 6–2–1942 on Venus, the 5th lord aspecting the 5th house of Mr. Alexander.

Mr. Rao supports his thesis with the following instances of well-known persons.

a) *Pt. Nehru* was married on February 1916 when Jupiter in Aquarius till 2nd January, 1916 aspected his Venus in Libra. Jupiter then moved into Pisces and aspected his 5th lord (Mars) in Virgo and aspected the 5th house (Scorpio).

b) Mrs. Indira Gandhi was married on 26.3.1942. Jupiter was in Aries till April 1941 from where he aspected Mrs. Gandhi's Venus in Sagittarius and her 5th lord (Mars) in Leo. Later, Jupiter moved into Taurus where he retrograded on October 10, 1941 and got into direct motion on February 6, 1942 in which period he aspected Mrs. Gandhi's Venus, 5th lord and 5th house.

c) Mr. Rajiv Gandhi was married on 26.2.1968. Jupiter was in Leo aspecting his 5th house and on Venus and 5th lord, both in Leo.

d) Sanjay Gandhi was married on 27th September, 1974. Jupiter was in Aquarius from where he aspected his Venus in Libra, who for Capricorn Ascendant is also the 5th lord.

e) Mrs. Maneka Gandhi has her Venus in Gemini and her 5th lord (Mars) for Cancer Lagna in Leo both of which were aspected by Jupiter from Aquarius on the day of her marriage (27–9–1974).

f) President Reagan has his Venus in Aquarius, his 5th lord (Jupiter) for Scorpio in Libra. Jupiter in Pisces was retrograde till 15–11–1951 covering his Venus. He was married on 4.3.1952.

g) Mr. L. K. Jha, I.C.S. has Scorpio Lagna with Venus in Libra, 5th lord Jupiter in Sagittarius. On the day of his marriage on 16–2–1941 Jupiter from Aries aspected his Venus and 5th lord.

h) Mrs. L. K. Jha has (Sagittarius Lagna) her Venus in Taurus, 9th lord Sun in Aries her 5th house. On the day of her marriage to Mr. L. K. Jha, Jupiter from Aries was in her 5th house, on her 9th lord and aspected Moon in her 9th house (instead of Venus).

We are giving below in a tabulated form the results of our scrutiny of a hundred cases to show that this research works on the horoscopes we are using, then showing how they apply to the data of Mr. Iraganti Rengacharya. We have given the analysis of our data under each rule. It will be seen if each rule is examined individually, the percentage is as under:—

		Progressive	Progressive
Rule 1	60%	86%	96%
Rule 2	57%		
Rule 3	50%		
Rule 4	90%		

Jupiter must cover one of the four rules given above. It will be seen that out of 100 cases we have tested, in 96 cases one of the four rules is clearly covered. Which rule applied to what extent is given above. In the descending order, the application of rules is as follows:—

Rule 4–90%
Rule 1–60%
Rule 2–57%
Rule 3–50%

Our conclusion naturally is to apply the rules in the same descending order in which we have succeeded.

We are showing how our rules apply to the data of I. Rangachari (p. 108 AM of Jan 1986).

DOM	VEN	5th House	5th Lord	MOON	9 House / 9 LORD	Remarks
29.4.1959	1	2	1	4	6/11	Jup(R) in Libra 19.6.1958 aspecting Ven, 5H, 5L.
18.5.1979	7	4	8	8	9/9	Jup. in Cancer on D.O.M. and (R) upto 24th March, 1979
15.5.1981	8	2	8	12	6/8	Jup(R) in Virgo
9.2.1957	3	2	12	10	4/10	Jup. in Cancer.
15.5.1981	9	6	7	12	10/8	Jup(R) in Virgo
18.5.1979	6	9	10	10	1/10	Jup(R) in Cancer upto 26.3.1979

Summary and Conclusions

Why 5th and 9th Houses and Lords?

The fifth and ninth houses represent the spiritual merit of this life and past lives. Jupiter, the divine planet, activates such stored up spiritual merit. There are references in the great Hindu scriptures how to get a good husband or wife, and, later to get meritorious children, **tapasya** (spiritual practice) was done. Even if the modern irreligious human being does no such **tapasya** his or her getting a husband or wife must get linked, because of our **rishi**-given wisdom, to his spiritual merit of past lives.

It is the deeds of past lives that become virtues or limitations of this life. It is the good deeds of this life that augment or decrease the corresponding good or bad effects of the deeds of past lives. Religion and spiritual practices will always have a positive meaning for those who know and believe in not taking a fatalistic view of life but believe in simultaneously doing spiritual practices to modify or mitigate the rigours of destiny. For a spiritual person hope for improvement is eternally fresh.

Therefore, every time an important event takes place in one's life, the 5th house and the 5th lord and the 9th house and the 9th lord must play their rôles visibly.

Marriage is not merely a land-mark in one's life but a transformation, generally, transformation of a life of freedom into one of bondage and obligation, a transformation which may be a pathway to salvation, sometimes, or the continuation of the cycle of re-births mostly.

Why Venus?

Venus represents sex and Jupiter, legitimization. Legitimacy is accorded by a society in its own way according to its norms. For example, in a tribal society of India pre-marital sex and motherhood outside of wedlock is legitimate. What we call tribal in India is **modern** in Europe and U.S.A., and now **ultra-modern** when a South Indian actor is claiming fatherhood of a baby to be delivered by an unmarried mother.

Instead of going into the problem of what is **Legitimate sex** we must refrain from taking any particular stand on this issue and only point ou the astrological importance of Jupiter's transit to fulfil the pre-conditions to a marriage i.e. that one of four rules must be fulfilled by Jupiter before a marriage is solemnised.

It is necessary to see that when Jupiter transits into Lagna he aspects the 5th and 9th house and when he transits into the 7th house he aspects the 5th and 9th house of the bride or the bridegroom from there.

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FEMALE HOROSCOPES

SL.NO.	DOB/DOM	VARGAS	SUN	MOON	MARS	MER	JUP	VEN	SAT	RAHU	D.K	M.S.	ASCENDANT
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1	16-8-53/29-4-79	R	4	7	4	4	2	3	6	10	4 MER	7	8
		N	12	10	9	7	6	1	6	12	7	9	7
		T	1	2	12	12	4	12	5 R	5	12	–	–
2	11-10-28/15-1-58	R	6	6	3	7	1	7	8	2	6 MOON	10	2
		N	5	10	10	11	5	1	10	12	10	10	2
		T	10	8	8	9	7	10 R	8	7	8	–	–
3	30-11-52/25-9-74	R	8	12	10	8	1	9	7	9	7 SAT	9	6
		N	8	5	1	8	6	8	7	4	7	4	12
		T	6	9	6	7	11 R	5	3	8	3	–	–
4	27-11-58/17-5-81	R	8	2	1	9	7	8	9	6	9 MER	4	11
		N	7	4	9	1	2	8	1	6	1	7	8
		T	2	7	1	2	6	2	6	4	2	–	–
5	13-1-60/1-2-81	R	9	3	9	9	8	8	9	6	9 MARS	4	8
		N	9	11	2	6	12	9	6	11	2	11	5
		T	10	9	11	11	6	10	6	4	11	–	–
6	5-4-57/7-7-81	R	12	2	2	1	6 R	12	8 R	7	6 JUP	6	12
		N	10	2	3	2	10	9	8	2	10	12	10
		T	3	5	2	3	6	4	6	4	6	–	–
7	6-9-53/23-1-74	R	5	4	5	5	3	4	7	10	3 JUP	7	6
		N	6	11	1	6	7	8	6	12	7	12	4
		T	10	9	1	10	10	10	3 R	9	10	–	–
8	29-9-66/14-12-85	R	3	7	2	4	3	2	12	2	12 SAT	6	3
		N	10	3	6	6	12	12	5	10	5	5	2
		T	8	9	7	8	10	8	8	1	8	–	–
9	6-9-55/13-5-83	R	5	1	5	6	4	5	7	8	1 MOON	10	9
		N	6	4	4	2	11	7	1	12	4	12	8
		T	1	2	2	1	8 R	3	7 R	3	2	–	–
10	30-6-53/14-12-73	R	3	10	3	4	2	1	6	10	4 MER	4	4
		N	11	4	12	7	3	5	6	1	7	10	5
		T	8	4	1	8	10	10	3 R	9	8	–	–
11	21-7-52/8-5-70	R	4	4	7	5	1	4	6	10	5 MER	9	11
		N	5	4	12	1	8	7	1	6	1	7	9
		T	1	2	2	1	7 R	2	1	11	1	–	–

(Continued on page 942)

Hindu Rekha Sastra — V*

ROMESH K. SASTRY

Parushni

तत्सन्निधौ वर्तते या तधस्ताद् विशेषतः।
तस्याः फलं कठोरत्वं सर्वजन्तुषु भूयसा॥

Parushni will be seen below *Charushni* (already described) on the right thumb, but generally opposite to it. One with that *rekha* will be cruelly disposed towards living beings

Prahastika

कटकस्थानसंस्थाना परा तद्वत् प्रहुस्तिका।

Prahastika will be seen on the right wrist where the bangle is worn. It will resemble the outstretched fingers of the palm slightly. Such a *rekha* makes the owner behave cruelly not merely against living beings, but also on non-living things too .

Baala

बालः स्निग्धस्पर्शयोगी दर्शने स्वर्णदीधितिः।
तदधः करबन्धुस्था जात्युत्कृष्टं' प्रयच्छति॥

Baala rekha starts from the base of *Atma* (*Rohini*) *rekha* on the right palm and proceeds towards *Bandhusthana*; smooth to the touch; bright in colour. One who has it will own gems of the highest quality .

While this text makes the name masculine as बालः others make it feminine as बाला. By implication, even in old age the owner will be youthful i.e., have a weakness for women .

According to Narada school, this *rekha* in good form indicates that the Sun will be powerful in one's horoscope .

Paasa

पाशस्तु पृष्ठतो हस्ततलस्य प्रथिता स्फुटा।
कृताकृतिस्तया विश्वं वश्यमेव भवेत्॥

Paasa appears at the centre of the right palm, circular like the earth. She is bright, clear. One who has this line will conquer the universe by his winning manners. The name implies it .

Pasa is a Sun *rekha*. Its perfect formation indicates a powerful Sun in the horoscope. If it is cut by a line, it shows Sun is debilitated .

Purusha

पाणिपृष्टो प्रवृत्ता या पृष्ठाख्यान्तर सङ्गन्ता।

Purusha rekha appears on the right *Manibandha* at the root of the palm. She is also called *Maagadhi*. One who has such a line becomes a physician .

Punjika

करतलमूले या वा. पुञ्जी भूता स्थितिस्तु रेखाणाम्।
सा पुञ्जिकेति नाम्नः कुटिलाकारा मतिर्यूनाम्॥

Lines criss-crossed as in a net formation found below the foot of the palm i.e. on *Manibandha* are collectively called *Punjika*. Its effect is to make people crooked of mind in their youth .

There is a difference of opinion between authors. Some place it below *Dharmasthana*, grilled of course, and in addition to the above effect, say it also confers wealth, good home and vehicle. In the Narada school, it is a Moon *rekha* and its good formation indicates the strength of the Moon in the horoscope .

Mati

अङ्गष्ठमूलबन्धस्तु सशिरवो मतिरिष्यते।
मतिमान्द्यं भवेत् तस्य न जातु प्रतिभा गुणः॥

Mati is found at the foot of the right thumb. It has another *rekha* touching its head like its hair. One who has it will be dullwitted; his face will not be bright. Any two or more lines here connected together will do duty for this *rekha* .

Mandoshnada

मन्दोष्णदा तु तदधो वर्तते मन्दगामिनी।
मान्द्यमेव फलं तस्याः धर्मादप्रच्युतिस्तिथा॥॥

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* Part IV has appeared in the *A.M.*, November 1986.

Mandoshnada will be found on the right palm below *Hara rekha* (to be explained later) and will connect the intertices between the first finger and the ring finger. Roughly it corresponds to the girdle of Venus. It will be unclear. Such a person will lack initiative but be Dharmic. He may appear dull. His body will lack warmth to the touch and hence the name. Possibly he sweats much .

This is a Jupiter *rekha* in the Narada School .

Marala Netrika

मरालनेत्रिका कृष्णा या सा चानामिकांश्रयात्।
ऊर्ध्वस्थिता फलं त्वस्याः स्त्रीणां सौभाग्यमिष्यते॥

Marala netrika is seen in the hands of women on the bottom phalange of the right finger. She is vertical and dark. One with this *rekha* will be beautiful, rich and enjoy happy married life. Literally it means Swan's eye. Some texts call it *Marali-netrika* .

Maha Mati

महामतिः स्फुटाकारा दीर्घरूपा विशेषतः।
कनिष्ठकानामिकयोरन्तरा तलगामिनी॥

Maha-mati starts from the interstice between the little and ring fingers on the right palm and courses down the palmar surface. She is clear and long. It may be one or many. One with that *rekha* will be a great intellectual, particularly if the *rekha* tends to be nearer the little finger. This corresponds to the line of Mercury .

In the Narada School it is ascribed to the planet Mars which will be powerful in the horoscope

Mahishtha

तर्जन्यधोभागगतो मध्यपर्वसमाश्रयात्।
यो निम्नो भाग उक्तः स्यान्महिष्ठस्तत्फलः स च॥

Mahishtha appears at the bottom phalange of the right index finger and courses up the central phalange. It is in the form of a dent. As the name implies, it bestows good fortune and makes one greatly honoured .

Mahi

मही कनिष्टकामूले व्यवधानं विना स्थिता।
तया विद्यमवाप्नोति सामग्री बन्धवर्जनात्॥

Mahi starts from the foot of the right little finger (Mount of Mercury) and courses towards *Karabha* unhindered by others which however may cluster around her. One with this *rekha* will be highly educated. It is also called *Vidya rekha* .

Its presence indicates a strong Sun in the horoscope, according to the Narada School .

Mahotpata

महोत्पाता प्रसूतिर्या तर्जनीमध्यपवर्गा।
उभयोश्चेत् बहुतरमनर्थं प्रविधास्यति॥

Mahotpata occurs on the central phalange of the right index finger. It is circular in shape. It may or may not be joined or disturbed by other *rekhas*. It brings great misfortune and more so, should it be found on both hands. It makes one ungrateful, speak and do evil .

Madhavi

अङ्गुष्ठोर्ध्वस्थिता लक्ष्मीप्रदा माधव्युदीरिता।

Madhavi occurs on the top phalange of the right thumb. It runs vertically and will be clear. It confers prosperity. More than one line indicates life—long prosperity. From the name it is suggested that the owner will be a teatotaller .

One with this *rekha* will have a strong Mercury in the horoscope .

Medura

कनिष्ठिका मध्यपर्वस्थिता रेखान्तरान्विता।
या रेखा मेदुरा नाम सैषा पुत्रादिसूचनी॥

Medura appears at the middle phalange of the right little finger. Another *rekha* will accompany it. One with this *rekha* will be blessed with a large number of relatives like sons, daughters, brothers, cousins etc., who will look up to him. The owner is likely to have a plump body .

This is a Rahu *rekha*, showing the planet in strength in the horoscope .

(To be continued)

Plan Your Activity According to Solar Movements

BHRIGU

PLAN your activity using the movements of the Sun. The Sun rules the ego. He is the pivot on which the whole chart revolves. The Ascendant is also derived from the position of the Sun. His position in your birth-chart tells you all about your personal confidence and how you go about achieving your goals and objectives in life.

Starting from the first point of Aries, at the average velocity of one degree per day, the Sun makes a circuit of the Zodiac in what is called a solar year. His movements in the Zodiac relate to some one point or the other in your birth-chart. Beneficial aspects bring you increased popularity, enhanced social status, but through which particular channel, depends upon the area transit Sun is influencing in your natal chart. A good Sun-planet aspect brings you health, clarity of thought, heightened intelligence, successful completion of deals, enjoyable travel, modest gains, happy encounters, upswing in romantic life, marital joy, fulfillment of desires and the vanquishing of adversaries.

Now read on with your birth chart before you and plan your moves accordingly to bring you the best results.

YOUR MOON and Transit Sun

If the Sun crosses your natal Moon or any of the unfavourable houses from it, indistinctiveness and insufficient energy and power will be emphasized. Postpone all major deals and decisions. In favorable angles to the radical Moon, the accent now is on help from those in positions of authority and influence. This is the time when they will sympathize with you and you can put your case across better. Beware of emotional involvement and steer clear of all clandestine affairs. Pay extra attention to the health and welfare of dependents, especially parents. Depending upon the natal positions guard your own health against inflamation, sinusitis, fevers, infections. Be particularly careful not to eat outside or drink at wayside places.

YOUR SUN and Transit Sun

The Sun crossing the natal Sun and favorable houses from him, brings you valuable contacts. You meet those who can not only push you up the success ladder but are also willing to do it. Physically you feel very fit and now is the time for you to embark on arduous adventures, trekking, hiking, mountaineering and even travelling. The time is also very propitious to start on a regimen of yoga, jogging, physical exercise and pranayama. With a little effort you can get the right people to help you stay healthy.

The Sun in unfavorable house to your radical Sun makes you tend to slip up on vital details in legal, contractual or travel matters.

You feel drawn to the wrong type of people who can get you into troubled waters. Stay away from overly friendly strangers. Vitality and physical strength come down—so post-pone tiresome or long journeys. Now is also the time when you can get done with long pending chores in and around the home-base. For chronic heart-patients and those with weak-eyes, a check-up would be just timely.

YOUR MARS and Transit Sun

Increased efficiency, dynamism and an infectious aggressiveness accompany the transit of the Sun on radical Mars and favorable houses from him. Ventures of an industrial, technical or gastronomic kind embarked upon now tend to be money-spinners. Matters relating to trains, mines, military and other armed forces come under favorable influences.

At the domestic level, installation or buying of boilers, geysers, ovens, stoves, generators, kitchen appliances such as cutlery and crockery are favored and you get excellent bargains in these areas.

In unfavorable houses from the natal Mars, you will be accident-prone especially where metals are concerned. Inflammatory disease, domestic quarrels tend to flare-up. Emotional cross-currents go haywire leading to much heartburn. Cut out all dates from your calendar unless absolutely necessary. On the homebase, stoicism helps.

YOUR MERCURY and Transit Sun

If transitting Sun is moving on your Mercury at birth or across favorable houses from him, take out your pen and paper and get all your writing done now. Your mental and intellectual faculties reach a new high. Tests/interviews/competitions of any kind attempted now are sure to bring you success. Now is also the time to explore the market for your creative abilities. The mail invariably brings you good news. Applications for scholarships and admissions to research and academic centers made now can give exhilarating results. Business trips and small plans work out in your favour.

The Sun transitting across unfavorable houses from radical Mercury can be the harbinger of depressing news. Buying/selling deals can be disappointing with an element of deceit in them. Postpone all plans to buy TVs, 'stereos, computer packages to a more favorable period. The nervous system can signal red, especially if at birth Mercury is afflicted. Nasal catarrah can turn quite uncomfortable. Postpone seeking loans from banking and other mercantile bodies. Flawed communications can stall business decisions and activity.

YOUR JUPITER and Transit Sun

When the Sun transits your radical Jupiter or any of the favorable houses from him, domestic peace reigns. People occupying important positions are receptive to your ideas. Now is also a fine period to seek financial help and moral support from influential quarters. Career takes an upswing. Health improves and mentally you will be very relaxed. A most opportune phase to enrol in philosophy classes or to begin spiritual practices and meditation. The mind is more pliable and you can train it into new habit patterns. For addicts of any kind — drug, women or wine — upiterean influences can be profitably employed to shake off vicious habit-tentacles. Children show improved performance in academic as well as extra-curricular activity.

When the Sun crosses any unfavorable house from natal Jupiter, difficulties in official and legal matters surface. Financial stress is invariable, so plan your budget well-before transit Sun closes in on your Jupiter. Diabetics may experience a flare-up of their malady. Diseases of the liver and due to incorrect and intemperate living habits may cause much unrest.

YOUR VENUS and Transit Sun

Amusement, parties, excursions, recreational and exciting social life tag the transit of the Sun on your Venus and in favorable houses from it. Single ones meet exciting companions. For those already in love, an engagement. Marital homes sparkle with love and laughter and both of you enjoy aesthetic activities. Friends, acquaintances and group activities are highlighted. Your personal charm and magnetism draw you many attractive admirers.

If the Sun should transit unfavorable houses from natal Venus, extravagance, disappointment in affairs of the heart and marital problems are indicated. Plans to build your own house or to buy an apartment may have to be shelved. Or, they could come up against unexpected hitches. Builders and contractors you engage now can cheat you in the bargain. In any case, you may have to compromise on quality.

YOUR SATURN and Transit Sun

When the Sun transits your Saturn and favorable houses from him, efforts made in the past begin to show results. Elderly people, especially a parental figure, can give you very sound counsel on marital or health problems. Labour problems get sorted out easily. Manufacturing units begun now can be very profitable. Research, in history, can bring you limelight and success.

When the Sun transits unfavorable houses from Saturn, expect a former ailment to recur. Guard against injuries to the bones, especially the spinal system. Your general outlook on life undergoes a negative transition; so keep the windows of your mind open reading good books and meeting positive minded people. Legal complications, problems in travel plans and unwise investements are likely. Steer clear of quick-money schemes and all underhand dealings. Reputation needs to be guarded carefully.

YOUR RAHU and Transit Sun

When the Sun crosses radical Rahu or any of the unfavorable houses from him, calumny, ruining one's good name, financial loss through unwise dealings, a strange repungnance for work, listlessness, a feeling of general dissatisfaction and tendency to lie far too easily will occur.

Where the Sun moves across favorable signs from Rahu, it will make itself particularly conspicuous in the spirit and mind, through good inspired thinking and improved intellectual abilities. It gives you the power to develop original, innovative ideas in your particular field of activity.

YOUR KETU and Transit Sun

If the Sun crosses natal Ketu or any of the unfavorable houses from him, surprising and exciting developments occur in different departments of your life depending upon where Ketu is placed in the birth-chart. There will be quick decisions and abrupt changes. A financial windfall may take you by surprise. A change in the line of treatment can bring remarkable improvement in health.

If the Sun moves over unfavorable angles from radical Ketu, sudden illness, danger by accidents, insect-bites, food-poisoning, hasty decisions that could be regretted later on and unexpected changes in the family residence or milieu could occur in your life. A long-trusted friend may betray you.

These results are greatly modified by the houses and signs occupied by the planets at birth as well as the rising sign and the running Dasas and Bhuktis. But they do provide us with broad-guidelines to regulate our activity to ensure maximum success and easy and smooth-sailing all-round.

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Planetary Friendships and Enmities*

FRIENDSHIP is an intimacy based on mutual esteem whereas enmity is the opposite of it connoting a sentiment of ill-will, hatred or hostility. Both are but relative terms the one being quite contrary to the other. The psychological effects felt in a man when one is declared as his friend are quite different from the psychological effects produced on his brain when the same individual is shown to be disposed towards him as an enemy. From time immemorial the sentiments of friendship and enmity are inborn with human nature and are dissoluble only when the human race is extinct finally. Friendship has a dignified place wherever human instinct prevails—The most primitive man had in him the nobler and sublime qualities of friendship in a more pronounced form than the materially inclined man of to-day. In the former there was that genuineness, whilst the latter possesses every thing glossy about him. The spirit of friendship is manifest in the mind of every mortal. Among the animals this noble sentiment which binds human cords so intimately by the inscrutable and subtle agency of an inner impulse has taken a firm root.

Friendship and enmity among planets do not obviously mean that there would be any exchange of mutual courtesies or commodities as we do. The results indicated by the planets should not be taken as applying to the planets themselves, but to those objects which are subject to their influences. The Sun is the friend of Moon, Jupiter and Mars. It does not however mean that they meet, exchange food and drinks and contemplate on plans conducive to their mutual benefits. As a matter of fact it is to be understood by such an expression that the Sun's rays are not counteracted by those planets which are declared to be his friends; but on the other hand his rays will be intensified by the rays of the Moon, Mars and of the Jupiter.

By enmity we have to understand that the rays of the one planet will be counteracted by those of the other which is declared to be his enemy. The anticipated results are negatived by the conjunction or the aspecting of the unfriendly planet.

The different sources of planetary friendship and enmity are beautifully explained by *Varaha Mihira* in his *Brihat Jataka*, an immortal treatise on Astrology. His style of composition, though terse, is yet graceful, flowing and suggestive. His expressions are clear, concise and contain full of meaning for reflective minds. He has made a careful selection of all the important facts necessary for being a correct astrologer and has composed this work with a pleasing variety of metre. Even the highest order of mental acumen necessarily requires the aid of the notes composed by commentators like *Bhattotpala* to decipher the contents of the original sutras correctly.

In one single line *Varaha Mihira* has expressed the various sources of planetary friendship and enmity and any one who is well acquainted with the principles of Sanskrit will absolutely have no difficulty to keep all this information, which, if written in English or in any other modern language occupies many pages, at his finger's ends. The Sutra runs thus:—

Saatyokthe Suhruda Sthrikona Bhavanathsya Swanthadhi Dharmapaha Swaochehayussukhapaha. Swalakshana Vidhernaneye Virodhati.

Literally rendered into English this sutra means that:—

"According to Satyacharya from the *thrikona* of the planet, the lords of the 2nd (Swa), 12th (Antya), 5th (Dhi), 9th (Dharma), the lord of his exaltation (Swochcha), 8th (Ayu) and 4th (Sukha) lords are friends. The rest are not friends"

Unless sufficient explanations are offered, it will be very difficult for any body to understand clearly the meaning of this stanza. The flexibility of Sanskrit language has been a stumbling block on the way of translators. This difficulty is further enhanced when it is a question of translating a *Sutra*. Readers of this journal who wish to know more about the high development and perfection of Sanskrit language are invited to refer to the I part of the English translation of Sarwarthachintamani by Professor B. Suryanarain Rao B.A., M.R.A.S. etc.

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* Reproduced from *Celestial Messenger* (December 1937) to which a reference is made on page 827, *A.M.*, October 1986.

Moolathrikona is a technical word like *ocha* and means that by angular positions of the planet it acquires a great source of strength and it is almost equal to its state of exaltation. In this stanza *thrikona* evidently means *moolathrikona*.

The various shades of friendship and enmity are clearly traceable in this stanza. The Sun has as his *Moolathrikona* the sign of Leo. Taurus is the Moolathrikona of Moon. Moolathrikona of Mars is Aries. Mercury, Jupiter, Venus and Saturn have Virgo, Sagittarius, Libra and Aquarius as their respective moolathrikonas.

Excepting the Sun and the Moon who own one house each the other planets have lordships over two signs and get what is called *Dwirasyadhipathyas* or lordships over two Rasis while the Sun and the Moon get *Ekarsyadhipathyas* or the ownership of one house each. The planetary friendships and enmities may be determined thus. I shall quote a few cases, so that the rest may be easily followed.

The Sun has his *Mooltrikona* in Leo, the 12th from it is Cancer. Its lord is Moon. Moon owns only one house. Therefore the Moon is a thick friend of the Sun. If any planet owns either one or two houses and happens to become the lord of the 12th, 4th, 5th, 9th, 2nd, 8th and the lord of his exaltation from the moolathrikona of any other planet, then he becomes the friend of such a planet. The lords of the houses that are not mentioned in the rule, *viz.*, the 11th, 3rd, 6th and the 7th become enemies.

Taking the above example again, we find that the 4th and 9th from Leo are Scorpio and Aries, both being ruled by Mars. Aries is the sign of the Sun's exaltation. Therefore, Mars is a friend of the Sun. The 5th and the 8th from Leo are Sagittarius and Pisces ruled by Jupiter. Therefore, Jupiter is an intimate friend of the Sun. Virgo and Gemini are the 2nd and 11th houses from Leo. They are governed by Mercury. The second sign is mentioned in the rule, but the 11th is not named. Therefore, Mercury is neither a friend nor an enemy of the Moon. So to say, he is disposed neutrally. The 3rd and the 10th from Leo are Libra and Taurus. Their lord is Venus. But these houses are not mentioned in the rule. Therefore, Venus is a bitter enemy of the Sun. Capricorn and Aquarius are the 6th and 7th signs from Leo and are ruled by Saturn. These two numbers have not come under the category of friendship. Hence Saturn is a bitter enemy of the Sun. Thus, we find that the Moon, Mars, Jupiter are friends to the Sun; Mercury is his neutral and Saturn and Venus are his enemies.

The original writer has used the term SAMA to mean neutral. Samas may be taken as those planets which neither retard nor extinguish the rays of the other planets.

Take Moon. His *Moolathrikona* is Taurus. Its lord is Venus. Libra the 6th house from this is also ruled by Venus. Taurus is the sign of Moon's exaltation. The 6th is not mentioned in the rule. Hence Venus becomes a neutral to the Moon Gemini and Virgo ruled by Mercury are the 2nd and the 5th house respectively from Taurus. Therefore, Mercury their lord is a friend of the Moon. Leo is the 4th from Taurus. Its lord the Sun therefore is an intimate friend of the Moon. The 7th and the 12th houses from Taurus are Scorpio and Aries. The 7th house is not mentioned. But the 12th is named. As such Mars is a neutral to the Moon. Sagittarius is the 8th from Taurus and the 11th is Pisces. Both are governed by Jupiter. 11th is not named in the rule while the 8th is mentioned, Jupiter is a friend of the Moon as Sagittarius is the 8th from Taurus and he has also become an enemy of the Moon since Pisces happens to be the 11th from Taurus. Thus we must take Jupiter as a neutral to the Moon. Capricorn and Aquarius are the 9th and the 10th signs respectively from Taurus. Their lord is Saturn. 9th is included in the rule whilst 10th is not mentioned. Therefore, Saturn is a neutral to the Moon.

We find as a result of our above observations that Mercury and the Sun are friends to the Moon and that Mars, Saturn, Venus and Jupiter are his neutrals. Moon has no enemies.

Similarly by applying this principle with reference to the moolathrikonas of other planets also,

(Continued on page 943)

CLOSE TIMING OF MARRIAGE—III

(Continued from page 934)

SL.NO.	DOB DOM	VARGAS	SUN	MOON	MARS	MER	JUP	VEN	SAT	RAHU	D.K.	M.S.	ASCDT
1	2	3	4	5	6	7	8	9	10	11	12	13	14
12	24-7-57 13-2-81	R	4	3	4	4	6	5	8 R	7	3 MOON	9	8
		N	6	7	12	12	11	6	8	1	7	1	12
		T	11	2	11	11 R	6 R	10	6 R	4	2	–	–
13	8-2-63 17-11-83	R	10	4	4	9	11	9	10	4	9 VEN	8	9
		N	5	9	10	9	2	3	4	5	3	10	5
		T	8	12	6	8	8	6	7	2	6	–	–
14	6-12-57 14-4-76	R	8	2	7	9	7	10	8	7	7 JUP	3	6
		N	10	10	2	4	7	11	10	12	7	10	1
		T	1	7	3	1	1	12	4	7	1	–	–
15	14-9-63 20-1-84	R	5	4	7	6 R	12 R	6	10 R	3	6 VEN	12	7
		N	9	8	9	12	11	10	5	2	10	6	2
		T	10	5	7	9	9	9	7	2	9	–	–
16	8-9-55 17-1-82	R	5	2	5	6	4	5	7	8	2 MOON	11	12
		N	7	1	5	3	11	8	1	12	1	10	12
		T	10	7	6	10	7	10	6	3	7	–	–
17	19-5-60 16-11-81	R	2	11	12	2	9 R	1	9 R	5	2 SUN	1	1
		N	11	12	7	11	3	8	8	9	11	3	8
		T	7	4	5	7	7	9	6	4	7	–	–
18	16-4-24 16-2-41	R	1	5	10	1	8 R	2	7 R	5	1 SUN	9	9
		N	1	8	10	7	12	8	8	2	1	7	7
		T	11	6	9	11	1	10	1 R	6	9	–	–
19	18-3-56 27-2-78	R	12	2	9	11	4	1	8 R	8	12 SUN	10	1
		N	5	2	6	12	12	6	6	9	5	12	4
		T	11	7	3	11	3	11	5 R	6	11	–	–
20	18-7-44 11-10-64	R	4	3	5	4	5	4	3	4	4 SUN	8	6
		N	4	9	4	9	2	6	10	8	4	11	5
		T	6	9	4	6	2 R	5	11 R	3	6	–	–
21	2-8-48 23-11-73	R	4	3	6	4	8 R	3	5	1	3 MOON	12	3
		N	9	7	2	5	11	8	1	8	7	4	7
		T	8	7	1	7	10	9	3 R	9	7	–	–
22	11-9-62 6-12-82	R	5	10	3	6	11 R	7	10 R	4	10 MOON	5	3
		N	8	12	12	4	10	10	1	8	12	2	9
		T	8	5	10	8	8	8	7	3	5	–	–

1	2	3	4	5	6	7	8	9	10	11	12	13	14
23	15-8-64 5-9-84	R	4	8	3	5	2	3	11 R	3	2 JUP	6	9
		N	12	4	12	8	10	11	9	9	10	5	9
		T	5	9	8	5 R	9	6	7	2	9	–	–
24	1-6-62 6-5-79	R	2	1	1	2 R	11	3	10 R	4	1 MARS	1	3
		N	3	9	3	5	12	12	3	9	3	5	9
		T	1	5	12	12	4	12	5 R	5	12	–	–
25	1-10-53 29-4-77	R	6	3	5	7	3	5	7	10	7 MER	10	8
		N	2	3	6	7	7	5	8	12	7	10	5
		T	1	5	12	1 R	2	12	4	7	1	–	–
26	2-9-54 3-10-76	R	5	7	9	5	3	7	7	9	7 VEN	11	5
		N	5	9	6	8	3	7	10	7	7	3	1
		T	6	10	7	6	2 R	7	4	7	7	–	–
27	20-7-61 6-12-82	R	4	6	5	3	10 R	2	10 R	5	10 SAT	7	1
		N	5	4	6	11	12	4	10	2	10	9	9
		T	8	5	10	8	8	8	7	3	7	–	–
28	17-8-22 10-5-42	R	5	2	8	5	6	6	6	6	5 SUN	11	6
		N	1	2	11	4	4	2	1	12	1	8	12
		T	1	11	3	2	3	12	2	5	1	–	–
29	1-8-45 12-6-66	R	4	1	2	5	6	3	3	3	6 JUP	10	12
		N	8	8	1	4	10	8	2	11	10	1	8
		T	2	12	2	3	3	1	12	2	3	–	–
30	4-2-48 31-5-71	R	10	8	5 R	11	8	11	4 R	1	11 MER	7	3
		N	4	9	3	9	12	3	11	8	9	9	9
		T	2	5	10	1	8 R	1	2	10	1	–	–

To be Continued]

PLANETARY FRIENDSHIPS AND ENMITIES

(Continued from page 941)

the grades of friendships and enmities can be determined for them.

These fundamental principles are the stepping stones for the determination of the various sources of strength and weakness of the planets. The correct judgment of a nativity obviously rests upon all these considerations.

The conjunction or aspecting of friendly planets produces beneficial while the same combinations with reference to unfriendly planets give rise to evil influences. The judging of events in a horoscope greatly rests on all those considerations and the astrological student must pay attention to these rules.

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Astrology and Cancer

A. K. Sinha

ASTROLOGY is a science. Nothing proves it better than similar planetary situations giving rise to similar diseases.

Natives 1[a] and 2[b] died of cancer. Uncontrolled growth of cells in any part of the body is known as cancer. It happens due to malfunctioning of the process of cell-division. The very forces which sustain life go berserk and cause cancer. Cell-division results in growth and expansion. Expansion is a function of the most expansive planet Jupiter. Jupiter gives us life and so he is also called "Jeeva". Whenever this expansive, life sustaining force Jupiter is afflicted, cancer is caused.

Native 1[a] developed a cancerous sore on her foot in Jupiter/Saturn. Proper treatment and even amputation of the affected leg could not save her life. She died in the same Bhukti. Native 2[b] developed blood cancer in Venus/Mercury and died in the next Bhukti. Both of them had Jupiter as *Badhaka* lord (7th lord), suffering from *Kendradhipatya Dosha* (quandrangular lordship blemish), afflicted by Mars, Saturn and Rahu or its dispositor. Jupiter devoid of benevolence afflicted the Lagna lord in both the cases. In the case of native 2[b] (blood cancer) the Moon was also affected and the 3rd house aspect of Saturn on Moon–Mercury also carries with it the influence of Mars. In native 1[a] the 11th house (leg) is aspected by malevolent Jupiter.

There is also another aspect of the 2nd native's death. Some say that he died of love with a female ghost. It may be true. The 5th house and Venus in it both represent love-affair and the 9th house aspect of Rahu on Venus does suggest love with a 'Chaya' (phantom): Even in tests performed in the U.K. and U.S.A. blood cancer could not be confirmed – it was only suspected. Here we see the baffling effect of Rahu on diseases imparted by it. Dr. B. V. Raman in his book "How to Judge a Horoscope", Part I, page 281 mentions that the Moon afflicted in the 6th by Saturn and Mars gives curious and incurable diseases The horoscope of native 2[b] illustrates the truth.

Gall bladder stones frequently cause cancer of the duodenum. Hence there should be a similarity between a planetary situation causing cancer and that causing gall bladder stones. Native 3[c] having Jupiter (bile) afflicted by Saturn (stone) and Rahu (malignant growth) was operated for gall bladder stones in Venus/Moon. Native no.4[d] having the same combination and trouble got cured by the use of a 7 carat yellow *Pukhraj*.

The kidney is a part of the urino-genital system governed by Venus and the sign Libra. While Jupiter expands, Saturn, its opposite, tends to contract. So when Venus and Saturn are together there may be obstruction in the kidney or bladder due to stone. Native 5[e] has Venus and Saturn in Libra aspected by Mars (irritation). Stone was removed from the right kidney in Mars/Moon and

(Continued on page 947)

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[a] Born on 26.7.1944 at 3.30 a.m. (IST) 25° 00′ N, 85° 35′ E: *Rasi*: Ascendant–Gemini, with Saturn in it; Sun and Venus in Cancer; Mars, Jupiter, Mercury and Rahu in Leo; Moon in Virgo. Balance of Moon Dasa at birth: 8 yrs. 2 mths. 21 days. Died on 26.10.81.

[b] Born on 27.12.1951 at 6.13 p.m. (IST) at 24° 40′ N, 86° 58′ E. *Rasi*: Saturn and Mars in Virgo; Venus in Libra; Moon and Mercury in Scorpio; Sun in Sagittarius; Rahu in Aquarius; and Jupiter in Pisces. Balance of Mercury Dasa at birth: 2 yrs. 4 mths. 2 days. Died on 28.4.1981 Ascdt.–Gemini.

[c] Born at Allahabad on 13.1.1922 at 5.30 a.m. (IST.) *Rasi*: Sagittarius–Ascendant with Sun and Venus in it; Mercury in Capricorn; Moon in Gemini; Saturn, Jupiter and Rahu in Virgo; and Mars in Libra. Operated on 3.8.85 in Venus/Moon. Balance of Jupiter Dasa: 14 yrs. 11 mths. 23 days.

[d] *Rasi*: Scorpio–Ascendant; Mars in Sagittarius; Moon in Capricorn; Venus, Mercury and Sun in Taurus; Jupiter, Saturn and Rahu in Virgo. Data incomplete.

[e] Born on 9.12.1954 at 12.25 Noon. *Rasi*: Aquarius–Ascendant with Mars in it; Moon in Taurus; Jupiter in Cancer; Venus and Saturn in Libra; Sun and Mercury in Scorpio; Balance of Moon Dasa: 7 yrs. 10 mths. 15 days.

Letters to the Editor

Adverse Times Ahead

I

Sir,—Transit of Mars into Capricorn, later Aquarius in the remaining part of 1986 has to be watched with trepidation. As usual what the astrologer sees others cannot.

New Delhi *K. N. Rao*

II

Sir,—There seems to be an adverse planetary configuration in the month of November 1986 on Telugu Desam swearing-in chart. As a result there will be further disturbances in the cabinet and in the state financial structure.

The natal horoscope of Mr. N. T. Rama Rao holds similar indications.

Mars in Capricorn 23° 43′ aspects Mr. Rama Rao's natal Rahu. At the same time transit Jupiter at 150° to his Saturn, Venus, and the Sun transiting on his Ascendant, transit Saturn aspecting natal Sun and Mercury all indicate possible health set-back and enmity with relatives.

All these can be avoided with proper remedies. Approximately around the 2nd week of October, Krishna, Guntur, Nellore and Prakasam Districts in A.P. may possibly get affected due to severe cyclones.

Kakinada *G. Badarinarayan Murthy*

Surya Prakash Memorial Number

I

Sir,—I read with great interest the Surya Prakash Memorial Issue of THE ASTROLOGICAL MAGAZINE (Sept. 1986).

Mr. H. R. Shankar's article carries the maximum weight. But I fail to understand how Mr. K. N. Rao ignores the Sun in the medical profession. On the contrary Mr. Rao emphasizes the afflicted Moon in the horoscopes of doctors. The findings are incomplete and require rechecking.

Allahabad *Shyam Charan Gupta*

II

Sir,—Kindly accept my heartiest congratulations for bringing out yet another issue of Sri Surya Prakash Memorial Number in a superb manner. Astrology and Medical Profession, the subject chosen for this commemorative issue, is really befitting the occasion. All the articles are thought provoking. They provide very good material to the veterans and at the same time, serve as a guide to new entrants.

I do not have words to express my sincere gratitude for this act of service rendered to all of us, who are engaged in this field.

I only pray Almighty for your sound health and long life so that you can enlighten us with your profound scholarship for many more years.

Nadiad *R. A. Parmar*

"Points to Ponder"

Sir,—The material used in discussions in the series "Points to Ponder" is not generally found in the standard astrological works in circulation. They are off the beaten track. Understandably Ekalavya is non-plussed.

These predictive hints are painstakingly mined from *Nadi* works. Having gathered them in tit-bits, I have collated and elaborated them into essays. As to the rationale of these dictums, all I can say is that *Nadi* works need no brief from me nor an endorsement from Ekalavya on their validity. As far as I am concerned, any knowledge is meaningful only to the extent of its utility and I find these dictums amazingly reliable and of practical utility.

In the October 1986 issue under "News and Views", 'Ekalavya' makes out that the combination of Jupiter and Mars in opposition cited by me as adverse to marital relationship is "an indiscriminate mix-up of Western aspects with Hindu System".

He has, perhaps, missed my earlier citation that this dictum is culled from ancient *Nadi* works. Or is it his contention that authors of *Nadigranthas* have borrowed ideas from the Western School ?

I would rather take up cudgels against the kind of proliferation of inducting alien concepts like Uranus, Pluto and Neptune as astrological significations in discussions under Hindu Astrology. It is these alien concepts that are eroding the edifice of the Hindu system.

Placed as he is, it is really not necessary for Ekalavya to quote scriptures. His erudition already stands vouchsafed by the Editor. Incidentally, I would like to convey that he earns my gratitude for the incisive interest he has evinced in my notes.

Calcutta *H. R. Shankar*

"Anarchy in Astrology"

Sir,—This is with reference to the letters of Mr. Prem Narain Mehrotra and Mr. C. A. Padmanabhan (*A.M.*, October 1986). If they could not see the effects of Jupiter on Mars and vice-versa after going through the *slokas* of *Saravali* and *Brihat Jataka* as referred to in my letter, how can I help it ? They can be compared with those who go near the sea but are unable to find the pearls.

There are so many classical texts and I am sure that thousands of students and scholars have read almost all of them. But only very few like Dr. B. V. RAMAN can find the essence of these texts.

I do not mean to criticise anyone but I would like to welcome only healthy criticism. May I ask Mr. Padmanabhan and Mr. Mehrotra if they have applied the results of the Jupiter–Mars relationship to any horoscopes and what results have they got.

I have found that the Jupiter–Mars relationship is not like that of general friends. They are peculiar friends. Disasters result even when exalted Jupiter comes opposite exalted Mars. Suppose Jupiter occupies the 5th house, then generally the results will not be happy particularly for male progeny. But if Mars aspects Jupiter from the 11th, the results will certainly be very bad.

Only practical application of any rules or findings should be accepted. No amount of logic or discussion can change the planetary relationships or behaviour.

Before one criticises another, one must have done the same amount of research and work in the field. Only then can criticism be said to be healthy.

Lucknow *Mrs. Mridula Trivedi*

Broad Timing of Marriage

Sir,—According to the team of non-professional astrologers working under Mr. K.N. Rao, marriage is likely to occur as and when each of the two planets Saturn and Jupiter, while in transit, aspect the Ascendant or its lord and the 7th house or its lord. (*A.M.* June 1986, pages 481–485). They have based their conclusions on an examination of the transit positions of the planets at the times of the marriages of a number of couples including well known personalities.

It is significant that the team did not take into account the Dasa-Bhukti period ripe for marriage according to the natal positions of the planets in respect of each couple.

It is noteworthy that the natal horoscope is basic and its planetary pattern conveys the scope and direction of the life of the individual concerned. Hence any conclusions based solely on transit positions without reference to the Dasa-Bhukti period prevailing at the time may not be astrologically valid. It would have been more educative and useful if the team of research scholars had considered and given the Dasa-Bhukti periods operating in the charts given as examples. It would have enabled one to assess how the transitory effects helped or hindered the prospects of marriage as made evident by the Dasa-Bhukti lords then.

Compartmental research in Transit Astrology (*Gochara*) without reference to Natal Astrology (Dasa-Bhukti System) cannot be useful as a reliable aid in making correct predictions. It is to be hoped the present team would consider this aspect in their further research so that their conclusions may be based on the result of a composite analysis of both natal and Gochara results and thereby, highly valid.

Madurai *T. Ramaswamy Aiyangar*

Is the Hindu Year Tropical ?

Sir,—Mr. A. P. Singh should be complimented for his informative article "*Vakya Panchanga Vs Drik Ganita Panchanga*" (*A. M.*, May and June, 1986).

Panchangas are mainly used for religious and astrological purposes; Civil needs are served well by the Gregorian Calendar. How adequately do they serve the purpose ?

The *Panchangas* present Nirayana data. The *Nirayana* system ignores the changes in certain astronomical phenomena caused by the precessional movement of the Earth, and the *Panchanga* does not give the proper time of such phenomena. As enjoined in the Vedic scriptures, Hindus have to perform *Pitru Tharpanam* (oblations to the deceased parents and grand-parents) when the Sun crosses the Celestial equator at the equinoxes (*Vishu*) and when it has reached the solstices (commencement of *Uttarayana/Dakshinayana*). The times of *Vishus* and beginning of *Uttarayana* and *Dakshinayana*, as per the *Panchangas*, are some 23 days after the Sun has crossed the celestial equator and started its northward or southward movement – an anomaly caused by ignoring the precession of the equinoxes.

The author has rightly emphasised that a *Panchanga* should give the true longitudes of the Sun, the Moon and planets. The use of different values of *Ayanamsa* in *Panchangas* makes one doubt the accuracy of the longitudes given in the almanacs. At times the user is left confused as to when to celebrate a function, say a birthday? To cite a personal case, the Nakshatra of this scribe's grandson is Makha – fourth pada by the *Chaitra Paksha Ayanamsa*. By THE ASTROLOGICAL MAGAZINE ephemeris it is Poorvaphalguni, first pada, with all the attendant differences in Dasa, Bhukti, Amsa etc.

Hindu festivals are associated with seasons. For instance, *Holi* in the north signifies the end of winter; *Onam* in Kerala and *Pongal* in Tamil Nadu mark the harvest seasons in these regions following southwest monsoon and northeast monsoon rains. Scholars in ancient Hindu astronomy are of the view that the year was seasonal (tropical) in the *Vedic* period. A *Panchanga* adopting a tropical year can ensure that Hindu festivals fall always in the same season. Anomalies as mentioned above may not result and *Ayanamsa* can be dispensed with. Suggestions for opting such a *Panchanga* had been made in the past by individuals and Committees, but had met with disapproval from the traditional *Panchanga* makers.

Pune *T. R. Natarajan*

Ref: History of Indian Astronomy by S. B. Dixit.

Pyramid Locality Charts

Sir,—In my article "Portents for the Future" published in the July 1986 issue (vide pp. 549 *et seq.*). the full method of determining the Midheavens of Pyramid Locality Charts could not be given for lack of space. It is set out hereunder for the benefit of students who would like to pursue this study further.

Because the Pyramid of Gizeh is situated at 31° 07′ 30″ East longitude from the meridian of Greenwich it is taken as the basis for this calculation. The key is that this marks the point in Right Ascension ('RA') which corresponds with the RA of the dividing line between Aries and Taurus in the heavens. In order to find the RA of any place on earth, we have to know how far it is from the Pyramid in earth longitude. This is done as follows.

If 31° 07′ 30″ longitude
is 27 54 00 RA
then 3 13 30 East long.
is RA 0°

For localities in East longitude

Subtract 3° 13′ 30″ from the earth longitude and then refer the resulting figure in the Table of Right Ascensions and determine the corresponding longitude, which will be the MC of that place.

Example: New Delhi, 77 E 17.
Less: 3 13 30
74 3 30

This corresponds to Gemini 15.17.

For localities in West Longitude

Subtract the West longitude from 356° 46′ 30″ which is the RA of Greenwich (360° minus 3° 13′ 30″).

Example: Washington, 77 W 04
Then, 356 46 30
Less: 77 4 00 West long.
279 42 30
180 00 00
99 42 30

The resulting figure corresponds to Capricorn 8.55.

Bombay *Behram D. Pithavala*

Light on Dreams Needed

Sir,—Appropos, the letter of Mrs. C. Shyamala of Hyderabad (A.M. July 1986), I would like to submit that to examine the above matter, I have studied the principles of dreams extensively from texts on psychology. No psychologist including Dr. Sigmund Freud and Mac Dougell has been able to explain satisfactorily the phenomena of sleep and dream. They have given some explanation about the interpretation of dreams. However, none has been able to establish the nexus between the activities of the mind and dreams. Both the phenomena-dream and sleep–are elusive terms to them.

Man goes into sleep step by step. Finally he goes into sound sleep. Generally dreams do not come during sound sleep. But when a person is reverting to wakefulness from sound sleep, he experiences dreams. Normally one dreams of people and incidents related to one's waking state.

During the course of my study of astrology, I have not come across a single planetary configuration, which indicates dreams coming true in actual life. Intuition is quite different and has nothing to do with dreams. Mrs. Shyamala's dream experience is a mystery. I request all including our Rev. Editor to throw light on this subject.

Nadiad *R. A. Parmar*

Nayamatullah Shah Wali's Forecasts

Sir,—A reference is made to Nayamatullah Shah Wali in the A.M. April 1986, page 340. He is said to have predicted future world events in 547 Hijri (1128 A.D.) which came true in toto and his predictions are said to be preserved in Khuda Bux Khan Public Oriental Library, Patna. Fortunately I have read it in the Urdu magazine *Shabsin* of February 1972 where it was reproduced in Persian with a translation in Urdu. The meaning of the last two verses is that India will be punished from all sides and nobody will help her except Indians. The time has been given in the first verse in terms of planetary configurations. On 23–4–1998 all the benefics planets Jupiter, Venus and the Moon will be in Aquarius. Ketu and the Sun will be in Aswini Nakshatra in Aries. Mars and Saturn will also be there.

Astrological savants may be invited to send their remarks on these forecasts and planetary configurations.

Hazaribagh *A. K. Khan*

[The planetary positions on 23–4–1998 at Delhi, at 12 noon will be: the Sun 10° 32′, the Moon 325° 15′; Mars 15° 13′, Mercury 347° 46′; Jupiter 325° 37′; Venus 325° 54′; Saturn 2° 13′; Rahu 135° 24′; Ketu 315° 24′; Mandi 78° 36′; ruling star Poorvabhadra, balance of Jupiter Dasa years 9–8–11, Ayanamsa 22° 23′. Ketu will be in Aquarius and not in Aries.]

Ed., A.M.

ASTROLOGY AND CANCER

(Continued from page 944)

from the left kidney in Rahu/Saturn. Unfortunately stones have formed on both sides again.

Native 6[f] had obstruction (not stone) in the left kidney which was removed in two operations in Jupiter/Rahu. He has almost the same planetary situation except that Venus is 2° behind the sign in which Saturn resides. Libra sign is afflicted by Sun, the dispositor of Rahu.

Thus even a cursory glance at the horoscope is very revealing. The study of astrology can be of immense value to mankind.

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[f] Born on 8.11.1960 at 6.54 a.m. (IST) 25° 22′ N, at 86° 27′ E. *Rasi*: Scorpio–Ascendant 4° 20′; Saturn 20° 43′ and Jupiter 9° 2′ in Sagittarius; Moon and Mars in Gemini; Rahu in Leo; Sun and Mercury in Libra; and Venus in Scorpio 27° 48′.

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Your Technical Difficulties Solved

MIHIRA

[In the letters THE ASTROLOGICAL MAGAZINE *receives from its readers many interesting questions are put pertaining to astrological and allied problems. Here are a few recent queries together with answers. If some similar doubts are puzzling you, why not write to us about them?* **A reader can put only one question at a time. This service is free to all readers of THE ASTROLOGICAL MAGAZINE.**—*Ed.; A.M.]*

Q 1. Rasi: *Leo–Ascendant; Virgo–Jupiter; Sagittarius–Moon and Ketu; Capricorn–Mars; Aquarius–Sun; Pisces–Mercury; Aries–Venus, and Gulika; and Gemini–Saturn and Rahu. With a balance of 2 years 3 months 27 days of Venus Dasa. Rahu Dasa has given a financial breakdown. Why is it and will things improve from Venus Bhukti of this Dasa? S.K.Das, Palghat.*

Ans. The 11th, the house of gain, contains the malefics Saturn and Rahu; 2nd cum 11th lord Mercury occupies the 8th; the mutual exchange between 2nd and 8th lords is a *dainya yoga*. These are some combinations that spoil *Dhana yoga*. Rahu will give the effects of Mercury, his dispositor and co-tenant Saturn both of whom are unhelpful. Hence the experience in Rahu Dasa. With reference to the 2nd house or karaka Jupiter, Venus occupies the 8th house. And hence he may not prove very helpful either in his Bhukti, particularly as he is vitiated by Gulika.

Q 2. Rasi: *Lagna 67° 53′; Sun 109° 45′; Mars 106° 0′; Mercury 136° 14′; Venus 152° 48′; Rahu 209° 49′; Moon 230° 6′; Jupiter 306° 14′ (R); Saturn 355° 01′ (R); and Ketu 29° 49′. The 4th Bhava has Bindus 27, the 4th house from the Moon 21 Bindus (Lahiri Ayanamsa). At present the native is running Moon Dasa, Jupiter Bhukti. (a) Several attempts to build a house have been in vain. Why is it so? (b) When will results show?*

P. C. Krishnamurthy, Bhimavaram.

Ans. (*a*) The 4th house and Venus are its significators. Mars is *bhoomi* karaka. The 4th lord Mercury occupies the 12th from it; Venus is debilitated; Mars is combust. These are the defects. 21 bindus is too short of requirements, but 27 is above the minimum and hence there is a chance. But Saturn's aspect to Venus may delay. The possibility of possessing one is therefore not bleak. The Moon being debilitated and occupying the 6th is not likely to be of much help. So is present Sade-Sathi. (b) Next sub-period may help as he is aspected by karaka Venus.

Q 3. Rasi: *Scorpio–Ascendant; Capricorn–Jupiter; Aries–Rahu, Sun, Mars and Venus; Taurus–Mercury; Cancer–Moon; Leo–Saturn; and Libra–Ketu.* Navamsa: *Scorpio–Ascendant; Sagittarius–Venus; Capricorn–Moon; Aries–Mercury, Jupiter and Rahu; Gemini–Mars and Saturn; and Libra–Ketu and Sun. Individual Ashtakavarga: Sun–6 points; Moon–4; Mars–3; Mercury–5; Jupiter–7; Venus–2; Saturn–2; Lagna–3. Samudayastakavarga: (386) From Lagna–34, 32, 36, 41, 25, 32, 34, 29, 25, 31, 37, 30.*

The native started a woollen industry which is not prospering. (a) Is this due to the sandwiched position of Atmakaraka Venus debilitated in the 6th house? Or due to the Sun (10th lord) falling in the 6th house and Saturn (bitter enemy) being in the 10th? Subscriber No. 10125.

The Sun is the karaka for work. He occupies the 6th house in Rasi and is debilitated in Navamsa and his house is occupied by Saturn, his enemy, who has only 2 *bindus* in *bhinnashtakavarga*. A para-medical career/industry would have been better. Venus is not debilitated but combust. In the 337 *bindu* system which this scribe prefers, the 9th house carries the least number, 22 *bindus* which is a handicap for prosperity.

Q 4. Rasi: *Gemini–Ascendant 26–4; Aquarius–the Sun 3–16 and Mercury 19–59; Sagittarius–Mars 5–11; Capricorn–Venus 17–33; Pisces–Ketu 10–44; Virgo–the Moon 18–28 and Rahu 10–44; and Aries–Jupiter 16–6 and Saturn 16–5.*

(a) What generally will be the attainments of the native in material plane during the Dasa of Saturn who is debilitated? (b) Jupiter and Saturn are in the middle Navamsa of a fixed sign while the Sun is

in the first Navamsa of a moveable sign. Are they in vargottama Navamsa?

Subscriber No. 10364.

Ans. (a) Saturn's dispositor Mars is in a *kendra* to the Moon and Lagna and hence his debilitation is cancelled. Therefore he should help the native financially during the later half, although 8th lord, by money through inheritance etc. (b) A slip of the tongue? the first two are in the middle Navamsa of a moveable sign and the Sun in the first Navamsa of fixed sign. They are not vargottama.

Q 5. Rasi: *Aquarius–Ascendant; Pisces–Ketu; Aries–Venus and Mars; Taurus–Jupiter and Mercury; Gemini–Sun and Mandi; Cancer–Saturn; Leo–Moon; and Virgo–Rahu.* Navamsa: *Ascendant–Ketu and Pisces; Jupiter in Leo; Moon and Rahu in Virgo; Mars and Mercury in Libra; Venus in Scorpio; Sun in Sagittarius; Saturn in Capricorn; and Mandi in Aquarius. Major period of the Sun will start w.e.f. 25.11.91. (a) Does the chart indicate services in Air Force? Will the native be a pilot officer? (b) Do the Ascendant lords of Rasi and Navamsa–Saturn and Jupiter respectively in the 6th house create any hindrance?*

B. S. Sharma, Lucknow.

Ans. (a) Mars is the ruler of 10th house which favours among others, military career. Aquarius natives by themselves are adepts in handling aeroplanes, and in their mechanics. The 10th lord occupying Navamsa in the 9th house from Lagna is indicative of overseas flights. A squadron leader is a distinct possibility since the 10th house gets a sort of Adhiyoga.

(b) I don't fancy.

Q 6. If a planet has no relation with a certain house, (a) what will be the result of the house in that planet's period? (b) Is strength of a planet seen from its degrees or Bhava chakra or from Balas? (c) Is it always that Saturn Dasa, Sun Bhukti will be troublesome, or will their mutual dispositions have any effect?

Sanjay Sondhi, New Delhi.

Ans. (a) There is no known planet which has no relation with any house in a horoscope; tell me one and I shall prove it has. Minimum: It will be the 1st lord, 2nd lord etc. Consequently in that planet's period, it will give the effect of that lordship altered by other considerations. (b) In the Jaimini system from its degrees in the house; in the *Bhava chakra* it is proportionate to the *Bhava* and in others by *Shadbalas*. (c) Being natural enemies, there will be some trouble; by their functional natures they can be helpful and otherwise, independently.

Q 7. Rasi: *Taurus–Ascendant and Ketu; Leo–Jupiter; Virgo–Moon; Scorpio–Mars, Rahu and Saturn; Capricorn–Sun and Mercury; and Aquarius–Venus.* Navamsa: *Gemini–Ascendant, Sun and Jupiter; Cancer–Ketu; Virgo–Saturn; Sagittarius–Mars; Capricorn–Rahu; Aquarius–Moon; Pisces–Mercury; and Aries–Venus with a balance of Sun Dasa of 2 years 2 months 21 days. (a) What are the reasons for marriage not taking place? When is the female native likely to get married? (b) Is there any KUJA Dosham?*

S. R. Awataram, Rupaidiha.

Ans. (a) Saturn in the 7th house, even through a yogakaraka, is in the habit of delaying marriage. Rahu there is an additional deterrent fact, although its debilitation is cancelled. The 7th lord in the 7th and Jupiter aspect on karaka Venus ensure marriage. Possibly during the stay of Jupiter in Pisces by transit, marriage may take place. (b) No; Mars in his own house in the 7th does not constitute Kuja-dosha.

Q 8. Rasi: *Scorpio–Ascendant and Ketu; Aquarius–Saturn; Pisces–Sun, Venus and Mercury; Taurus–Jupiter and Rahu; and Leo–Mars and Moon. Venus Dasa Saturn Bhukti will terminate on 1-6-1986. (a) The native has Saturn in the 4th house and has Vidyakaraka Mercury debilitated. Will this affect his career in education? If so, what will be his maximum qualification? (b) Does the aspect of Saturn and Mars linked with Moon indicate an engineering profession, especially Mechanical? If not, what sort of profession would suit him and enable him to come up in life?*

Natesha Iyer, Bombay.

Ans. (a) The 4th lord in the 4th ensures education, if a bit slow of technical character. His

(Saturn's) aspect to the 10th and occupation of it by Mars, show factory type work. Rahu's exaltation in 7th suggests an electronic component too at degree level. (b) The 9th lord Moon's connection suggest, aero-engineering, as profession. Mercury's strength or weakness can only have a marginal effect provided Venus is not combust when it becomes *neecha-bhanga* (cancellation of debility). Venus–Saturn (being 2/12) is a trifle unfavourable, but the next sub-periods will be helpful.

Q 9. Rasi: *Ascendant and Moon in Libra; Ketu in Sagittarius; Saturn in Aquarius; Jupiter in Taurus; Mars and Venus in Cancer; Sun and Mercury in Leo; and Mars is Vargottama. The native is very intelligent but he is not interested in Technology. The parents forced him to study science and further, civil engineering, though he showed no excellence in these subjects. He is very fond of politics and he is working in student political organisations but with frequent setbacks due to his father's stand. (a) Will he be successful in politics due to mutual exchange of 1st and 10th lords? (b) Mars though in debility in the 10th has neecha-bhanga (cancellation of debility). Does it mean that there will be no hindrance to his political career due to Mars? Sanjay Sharma, Nainital.*

Ans. (a) Mutual exchange between 1st and 10th lords constitutes a Mahayoga. It also indicates a self-generated or independent profession. (b) Mars *Vargottama* occupying the 10th indicates a technical orientation. Rahu in the 9th gives pilgrimages but is injurious to father. Saturn, yogakaraka's aspect to the 11th also suggests, money through engineering goods. Sakata yoga is cancelled by Moon's Lagna *kendra*. Occupation by Sun in 11th in own house suggests powerful political clout. He may choose his line, as politics won't suit him.

Q 10. Rasi: *Taurus–Ascendant, the Sun, Venus and Mercury; Libra–Rahu; Capricorn–Mars; Aquarius–Moon; Pisces–Jupiter; and Aries–Saturn and Ketu. The 10th lord Saturn is in the 12th but with cancellation of debility and Neecha-bhanga Raja Yoga. The 10th lord is aspected by exalted Mars who is aspected by Saturn in turn. Treating the 10th as Lagna, the 8th house is Virgo which is aspected by Jupiter who is maraka to Taurus Lagna. Will there be premature retirement of the native who is in Government Service in spite of "Neecha-Bhanga Raja Yoga"? Srinivasa Iyer, Hassan.*

Ans. The question resolves into longevity of job. Take the 10th house which is Aquarius. Its 8th house is Virgo which is aspected by Jupiter who is a benefic in it from its 2nd house and therefore maraka for job. His aspect to the 8th house of the job and 5th from Lagna suggests premature retirement. The mutual exchange between 9th and 12th lords is a Dainya yoga. Neecha-bhanga Raja Yoga ensures only property after the age of 33 and its incidence in the 12th house detracts from the merits of this yoga to a large extent.

Q 11. Rasi: *Capricorn–Lagna; Saturn (R) and Jupiter (R); Aquarius–Ketu; Cancer–Venus; Leo–Sun and Rahu; Virgo–Mars and Mercury; and Scorpio–Moon. Date of Birth 16-9-1961 at 16.05 hrs. Saturn Dasa at birth 11–3–2 days. Native was arrested in Ketu Dasa Ketu Bhukti and acquitted in Ketu Dasa–Rahu Bhukti. From 27–12–1987 Venus Dasa begins. Venus is in the 7th in Cancer having exalted Navamsa, in Sampattara from Janmatara, having 1.37 Rupa Bala. (a) Will the native's efforts to start a sports magazine be successful? (b) What is your judgement about marriage? Subscriber No. 10537*

Ans. (a) Something is wrong about dates of Dasas given. Please inform correct ones to enable me to provide the answer. (b) Karaka Venus in the 7th even though yogakaraka and aspected by Jupiter and Saturn is not conducive to a happy marriage, since the 7th lord is debilitated and Rahu–Ketu axis falls along the 2/8th.

Q 12) Rasi : *Taurus—Ascendant 18° 46′; Leo–Venus 25° 27′ and the Moon 26° 26′; Virgo–Rahu 8° 50′; Libra–Sun 11° 14′ and Mars 11° 42′; Scorpio–Mercury 3° 55′ and Jupiter 11° 19′; Sagittarius–Saturn 9° 30′; and Pisces–Ketu 8° 50′; with Venus Dasa balance of 0 years 4 months 6 days. Lords of 5th and 8th in the 7th bhava; the 7th lord combust in the 12th to 7th with debilitated Sun, the 7th bhava suffering Papakartari yoga. The Navamsa 7th lord joining the 5th bhava and*

(Continued on page 964)

"The Astrological Magazine" Ephemeris

FOR DECEMBER 1986

NIRAYANA POSITIONS OF PLANETS at 5-30 a.m. I.S.T.

Day of the Week	Sid. Time*	☉ Sun *Ravi*	☽ Moon *Chandra*	♂ Mars *Kuja*	☿ Merc. *Budha*	♃ Jupit. *Guru*	♀ Venus *Sukra*	♄ Saturn *Sani*	☊ Rahu	♅ Uranus	♆ Nep.	P Plut
	H M S	° ′ ″	° ′ ″	° ′	° ′	° ′	° ′	° ′	° ′	° ′	° ′	°
Monday	16 39 19	226 15 29	216 25 56	311 04	206 13	321 36	193 08	229 32	355 54	239 30	252 19	196 1
Tuesday	16 43 16	227 16 20	231 35 11	311 46	207 19	321 41	193 21	229 40	355 51	239 34	252 21	196 1
Wednes.	16 47 12	228 17 13	246 49 18	312 27	208 29	321 45	193 35	229 47	355 48	239 37	252 23	196
Thurs.	16 51 09	229 18 06	262 00 21	313 08	209 42	321 50	193 52	229 54	355 45	239 41	252 25	196
Friday	16 55 05	230 19 00	276 55 22	313 49	210 57	321 55	194 11	230 01	355 42	239 44	252 27	196
Saturday	16 59 02	231 19 54	291 28 05	314 30	212 15	322 01	194 32	230 08	355 39	239 48	252 29	196
Sunday	17 02 58	232 20 49	305 34 31	315 11	213 35	322 06	194 54	230 15	355 35	239 52	252 31	196
Monday	17 06 55	233 21 45	319 13 57	315 52	214 57	322 12	195 18	230 22	355 32	239 55	252 34	196
Tuesday	17 10 51	234 22 42	332 28 05	316 34	216 20	322 18	195 44	230 29	355 29	239 59	252 36	196
Wednes.	17 14 48	235 23 38	345 20 11	317 15	217 44	322 24	196 12	230 36	355 26	240 02	252 38	196
Thurs.	17 18 45	236 24 36	357 54 11	317 56	219 10	322 30	196 42	230 44	355 23	240 04	252 40	196
Friday	17 22 41	237 25 34	10 14 08	318 38	220 36	322 36	197 13	230 51	355 20	240 08	252 42	196
Saturday	17 26 38	238 26 34	22 23 41	319 19	222 03	322 43	197 46	230 58	355 16	240 13	252 45	196
Sunday	17 30 34	239 27 33	34 25 54	320 00	223 31	322 50	198 20	231 05	355 13	240 17	252 47	196
Monday	17 34 31	240 28 34	46 23 12	320 42	224 59	322 57	198 55	231 12	355 10	240 21	252 49	196
Tuesday	17 38 27	241 29 35	58 17 26	321 24	226 28	323 04	199 32	231 19	355 07	240 24	252 51	196
Wednes.	17 42 24	242 30 36	70 10 04	322 05	227 58	323 11	200 10	231 26	355 04	240 28	252 53	196
Thurs.	17 46 20	243 31 39	82 02 25	322 47	229 28	323 18	200 50	231 33	355 00	240 32	252 56	196
Friday	17 50 17	244 32 42	93 55 53	323 28	230 58	323 26	201 31	231 40	354 57	240 35	252 58	196
Saturday	17 54 14	245 33 46	105 52 15	324 10	232 28	323 33	202 12	231 47	354 54	240 39	253 00	196
Sunday	17 58 10	246 34 51	117 53 50	324 51	233 59	323 41	202 55	231 54	354 51	240 43	253 02	196
Monday	18 02 07	247 35 57	130 03 39	325 33	235 30	323 49	203 40	232 01	354 48	240 46	253 05	196
Tuesday	18 06 03	248 37 03	142 25 25	326 15	237 02	323 57	204 25	232 08	354 45	240 50	253 07	197
Wednes.	18 10 00	249 38 09	155 03 19	326 57	238 34	324 05	205 11	232 15	354 41	240 53	253 09	197
Thurs.	18 13 56	250 39 16	168 01 51	327 38	240 06	324 14	205 58	232 22	354 38	240 57	253 12	197
Friday	18 17 53	251 40 24	181 25 11	328 20	241 38	324 23	206 46	232 28	354 35	241 01	253 14	197
Saturday	18 21 49	252 41 33	195 16 25	329 02	243 10	324 31	207 35	232 35	354 32	241 04	253 16	197
Sunday	18 25 46	253 42 43	209 36 37	329 44	244 43	324 40	208 25	232 42	354 29	241 08	253 18	197
Monday	18 29 43	254 43 53	224 23 47	330 26	246 16	324 49	209 15	232 49	354 26	241 11	253 21	197
Tuesday	18 33 39	255 45 03	239 32 15	331 07	247 49	324 58	210 06	232 56	354 22	241 15	253 23	197
Wednes.	18 37 36	256 46 13	254 52 41	331 49	249 23	325 07	210 59	233 02	354 19	241 19	253 25	197

*For Local Mean Noon of Bangalore. This can be taken to be sidereal time of local mean noon of any place in dia. (The error will not exceed 7 seconds). Ayanamsa on 1–12–1986 is 22° 13′ 44″.

Astronomical Notes

AGASTYA

*Sayana Positions of Planets at 5–30 a.m. (I.S.T.) on 1st December 1986

Grahas (*Planets*)		*Sphuta* (*Long.*)	*Druva* (*R.A.*)	*Vikshepa* (*Lat.*)	*Kranti* (*Declin.*)
		° ′	° ′	° ′	°
Ravi	☉	248 29	246 45	0 00	21 S 43
Chandra	☽	238 40	235 39	3 S 13	23 S 00
Kuja	♂	333 19	335 43	1 S 15	11 S 28
Budha	☿	228 26	226 39	2 N 19	15 S 06
Guru	♃	343 50	345 37	1 S 19	7 S 34
Sukra	♀	215 22	213 23	0 N 53	12 S 28
Sani	♄	251 46	250 29	1 N 30	20 S 43
Rahu	☊	18 08			

THE SUN

During this month the Sun moves ahead from 16° Scorpio, enters Sagittarius on 14th and ends at 18° there. The south declination of the Sun increases from 21° 43′ until it becomes maximum at 23° 27′ on 22nd. Then the south declination decreases to 23° 04′ at the end.

THE MOON

Starting from 6° Scorpio the Moon makes one complete circuit of the zodiac and ends at 0° Capricorn. The south declination of the Moon increases from 23° 00′ attaining a maximum of 28° 18′ on 3rd. The south declination then decreases till the Moon crosses the equator to the north on 5th. Then the north declination increases attaining a maximum value of 28° 15′ on 17th. Afterwards the north declination decreases until the Moon crosses the equator to the south on 24th. Thereafter the south declination increases reaching a maximum of 28° 16′ on 30th. Then the south declination of the Moon decreases to 26° 29′ at the end.

MARS

Mars moves forward from 11° Aquarius to 3° Pisces entering it on 29th. The south declination of Mars decreases from 11° 28′ to 2° 31′ at the end.

MERCURY

Mercury moves ahead from 26° Libra, enters Scorpio on 4th, enters Sagittarius on 24th and ends at 11° there. The south declination of Mercury increases from 15° 06′ to 24° 34′ at the end.

JUPITER

Jupiter continues its forward motion in Aquarius from 22° to 25° at the end. The south declination of Jupiter decreases from 7° 34′ to 6° 03′ at the end.

VENUS

Venus moves ahead from 13° Libra to 2° Scorpio entering it on 29th. The south declination of Venus decreases from 12° 28′ till it attains a minimum value of 12° 08′ on 7th; then the south declination of Venus increases to 15° 14′ at the end.

SATURN

Saturn continues to move forward in Scorpio from 20° to 23° at the end. The south declination of Saturn increases from 20° 43′ to 21° 10′ at the end.

RAHU AND OTHER PLANETS

Rahu retrogrades from 355° 54′ to 354° 16′ at the end.

Uranus moves ahead from 239° 30′, enters Sagittarius on 9th and ends at 241° 12′ at the end.

Neptune also moves forward from 252° 19′ to 253° 27′ at the end.

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*The description of the planetary movements is given on Nirayana basis. The Ayanamsa on 1-12-1986 is 22° 13′ 44″.

Pluto too moves ahead from 196° 17′ to 197° 14′ at the end.

LUNAR CONJUNCTIONS

The Moon forms the following conjunctions with the planets at the times — in I.S.T. — noted:- The Sun at 22h. 13m. on 1st; Saturn at 26h. 26m. on 1st; Uranus at 18h. 06m. on 2nd; Neptune at 14h. 16m. on 3rd; Mars at 23h. 12m. on 7th; Jupiter at 10h. 51m. on 8th; Pluto at 8h. 36m. on 27th; Venus at 27h. 24m. on 27th; Saturn at 19h. 00m. on 29th; Uranus at 8h. 12m. on 30th; Mercury at 19h. 57m. on 30th; Neptune on 27h. 13m. on 30th; the Sun at 8h. 40m. on 31st.

PLANETARY ASPECTS

THE SUN: Conjunction the Moon 1st, 31st; conjunction Saturn 4th; parallel Neptune 5th; parallel the Moon 5th, 24th, 28th; square Jupiter 6th; square the Moon 8th, 24th; trine the Moon 10th, 21st; opposition the Moon 16th; parallel Uranus 17th; parallel Mercury 23rd; Parallel Uranus 26th; parallel Venus 26th; conjunction Neptune 27th.

MARS: Square the Moon 1st, 15th, 30th; trine Venus 6th; conjunction the Moon 7th; parallel the Moon 8th; trine Pluto 9th; square Saturn 15th; trine the Moon 18th, 28th; conjunction Jupiter 18th; square Mercury 22nd; opposition the Moon 23rd; parallel the Moon 25th.

MERCURY: Parallel the Moon 6th, 28th; square the Moon 6th, 23rd; trine the Moon 9th, 20th; opposition the Moon 14th; parallel Saturn 15th; conjunction Saturn 19th; square Jupiter 20th; square Mars 22nd; opposition the Moon 23rd; parallel Uranus 23rd; parallel the Sun 23rd; conjunction Uranus 25th; conjunction the Moon 30th.

JUPITER: Square the Moon 2nd, 15th, 29th; square the Sun 6th; conjunction the Moon 8th; parallel the Moon 8th, 25th; parallel Mars 17th; trine the Moon 18th, 27th; conjunction Mars 18th; square Mercury 20th; trine Venus 22nd; opposition the Moon 23rd.

VENUS: Square the Moon 5th, 20th; trine Mars 6th; parallel the Moon 7th, 26th; trine the Moon 7th, 17th; conjunction Pluto 10th; opposition the Moon 12th; trine Jupiter 22nd; conjunction the Moon 27th.

SATURN: Conjunction the Moon 1st, 29th; conjunction the Sun 4th; parallel the Moon 6th, 28th; square the Moon 10th, 20th; opposition the Moon 15th; parallel Mercury 15th; square Mars 15th; conjunction Mercury 19th.

URANUS: Parallel the Moon 1st, 5th, 28th; conjunction the Moon 2nd, 30th; square the Moon 8th, 23rd; trine the Moon 11th, 21st; conjunction the Sun 14th; opposition the Moon 16th; parallel the Sun 17th, 26th; parallel Mercury 23rd; conjunction Mercury 25th; conjunction Mars 30th.

NEPTUNE: Conjunction the Moon 3rd, 30th; parallel the Sun 5th; parallel the Moon 5th, 28th; square the Moon 9th, 24th; trine the Moon 12th, 22nd; opposition the Moon 17th; parallel Mercury 19th.

PLUTO: Square the Moon 5th, 20th; trine the Moon 7th, 17th; trine Mars 9th; parallel the Moon 9th, 24th; conjunction Venus 10th; opposition the Moon 12th; conjunction the Moon 27th.

I. Amavasya (the New Moon):- Sukla Paksha (bright fortnight) commences at *22h. 13m. on 1st* for all places on the earth.

Nirayana Positions of Planets:- The Sun 226° 58′; the Moon 226° 58′ Mars 311° 33′; Mercury 206° 57′; Jupiter 321° 40′; Venus 193° 17′; Saturn 229° 38′; Rahu 355° 52′; Uranus 239° 33′; Neptune 252° 22′; Pluto 196° 18′.

Cusps (Mid-points) of Houses for New Delhi:- The 1st 112° 38′; the 2nd 141° 10′; the 3rd 169° 42′; the 4th 198° 14′; the 5th 229° 42′; the 6th 261° 10′; the 7th 292° 38′; the 8th 321° 10′; the 9th 349° 42′; the 10th 18° 14′; the 11th 49° 42′; the 12th 81° 10′.

II. Pournima (Full Moon):- Krishna Paksha (dark fortnight) begins at *12h. 34m.* on *16th* for all places on the earth.

Nirayana Positions of Planets:- The Sun 241° 48′; the Moon 61° 48′ Mars 321° 36′; Mercury 226° 54′; Jupiter 323° 06′; Venus 199° 43′; Saturn 231° 21′; Rahu 355° 06′; Uranus 240° 25′; Neptune 252° 52′; Pluto 196° 48′.

Cusps (Mid-points) of Houses for New Delhi:- The 1st 335° 02′; the 2nd 5° 16′; the 3rd 35° 30′;

(Continued on page 955)

Farmers' Guide for December 1986

MIHIRA

[In this feature, guidelines based on astrological factors are given for the benefit of farmers and agriculturists. It is hoped that the following information will be found to be of practical use to all the cultivators.–Ed., A.M.]

1. Only routine work.

2. After 18h. 45m. good for borrowing, for surgical operations.

3. After 15h. 45m. good for testing instruments, for buying oxen and sheep, for deepening wells.

4. Upto 11h. 09m. good for buying buffaloes and sheep, for testing instruments, for digging or deepening wells.

5. Between 7h. 56m. and 10h. 31m good for manuring, for sowing, for deepening wells, for erecting sheds.

6. After 8h. 38m. good for disposing off agricultural products, for sowing, for erecting sheds, for buying wheat, paddy, corn etc.

7. After 7h. 23m. good for buying oxen and sheep, for sowing, for purchasing paddy, corn, wheat etc., for planting perennial trees and plants.

8. Only routine work.

9. This day also routine work only.

10. Till 7h. 30m. good for disposing off agricultural products, for manuring, for ploughing, for sowing, for buying and storing paddy, wheat, corn etc., for erecting sheds, for planting perennial trees and plants, for deepening wells.

11. Good for buying buffaloes and sheep, for disposing off agricultural products, for sowing, for purchasing wheat, paddy, corn, etc., for fixing pumpsets.

12. Till 10h. 30m. good for buying oxen and sheep, for sowing, for storing wheat, corn, paddy etc., for fixing pumpsets; after 12h. 00m. good for buying buffaloes and sheep, for borrowing, for storing paddy, corn, wheat etc.

13. Upto 13h. 30m. good for storing paddy, corn, wheat etc., for testing instruments, for deepening wells; after 15h. 00m. good for repaying debts, for deepening wells, for testing instruments.

14. Till 7h. 45m. good for borrowing, for testing instruments, for deepening wells, for writing accounts; after 7h. 45m. and before 16h. 30m. good for repaying debts.

15. After 10h. 06m. good for storing paddy, corn, wheat etc., for harvesting, for buying oxen and sheep, for sowing.

16. Till 12h. 34m. good for testing instruments, for fixig pumpsets.

17. After 15h. 06m. good for buying oxen and sheep, for manuring, for ploughing, for testing instruments, for purchasing paddy, wheat, corn etc., for fixing pumpsets.

18. Good for buying buffaloes and sheep, for manuring, for ploughing, for testing instruments, for fixing pumpsets.

19. Routine work only.

20. This day also only routine work.

21. Till 9h. 4m. good for borrowing, for testing instruments, for digging and deepening wells, for writing accounts.

22. After 11h. 55m. good for buying oxen and sheep, for borrowing, for testing instruments, for deepening wells, for writing accounts.

23. Upto 13h. 38m. good for borrowing, for testing instruments, for deepening wells; after 13h. 38m. good for manuring, for testing instruments, for erecting sheds, for sowing.

24. Only routine work.

25. Good for testing instruments.

26. Till 14h. 42m. good for borrowing, for buying oxen and sheep, for sowing, for deepening wells, for fixing pumpsets.

27. Till 13h. 30m. good for fixing pumpsets; after 13h. 30m. good for deepening wells, for sowing.

28. Only routine work.

29. Till 9h. 08m. good for buying oxen and sheep, for manuring, for sowing, for purchasing and storing paddy, wheat, corn, etc., for testing instruments, for fixing pumpsets.

30. Between 6h. 14m. and 12h. 35m. good for testing instruments, for borrowing.

31. Good for borrowing.

Travel Guide for December 1986

MIHIRA

[The following information is of a general nature. It should be used in the light of one's birth-star. In urgent and emergent cases which admit of no delay, one can start on a journey at the **Abhijin Muhurtha**, *i.e., exactly at the moment the Sun is at the local meridian point.–Ed., A.M.]*

Important Note: In spite of the above note regarding cases of emergency, some readers were complaining that consecutively number of days are declared as unfit for travel. It is to be understood that Marana and Prabalarishta yogas are to be avoided. Those days are marked with a star.

1. Fair for travel upto 21h. 44m. avoiding east and sea voyage.

*2. After 18h. 45m. fair for travel avoiding north and east.

*3. First Marana Yoga, then inauspicious Nakshatra. Postpone journey.

4. First bad Nakshatra then inauspicious tithi. Avoid travel.

5. Between 7h. 56m. and 10h. 30m. good for travel avoiding south and west.

6. Fairly good for journey avoiding west, north and east.

*7. After 7h. 23m. fair for travel avoiding west, north-west and north-east.

*8. Tithi not suitable for journey.

*9. This day also tithi inauspicious for travel.

*10. Upto 7h. 30m. good for journey avoiding north and sea voyage.

11. Good for travel avoiding south, west and north.

12. Till 10h. 30m. good for journey avoiding west, north and east.

13. Nakshatra inauspicious for travel.

14. First Nakshatra, then tithi not suitable for journey.

15. After 10h. 06m. fair for travel avoiding east, south and west.

16. Till 12h. 34m. fair for travel avoiding south, west and north.

17. Nakshatra inauspicious for travel.

18. Good for journey avoiding upto 17h. 37m. north-west, north-east, south and after 17h. 37m. avoiding north-east and south-east.

*19. Marana Yoga. Postpone travel.

*20. Tithi not suitable for journey.

*21. First inauspicious Nakshatra, then Marana Yoga. Avoid travel.

*22. Nakshatra not suitable for journey.

23. After 13h. 38m. fair for travel avoiding north and east.

24. Tithi inauspicious. Avoid journey.

25. This day also inauspicious tithi. Avoid travel.

26. Nakshatra bad for journey.

27. This day also Nakshatra not suitable for travel.

*28. Marana Yoga. Postpone journey.

29. Upto 9h. 08m. good for travel avoiding north-east and south-east.

30. After 12h. 35m. fair for journey avoiding north and sea voyage.

31. Nakshatra and tithi inauspicious. Postpone travel.

ASTRONOMICAL NOTES

(Continued from page 953)

the 4th 65° 44′; the 5th 95° 30′; the 6th 125° 16′; the 7th 155° 02′; the 8th 185° 16′; the 9th 215° 30′; the 10th 245° 44′; the 11th 275° 30′; the 12th 305° 16′.

III. Amavasya (the New Moon):- Sukla Paksha (*bright fortnight*) begins at *8h. 40m.* on *31st* for all places on the earth.

Nirayana Positions of Planets:- The Sun 256° 54′; the Moon 256° 54′; Mars 331° 55′; Mercury 249° 35′; Jupiter 325° 08′; Venus 211° 06′; Saturn 233° 03′; Rahu 354° 19′; Uranus 241° 19′; Neptune 253° 25′; Pluto 197° 12′.

Cusps (Mid-points) of Houses for New Delhi:- The 1st 277° 57′; the 2nd 313° 21′; the 3rd 348° 45′; the 4th 24° 09′; the 5th 48° 45′; the 6th 73° 21′; the 7th 97° 57′; the 8th 133° 21′; the 9th 168° 45′; the 10th 204° 09′; the 11th 228° 45′; the 12th 253° 21′.

How Is This Month (December 1986) For You ?

UTPALA

[The following forecasts based on Janma Rasi are general and as such those having favourable aspects according to present Dasa and Bhukti in their horoscopes will have favourable results from the indications made below while those having adverse aspects according to current directions will experience these predictions to a lesser proportion. The predictions given below are based upon a clear interpretation of movements or transits of planets. If you do not know your Janma Rasi write to Utpala c/o THE ASTROLOGICAL MAGAZINE *giving your birth details and enclosing a stamped self-addressed envelope.—Ed., A.M.]*

MAJOR TRANSITS

The Sun transits Scorpio till 14th and then enters Sagittarius. Mars transits Aquarius till 28th and then enters Pisces. Mercury in Libra enters Scorpio on 4th and then moves into Sagittarius on 24th. Jupiter and Saturn continue their progress in Aquarius and Scorpio respectively. Venus transits Libra till 29th and enters Scorpio. Rahu and Ketu continue their counter-clockwise motions in Pisces and Virgo respectively.

1. MESHA (Aries)

General.—The Sun transits the adverse 8th and 9th. Mars in the favourable 11th till 28th transits thereafter the unfavourable 12th with check. Mercury in the adverse 7th till 4th with check transits thereafter the favourable 8th till 24th when he moves into the unfavourable 9th with check. Jupiter in the favourable 11th yields to vedha. Venus in the unfavourable 7th till 29th transits thereafter the favourable 8th. Saturn in the adverse 8th is under check till 29th. The favourable influences are more in evidence during the month. Relief from certain commitments and favourable property deals are likely. You should curb your tendency to deviate from right conduct. Bharani is better than Aswini and Krittika.

Health and Domestic.—You will be in enjoyment of good health throughout. The chronic sufferers will find the month helpful. Children's health is likely to cause some worry but they will regain normal health during the second half. You will have to exercise all your skills if you are keen on saving domestic peace and harmony.

Finance and Speculation.—Some control is necessary in finances. With skilful management you will be able to meet your personal obligations without any embarrassment. Friends will assist with finance to meet your immediate needs. You are advised to refrain from speculation.

Real Property, Services, Profession, etc.—Real estate matters will be quite satisfactory. Yield and rentals will be at good levels. Acquisition of property is likely. Labour problems will be resolved to your entire satisfaction. The services will have a smooth month. Professions and business will find the month profitable.

Women.—The fair sex will find the month helpful. They are, however, advised to go slow on love affairs. Social climbers will have opportunities of right contacts enabling them to realise their ambitions. Employed girls should be very careful in dealing with their superiors.

Students.—Those who have set their eyes on commissions in the country's defence forces are likely to realise their ambition. Medical students are particularly favoured. You will be successful in tests and interviews.

Fortunate Dates.—Personal and domestic—3 15 21. Money dealings and enterprises— 5 16 23. Journeys—7 18 26. Real property matters and educational activities—10 19 27. Children and speculation— 11 21 31. Services—5 19 31. Partnership—3 18 27. Insurance—7 19 27. Profession and business—7 21 31.

Inauspicious Dates.—Personal and domestic—1 13 30. Money dealings and enterprises—2 12 20. Journeys—4 13 22. Real property matters and educational activities—6 14 24. Children and speculation—8 17 25. Services—9 20 28. Partnership—12 22 29. Insurance—6 17 29. Profession and business—4 14 28.

Chandrashtama occurs from beginning to 06–07 a.m. on 2nd and again from 05–19 a.m. on 28th to 05-36 a.m. on 30th.

2. VRISHABHA (Taurus)

General.—The Sun transits the adverse 7th and 8th. Jupiter in the 10th, Venus in the 6th and the

7th and Saturn in the 7th are all adverse; of them, Saturn is under check till 29th. Mars in the unfavourable 10th till 28th with check transits thereafter the favourable 11th. Mercury in the favourable 6th till 4th transits the unfavourable 7th with check till 24th when he moves into the favourable 8th. The evils predominate during the month. Separation from relations and misunderstandings with business partners are likely. You are advised not to resort to any short-cut methods for achieving success. Rohini is better than Krittika and Mrigasira.

Health and Domestic.—Health troubles in one form or another will be present almost throughout. Colic and anal troubles may crop up. Chronic patients should take extra care to avoid an aggravation of their present ailments. Domestic peace is hardly likely this month.

Finance and Speculation.—Financial worries will be there throughout. Sources of outside help may also dry up. All recently started activities will have a set-back due to paucity of funds. Speculation should be avoided completely.

Real Property, Services, Profession, etc.—Real estate matters are likely to receive a severe jolt. Agricultural crops are likely to be damaged by pests. Disputes are likely to arise on property rights. As far as services, businesses and professions are concerned there are likely to be a number of difficulties. You should be patient.

Women.—Courtships should be avoided completely. Social and club activities should be reduced to the minimum. Employed girls should be extremely careful.

Students.—Disinclination to serious studies is likely to be the prominent feature. Unhappy home and financial drain will also worry you. Relations with friends and teachers may also tend to become unpleasant.

Fortunate Dates.—Personal and domestic—5 15 21. Money dealings and enterprises—5 16 23. Journeys—5 18 26. Real property matters and educational activities—7 18 26. Children and speculation—7 19 27. Services—7 19 30. Partnership—10 19 26. Insurance—10 21 27. Profession and business—10 23 30.

Inauspicious Dates.—Personal and domestic—6 14 31. Money dealings and enterprises—9 20 30. Journeys—3 17 29. Real property matters and educational activities—8 22 31. Children and speculation—4 13 25. Services—6 17 28. Partnership—3 22 28. Insurance—4 17 28. Profession and business—8 13 31.

Chandrashtama occurs from 06–07 p.m. on 2nd to 05–46 p.m. on 4th and again from 05–36 a.m. on 30th till the end.

3. MITHUNA (Gemini)

General.—The Sun in the favourable 6th till 14th transits thereafter the unfavourable 7th. Jupiter in the 9th and Saturn in the 6th are both favourable but allowance will have to be made for their yielding to vedha. Venus in the favourable 5th till 29th with vedha transits the adverse 6th during the last two days. Mars in the unfavourable 9th and 10th comes under check during the last three days. Mercury in the unfavourable 5th till 4th transits thereafter the favourable 6th with vedha till 24th when he moves into the unfavourable 7th with check. The favourable influences are more in evidence during the month. Mrigasira is better than Aridra and Punarvasu.

Health and Domestic.—The adverse transit of Mars does not jeopardise your health much. There will be only minor health problems. Chronic sufferers are likely to have some relief. With some patience on your part you will be able to save domestic peace and harmony.

Finance and Speculation.—Your financial affairs will be more or less satisfactory throughout. Gains can be made in all dealings. Amounts due are likely to be released and loans will be repaid. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka for properties the real estate matters will be more or less satisfactory. All your labour problems are likely to be resolved to the satisfaction of all concerned. Services could look forward to having congenial working conditions. The month will be profitable to businesses, professions and industry. industry.

Women.—The trend will be satisfactory for the fair sex. Romances are likely to blossom into happy weddings. A few may become mothers for the first time. You are likely to enjoy long awaited luxuries. You will do well to avoid arguments with your husband. Employed girls will find the month satisfactory.

Students.—This is a good month for the students. The chances of success for those who have appeared for the superior service competition examinations held by the Central Government are quite rosy. You will make contacts with reputed and intellectual people and they will benefit you greatly.

Fortunate Dates.—Personal and domestic—1 16 21. Money dealings and enterprises—3 18 23. Journeys—7 19 26. Real property matters and educational activities—10 21 27. Children and speculation—11 23 30. Services—15 26 31. Partnership—3 19 31. Insurance—1 18 27. Profession and business—7 23 31.

Inauspicious Dates.—Personal and Domestic—2 14 20. Money dealings and enterprises—4 17 22. Journeys—5 20 24. Real property matters and educational activities—6 22 25. Children and speculation—8 24 28. Services—9 25 29. Partnership—2 17 24. Profession and business—6 24 29.

Chandrashtama occurs from 05–46 p.m. on 4th to 07–35 p.m. on 6th.

4. KATAKA (Cancer)

General.—The Sun in the unfavourable 5th till 14th transits thereafter the favourable 6th. Mars in the 8th and the 9th, Jupiter in the 8th and Saturn in the 5th are all unfavourable; of them Mars is under check just for three days at the close of the month. Mercury in the favourable 4th till 4th with vedha transits thereafter the unfavourable 5th till 24th when he moves into the favourable 6th with vedha. Venus in the favourable 4th and 5th yields to vedha during the last two days. The evil influences are in predominance. You should develop your will very strongly and resist all temptations which are likely to land you in difficulties. Frustration and disappointment are likely practically throughout. Pushyami is better than Aslesha and Punarvasu.

Health and Domestic.—The planetary transits do not generate much optimism in matters pertaining to health. Stomach complaints are likely. The chronic patients should be very careful. Domestic peace and happiness will, however, be vouchsafed to you.

Finance and Speculation.—This is an altogether unfavourable month for finance. You will have to exercise all your managerial skills to keep your financial affairs under strict control. Speculation is not recommended.

Real Property, Services, Profession, etc.—Real property transactions may not be unsatisfactory. You should, however, postpone decisions on major property deals. Services are not likely to find the month satisfactory. Professions and business should be cautious in their transactions.

Women.—The month is not likely to be encouraging for the fair sex. Social contacts are not likely to be helpful. You should go slow on romantic friendships. Employed girls should be extremely careful in dealing with their superiors.

Students.—If sufficient self-restraint is practised and patience cultivated to counter the adverse influences of the planets during this month, you will have laid the foundation to enjoy the good effects that are bound to come your way during the coming months. Those interested in fine arts will find the month fruitful.

Fortunate Dates.—Personal and domestic—3 11 21. Money dealings and enterprises—3 15 23. Journeys—3 16 26. Real property matters and educational activities—5 15 23. Children and speculation—5 18 27. Services—5 19 31. Partnership—10 19 30. Insurance—10 18 27. Profession and business—10 18 31.

Inauspicious Dates.—Personal and domestic—7 17 29. Money dealings and enterprises—4 12 20. Journeys—12 22 29. Real property matters and educational activities—8 20 28. Children and speculation—7 17 25. Services—9 14 22. Partnership—2 13 25. Insurance—4 20 29. Profession and business—2 17 28.

Chandrashtama occurs from 07–35 p.m. on 6th to 00–44 a.m. on 9th.

5. SIMHA (Leo)

General.—The Sun transits the adverse 4th and 5th with check till 14th, Mars in the 7th and the 8th and Saturn in the 4th are all unfavourable; Mars is under check during the last three days and Saturn from the beginning till 29th. Jupiter in the 7th and Venus in the 3rd and the 4th are both favourable but Jupiter yields to vedha till 29th. Mercury in the unfavourable 3rd till 4th with check transits thereafter the favourable 4th with vedha till 24th when he moves into the unfavourable 5th. In a month of mixed results, the good effects will have a slight edge over the bad ones. Your merit will be recognised with consequent gain. All your actions should be absolutely above board since your enemies are likely to attempt to besmirch your reputation for character and integrity. Poorvaphalguni fares better than Makha and Uttaraphalguni.

Health and Domestic.—Health troubles are likely to worry you during the month but these will not be of a serious nature. Chronic sufferers should take good care of their health. Children's success in the examinations will giadden you. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—The month will prove satisfactory for finance. You are likely to get relief from your past financial commitments. Speculation will yield moderate to good profits throughout.

Real Property, Services, Profession, etc.—Real property transactions are not likely to be satisfactory. You are likely to experience difficulties in the realisation of dues from tenants. Labour problems will be resolved satisfactorily. The month will be quite satisfactory to services, professions and businesses.

Women.—Film artistes are particularly favoured. They are likely to land top level contracts. Love affairs and romances will blossom to happy wedding. Employed girls are likely to be promoted and transfered to places of their choice.

Students.—You will make good progress in studies. You will be successful in competitive tests and interviews. Medical students are particularly favoured. A memorable and enjoyable picnic in the company of the opposite sex is indicated during the second half.

Fortunate Dates.—Personal and doemstic—1 15 21. Money dealings and enterprises—3 16 23. Journeys—5 18 26. Real property matters and educational activities—7 19 27. Children and speculation—7 21 30. Services—7 23 31. Partnership—5 19 30. Insurance—3 18 31. Profession and business—1 16 30.

Inauspicious Dates.—Personal and domestic—2 10 20. Money dealings and enterprises—4 11 22. Journeys—6 12 24. Real property matters and educational activities—8 13 25. Children and speculation—9 17 28. Services—9 17 29. Partnership—8 17 29. Profession and business—4 12 28.

Chandrashtama occurs from 00–44 a.m. on 9th to 09–27 a.m. on 11th.

6. KANYA (Virgo)

General.—The Sun in the favourable 3rd till 14th transits thereafter the unfavourable 4th. Mars in the favourable 6th till 28th transits the unfavoaurable 7th during the last three days with check. Mercury in the favourable 2nd till 4th transits thereafter the unfavourable 3rd till 24th when he moves into the favourable 4th with vedha. Jupiter in the 6th is unfavourable. Venus in the 2nd and the 3rd, Saturn in the 3rd are favourable making an allowance for the yielding to vedha by Venus. The month will witness the achievements of your designs and plans. There will be business advancement, accrual of power and authority. Hasta is better than Uttaraphalguni and Chitta.

Health and Domestic.—Good health is assured to you throughout. The chronic sufferers should take advantage of the favourable planetary vibrations and endevour to obtain a permanent cure of their ailments. With some effort on your part you could save domestic peace and harmony.

Finance and Speculation.—Notwithstanding the adverse posture of the Dhanakaraka the month will not be unsatisfactory for finance. New sources of income are likely to open up. Speculation will yield good dividends throughout.

Real Property, Services, Profession, etc.—Acquisition of new property is indicated. Yield and rentals will be at very satisfactory levels. Labour relations will be smooth. Services will find the month more or less satisfactory. Businesses and professions will find the month quite profitable.

Women.—Social climbers will achieve their ambition through new high level contacts. Those engaged in social work will be invited to shoulder additional responsibilities which they will discharge to the satisfaction of all concerned. Employed girls will find the month satisfactory.

Students.—This is a good month for you. Foreign fellowships with travel grants are likely to be offered to you. You will shine very well in the field of sports and the chances of your inclusion in the state or national level teams are quite rosy.

Fortunate Dates.—Personal and domestic—10 21 31. Money dealings and enterprises—7 19 30. Journeys—5 18 27. Real property matters and educational activities—3 16 26. Children and speculation—1 15 23. Services—1 10 21. Partnership—1 15 27. Insurance—7 18 30. Profession and business—5 16 27.

Inauspicious Dates.—Personal and domestic—11 17 29. Money dealings and enterprises—9 20 28. Journeys—8 14 25. Real property matters and educational activities—6 13 24. Children and speculation—4 12 22. Services—2 9 20. Partnership—6 12 20. Insurance—9 14 22. Profession and business—6 14 29.

Chandrashtama occurs from 09–27 a.m. on 11th to 08–39 p.m. on 13th.

7. THULA (Libra)

General.—The Sun in the adverse 2nd till 14th transits the favourable 3rd. Mars in the adverse 5th till 28th transits the favourable 6th. Mercury in the unfavourable 1st till 4th with check transits thereafter the favourable 2nd with vedha till 24th when he moves into the unfavourable 3rd. Jupiter in the 5th is fully favourable and so is Venus in the 1st and the 2nd. Saturn in the 2nd is none too good. The good influences will be more in evidence. Relief from troubles and success over enemies are the likely good results. Official favours are also likely. Swati is better than Chitta and Visakha.

Health and Domestic.—Minor health troubles without any serious consequences are likely. Chronic patients will have to be very careful. Children's performances in academics will be a source of great happiness to you. Domestic bliss of a high order is vouchsafed to you.

Finance and Speculation.—Financial affairs will be quite satisfactory. The planetary influences will assist you to exercise judicious forethought in financial matters. Speculative transactions are not recommended.

Real Property, Services, Profession, etc.—Real property transactions may not be quite smooth. All decisions regarding major deals are better postpone. Major problems will be resolved to the satisfaction of all concerned. This is a very good month for the services. You may be promoted out of turn. This is a very satisfactory month for businesses and professions.

Women.—Film artistes are particularly favoured. They are likely to be offered leading roles against actors of all India reputation and this will enable them reach the top. This is an excellent month for employed girls.

Students.—You will make excellent progress in studies. You will get opportunities of close association with scholars of fame and reputation and such contacts will be of great help to you in your career. Those endowed with histrionics will find the month quite rewarding and fruitful.

Fortunate Dates.—Personal and domestic—1 10 21. Money dealings and enterprises—3 11 23. Journeys—5 18 26. Real property matters and educational activities—7 19 27. Children and speculation—10 21 30. Services—11 23 31. Partnership—1 11 30. Insurance—3 19 31. Profession and business—5 18 30.

Inauspicious Dates.—Personal and domestic—2 15 29. Money dealings and enterprises—4 16 28. Journeys—6 17 25. Real property matters and educational activities—8 14 24. Children and speculation—9 20 29. Services—2 12 22. Partnership—4 13 25. Insurance—6 14 28. Profession and business—6 14 29.

Chandrashtama occurs from 08–39 p.m. on 13th to 08–59 a.m. on 16th.

8. VRISCHIKA (Scorpio)

General.—The Sun in the 1st and the 2nd, Mars in the 4th and the 5th, Jupiter in the 4th and Saturn in Janma are all unfavourable. Of these, Mars is under check during the last three days and Jupiter, throughout. Venus in the 12th and 1st is favourable. Mercury in the 12th and the 1st till 24th with check during the first four days transits the favourable 2nd during the last seven days with vedha. The unfavourable elements predominate and may bring in their wake worried mind, attacks from opponents and losses by theft and deceit. Visakha is better than Anuradha and Jyeshta.

Health and Domestic.—Stomach ulcer if not promptly attended to when it is in an acute stage may become chronic and serious later. Chronic patients should be extra careful. You will however be blessed with domestic bliss of a high order.

Finance and Speculation.—Unsatisfactory financial position is indicated. There will be considerable expenses mostly for medicines and doctors. Whatever may be the temptation you are urged not to go after public issues during this month. Speculative activity is not recommended.

Real Property, Services, Profession, etc.—This is not at all a satisfactory month for real estate matters. There is likely to be a gradual reduction in yield and rentals while expenditure on properties may rise to unexpected levels. Services may have to face penal transfers. Businesses and professions are likely to experience troubled conditions and losses will be greater than gains.

Women.—The month will be quite unsatisfactory. Love affairs are likely to end in disappointment and frustration. Employed girls should be extremely careful in dealing with their superiors.

Students.—Conflicts with relatives, friends and teachers are likely. Extra-curricular activities should be totally avoided. Association with the opposite sex is not conducive to your interests. You should go slow on sports, games and athletics.

Fortunate Dates.—Personal and domestic—1 11 21. Money dealings and enterprises—1 15 23. Journeys—1 19 31. Real property matters and educational activities—3 11 23. Children and speculation—3 10 27. Services—3 10 30. Partnership—5 10 26. Insurance—5 11 27. Profession and business—5 11 31.

Inauspicious Dates.—Personal and domestic—2 16 29. Money dealings and enterprises—2 18 29. Journeys—4 14 28. Real property matters and educational activities—4 18 28. Children and speculation—6 17 25. Services—6 14 24. Partnership—6 14 28. Insurance—2 20 29. Profession and business—2 20 28.

Chandrashtama occurs from 08–59 a.m. on 16th to 09–34 p.m. on 18th.

9. DHANUS (Sagittarius)

General.—The Sun transits the adverse 12th and 1st with check till 14th. Mars in the favourable 3rd till 28th with vedha transits the unfavourable 4th during the first three days. Mercury in the favourable 11th during the first four days with vedha transits the unfavourable 12th and 1st afterwards with check from 4th to 24th. Jupiter in the 3rd and Saturn in the 12th are both unfavourable; the former is under check throughout, the latter till 29th. The planets are mostly unfavourable during the month. There is likely to be a set-back in your undertakings. As you are prone to accidents, you should be careful in your movements. Quarrels are likely to arise on flimsy grounds. You should, therefore, keep a careful watch on your temper. Moola is better than Poorvashadha and Uttarashadha.

Health and Domestic.—Diseases of the abdomen are indicated by the adverse planetary transits. Chronic patients should be prepared for an aggravation of their ailments. You should exercise tact and patience in the handling of domestic matters. An element of unpleasantness is likely to be present in the family practically throughout.

Finance and Speculation.—While there may be a cut in the regular income, expenditure will increase considerably. Losses too may occur in some transactions. Actual redemption from financial worries is hardly likely during the month. Speculation is likely to yield moderate profits.

Real Property, Services, Profession, etc.—Real property transactions may not be unsatisfactory. Damage to agricultural crops is likely. Services may incur the displeasure of their superiors. Professions and businesses are likely to find the month difficult.

Women.—The emphasis is on expenditure which, if not controlled in time, may land you in financial embarrassment at the close of the month. Employed girls are likely to find the month quite trying.

Students.—Listlessness is likely to make you indifferent to studies. Ill-health and unhappy home may worry you for most days. Relations with friends and teachers may tend to become unpleasant.

Fortunate Dates.—Personal and domestic—1 10 15. Money dealings and enterprises—1 11 16. Journeys—1 23 31. Real property matters and educational activities—3 11 23. Children and speculation—3 15 26. Services—3 16 27. Partnership—5 15 27. Insurance—5 16 30. Profession and business—5 23 31.

Inauspicious Dates.—Personal and domestic—6 18 29. Money dealings and enterprises—4 19 28. Journeys—9 21 28. Real property matters and educational activities—3 12 20. Children and speculation—4 13 22. Services—6 14 24. Partnership—8 17 25. Insurance—4 14 25. Profession and business—4 14 29.

Chandrashtama occurs from 09–34 p.m. on 18th to 09–38 a.m. on 21st.

10. MAKARA (Capricorn)

General.—The Sun in the favourable 11th till 14th transits thereafter the unfavourable 12th. Jupiter in the 2nd and Saturn in the 11th are fully favourable. Mercury in the favourable 10th and 11th till 24th with vedha during first four days transits the unfavourable 12th during the last week with check. Mars in the unfavourable 2nd till 28th with check transits the favourable 3rd during the last three days. Venus in the unfavourable 10th till 29th transits the favourable 11th during the last two days with vedha. The month will prove quite satisfactory and profitable. You will be successful in your undertakings. Jupiter will tend to show his effects on you as stocism in the midst of plenty and prosperity and this is quite desirable. Sravana fares better than Dhanishta and Uttarashadha.

Health and Domestic.—You will be in enjoyment of good health practically throughout. Chronic sufferers are likely to have considerable relief. Your father's health is likely to cause some concern without any serious consequences. You are likely to be denied domestic peace and harmony in the midst of plenty and prosperity.

Finance and Speculation.—Your financial affairs will be quite satisfactory. An unexpected money legacy in your favour is likely. You will be able to settle your financial commitments on very favourable terms. Speculation should be avoided.

Real Property, Services, Profession, etc.—Notwithstanding the adverse posture of the karaka for properties, you will have a smooth and profitable month in the field of real estate. Yields and rentals will be quite satisfactory. Services, businesses and professions will find the month satisfactory.

Women.—The fair sex will be able to enjoy more comforts and popularity. You are, however, advised to go slow on romantic affairs. Working girls will find the month more or less satisfactory.

Students.—Medical students are particularly favoured. You will be successful in tests and interviews. You will get acquainted with scholars of fame and reputation and such contacts will be of great help to you. You will shine very well in the field of sports, games and athletics. The chances of your being included in the state or national level teams are quite bright.

Fortunate Dates.—Personal and domestic—1 10 16. Money dealings and enterprises—3 11 18. Journeys—5 15 19. Real property matters and educational activities—7 16 26. Children and speculation—10 18 27. Services—11 19 30. Partnership—11 19 31. Insurance—7 18 31. Profession and business—3 16 31.

Inauspicious Dates.—Personal and domestic—2 12 21. Money dealings and enterprises—4 13 23. Journeys—6 14 25. Real property matters and educational activities—8 17 28. Children and speculation—9 20 29. Services—2 13 28. Partnership—4 12 29. Insurance—8 17 29. Profession and business—2 20 29.

Chandrashtama occurs from 09–38 a.m. on 21st to 07–44 p.m. on 23rd.

11. KUMBHA (Aquarius)

General.—The Sun transits the favourable 10th and 11th. Mars in the 1st and the 2nd, Jupiter in *Janma* and Saturn in the 10th are all unfavourable; of these Jupiter is under check till 28th and Mars, throughout. Mercury in the unfavourable 9th till 4th with check transits afterwards the favourable 10th and 11th with vedha from 4th to 24th. Venus in the favourable 9th till 29th transits the unfavoaurable 10th afterwards. The unfavourable transits indicate attacks from opponents, deceit by so called friends and worried mind. Stoicism and patience should be your watchwords during the month. It is likely that the native's natal chart may have counter balancing influences. Dhanishta is better than Satabhisha and Poorvabhadra.

Health and Domestic.—You are likely to have health troubles throughout. Chronic patients should be extremely careful and adopt adequate prophylactic measures to avoid further troubles. Domestic bliss will, however, be vouchsafed to you practically throughout .

Finance and Speculation.—The financial position will be wholly unfavourable. Expenditure will far outstrip income. Medical bills will be big. Pressure from creditors will be severe. Speculation may yield small to moderate profits.

Real Property, Services, Profession, etc.—This is not a favourable month for real estate matters. There is likely to be a gradual reduction in yield and rentals while expenditure on properties may rise to unexpected levels. Services are likely to have a trying time. Penal transfers are likely. Professions and businesses will experience troubled conditions.

Women.—Love affairs and romances are likely to lead to disappointments. Social workers are likely to have a trying month. This is not a good period for the working girls.

Students.—Conflicts with friends, relatives and teachers are likely. You should avoid listlessness. Financial worries will cause you considerable mental agitation. You are advised to avoid social contacts with the opposite sex as far as possible.

Fortunate Dates.—Personal and domestic—1 11 19. Money dealings and enterprises—3 15 21. Journeys—5 16 27. Real property matters and educational activities—7 18 30. Children and speculation—10 19 31. Services—5 21 31. Partnership—1 18 30. Insurance—3 16 27. Profession and business—3 16 31.

Inauspicious Dates.—Personal and domestic—2 13 23. Money dealings and enterprises—4 14 26. Journeys—6 17 25. Real property matters and educational activities—8 14 24. Children and speculation—9 20 29. Services—9 14 28. Partnership—9 14 25. Insurance—6 14 29. Profession and business—4 17 29.

Chandrashtama occurs from 07–44 p.m. on 23rd to 02–33 a.m. on 26th.

12. MEENA (Pisces)

General.—The Sun in the adverse 9th till 14th transits thereafter the favourable 10th. Mars in the 12th and 1st, Jupiter in the 12th and Saturn in the 9th are all unfavourable; of them, Mars is under check during the last three days and Saturn throughout except during the last two days. Venus transits the favourable 8th and 9th. Mercury in the favourable 8th till 4th with vedha transits thereafter the unfavourable 9th with check till 24th when he moves into the favourable 10th. The adverse factors will be more in evidence during the month. Some relief is likely during the second half. Official displeasure, quarrels with friends, worried mind and disappointment are all likely. Poorvabhadra is better than Uttarabhadra and Revati.

Health and Domestic.—The planetary transits do not generate much optimism in the field of health. Chronic patients will have to be extremely careful. You will, however, be blessed with domestic bliss of a very high order.

Finance and Speculation.—Financial affairs may not be satisfactory. You should be extremely watchful in your expenses. Under no circumstances should you stand surety for anyone. Speculation is best avoided during the month.

Real Property, Services, Profession, etc.—The real property matters are not likely to prove satisfactory. You are likely to experience difficulties in realising your dues from the tenants. Government servants are likely to have a trying time but you will be able to ward off punitive action by Government through influential friends. Professions and businesses are likely to have a lean period.

Women.—A lot of unnecessary troubles and expenditure may be there for you. Social workers are likely to be invited to shoulder greater responsibilities. Employed girls should steer clear of politics in office.

Students.—In view of your proneness to accidents you should refrain from sports and athletics as much as possible. You are likely to have an enjoyable picnic in the company of the opposite sex during the second half.

Fortunate Dates.—Personal and domestic—1 10 18. Money dealings and enterprises—3 11 19. Journeys—3 15 21. Real property matter and educational activities—1 11 21. Children and speculation—1 15 23. Services—1 16 24. Partnership—6 19 30. Insurance—7 19 31. Profession and business—7 19 30.

Inauspicious Dates.—Personal and domestic—13 20 26. Money dealings and enterprises—8 14 27. Journeys—2 12 20. Real property matters and educational activities—6 20 29. Children and speculation—8 13 28. Services—4 12 25. Partnership—4 12 28. Insurance—9 14 25. Profession and business—9 20 29.

Chandrashtama occurs from 02–33 a.m. on 26th to 05–19 a.m. on 28th.

YOUR TECHNICAL DIFFICULTIES SOLVED

(Continued from page 950)

Venus and Moon placed in Scorpio. (a) Do these combinations adversely affect the married life of the native? (b) Is there any relieving factor to be counted upon? (c) When is the marriage likely to take place? –A. Subramoney, Bombay.

Ans. (a) The combinations you mention are sufficiently discouraging in so far as married life is concerned. The 7th lord occupying the 12th Rasi is destructive of the well-being of partner. (b) Relieving factor is Lagna lord Venus occupying the 4th although inimical house. Putting the two together, it may mean more than one marriage following the dictum द्वन्द्वक्षशिों मदपति सितौ etc. (c). If eligible and prevailing Dasa–Bhukti be favourable 1986–87 can bring it about.

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Daily Guide for December 1986

MIHIRA

[The ending moments of tithis and nakshatras are accurately given. The timings are according to railway time (IST), with the difference that after midnight and before next sunrise 24 hours are added to avoid ambiguity.—Ed.; *A.M.*]

1. *Mon.*—Amavasya (new Moon) (30th tithi) till 22h. 13m., then Prathama (1st tithi) Anuradha upto 21h. 44m., then Jyeshta. Siddha Yoga whole day. Good for buying oxen and sheep, for patients to take first bath after recovery from illness.

2. *Tues.*—Prathama (1st tithi) upto 18h. 27m., then Dwitiya (2nd tithi). Jyeshta and Marana Yoga till 18h. 45m., then Moola and Amruta Yoga. After 18h. 45m., good for borrowing, for surgical operations.

3. *Wed.*—Dwitiya (2nd tithi) till 14h. 42m., then Tritiya (3rd tithi) Moola and Marana Yoga upto 15h. 45m., then Poorvashada and Amruta Yoga. After 15h. 45m., good for buying cows and dogs, for borrowing, for testing instruments, for deepening wells, for writing accounts.

4. *Thurs.*—Tritiya (3rd tithi) upto 11h. 09m., then Chaturthi (4th tithi). Poorvashada till 12h. 57m., then Uttarashada. Siddha Yoga whole day. Upto 11h. 09m., good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for digging or deepening wells, for writing accounts.

5. *Fri.*—Chaturthi (4th tithi) till 7h. 56m., then Panchami (5th tithi) upto 29h. 15m., afterwards Shasti (6th tithi). Uttarashada and Siddha Yoga till 10h. 31m., then Sravana and Marana Yoga. Between 7h. 56m., and 10h. 30m., good for driving new vehicles, for gardening, for dealing with members of the other sex, for storing foodstuffs, for appointing staff, for deepening wells, for wearing new garments, for erecting sheds.

6. *Sat.*—Sashti (6th tithi) upto 27h. 13m., then Sapthami (7th tithi) Sravana till 8h. 38m., then Dhanishta. Siddha Yoga whole day. Good for testing instruments, for erecting sheds, for deepening wells, for driving new vehicles.

7. *Sun.*—Saptami (7th tithi) till 25h. 54m., then Ashtami (8th tithi). Dhanishta and Marana Yoga upto 7h. 23., then Satabisha and Siddha Yoga. After 7h. 23m., good for buying oxen and sheep, for patients to take first bath after recovery from illness, for taking medicines, for purchasing foodstuff, for erecting sheds.

8. *Mon.*—Ashtami (8th tithi) till 25h. 21m., then Navami (9th tithi) Satabisha and Siddha Yoga till 6h. 52m., then Poorvabhadrapada and Marana Yoga. Routine work only.

9. *Tues.*—Navami (9th tithi) till 25h. 31m., then Dasami (10th tithi). Poorvabhadrapada and Marana Yoga upto 7h. 06m., then Uttarabhadrapada and Amruta Yoga. After 7h. 06m., good for testing instruments.

10. *Wed.*—Dasami (10th tithi) upto 26h. 22m., then Ekadasi (11th tithi). Uttarabhadrapada and Siddha Yoga till 8h. 00m., then Revati and Marana Yoga. Upto 7h. 30m., good for driving new vehicles, for gardening, for taking medicines, for erecting sheds, for deepening wells.

11. *Thurs.*—Ekadasi (11th tithi) till 27h. 46m., then Dwadasi (12th tithi). Revati and Siddha Yoga upto 9h. 33m., then Aswini and Amruta Yoga. Good for buying cows and dogs, for driving new vehicles, for gardening, for taking medicines, for fixing pumpsets, for wearing new garments and ornaments.

12. *Fri.*—Dwadasi (12th tithi) upto 29h. 36m., then Trayodasi (13th tithi). Aswini and Amruta Yoga till 11h. 35m., then Bharani and Siddha Yoga. Upto 10h. 30m., good for buying cows and dogs for wearing new garments and ornaments, for taking medicines, for fixing pumpsets, after 12h. 00m., good for borrowing, for deepening wells for dealing with members of the other sex.

13. *Sat.*—Trayodasi (13th tithi) whole day. Bharani and Siddha Yoga till 13h. 59m., then

Krittika and Amruta Yoga. Upto 13h. 59m., good for storing foodstuff, for testing instruments, for deepening wells, after 13h. 59m., good for repaying debts, for testing instruments.

14. *Sun.*—Trayodasi (13th tithi) upto 7h. 45m., then Chaturdasi (14th tithi). Krittika till 16h. 40m., then Rohini. Siddha Yoga whole day upto 16h. 30m., good for repaying debts, for testing instruments, for deepening wells, for gardening.

15. *Mon.*—Chaturdasi (14th tithi) till 10h. 06m., then Poornima (full Moon). Rohini and Amruta Yoga upto 19h. 50m., then Mrigasira and Siddha Yoga. After 10h. 06m., good for wearing new garments, and ornaments, for driving new vehicles, for storing foodstuffs.

16. *Tue.*—Poornima (full moon) upto 12h. 34m., then Prathama (1st tithi). Mrigasira and Siddha Yoga till 22h. 25m., then Aridra and Marana Yoga upto 12h. 34m., good for taking medicines, for testing instruments.

17. *Wed.*—Prathama (1st tithi) till 15h. 06m., then Dwitiya (2nd tithi). Aridra upto 25h. 23m., then Punarvasu. Siddha Yoga whole day. After 15h. 06m., good for storing foodstuffs, for testing instruments, for erecting sheds, for deepening wells.

18. *Thurs.*—Dwitiya (2nd tithi) upto 17h. 37m., then Tritiya (3rd tithi). Punarvasu till 28h. 18m., then Pushya. Amruta Yoga whole day. Good for buying oxen and sheep, for driving new vehicles, for taking medicines, for testing instruments, for purchasing food stuffs, for appointing staff, for fixing pumpsets, for travel, for taking medicines.

19. *Fri.*—Tritiya (3rd tithi) till 20h. 03m., then Chaturthi (4th tithi). Pushya and Marana Yoga whole day. Only routine work.

20. *Sat.*—Chaturthi (4th tithi) upto 22h. 18m., then Panchami (5th tithi). Pushya and Siddha Yoga till 7h. 06m., then Aslesha and Marana Yoga. Only routine work.

21. *Sun.*—Panchami (5th tithi) till 24h. 14m., then Sashti (6th tithi). Aslesha and Siddha Yoga upto 9h. 41m., then Makha and Marana Yoga. Till 9h. 41m., good for borrowing, for testing instruments, for writing accounts, for deepening wells.

22. *Mon.*—Sashti (6th tithi) upto 25h. 43m., then Saptami (7th tithi). Makha and Marana Yoga till 11h. 55m., then Poorvaphalguni and Siddha Yoga. After 11h. 55m., good for buying cows and dogs, for patients to take first bath after recovery from illness, for borrowing, for testing instruments, for writing accounts, for deepening wells.

23. *Tues.*—Saptami (7th tithi) till 26h. 36m., then Ashtami (8th tithi). Poorvaphalguni and Siddha Yoga upto 13h. 38m., good for borrowing, for testing instruments, for deepening wells. After 13h. 38m., good for manuring garden, for testing instruments.

24. *Wed.*—Ashtami (8th tithi) upto 26h. 47m., then Navami (9th tithi). Uttaraphalguni and Amruta Yoga then Hasta and Siddha Yoga. Routine work only.

25. *Thurs.*—Navami (9th tithi) till 26h. 10m., then Dasami (10th tithi). Hasta upto 15th. 06m., then Chitta, Siddha Yoga whole day, good for testing instruments.

26. *Fri.*—Dasami (10th tithi) upto 24h. 45m., then Ekadasi (11th tithi). Chitta till 14h. 42m., then Swati. Siddha Yoga whole day. Upto 14h. 42m., good for borrowing, for wearing new garments and ornaments, for buying cows and dogs, for dealing with members of the other sex.

27. *Sat.*—Ekadasi (11th tithi) till 22h. 34m., then Dwadasi (12th tithi). Swati and Amruta Yoga upto 13h. 30m., then Visakha and Siddha Yoga. Good for testing instruments, for driving new vehicles.

28. *Sun.*—Dwadasi (12th tithi) upto 19h. 42m., then Trayodasi (13th tithi). Visaka till 11h. 37m., then Anuradha. Marana Yoga whole day. Only routine work.

29. *Mon.*—Trayodasi (13th tithi) upto 16h. 20m., then Chaturdasi (14th tithi). Anuradha till 9h. 08m., then Jyeshta. Siddha Yoga whole day upto 9h. 08m., good for buying cows and dogs, for patients to take first bath after recovery from illness, for driving new vehicles, for travel. After 16h. 20m., good for testing instruments, for surgical operations.

(*Continued on page 970*)

Astrological Activities

Indian Council of Astrological Sciences

THE fourth meeting of the Managing Committee of ICAS was held on 31–8–1986 at the Gnana Prabodhini Prayer Hall, Pune. It began with the lighting of the lamp by DR. B. V. RAMAN, Founder President of ICAS. The following members were present: DR. B. V. RAMAN, Messrs. K. Aswathappa, S. K. Kelkar, S. Jaganmohan Reddy, C. Novaratan Mall, Natubhai M. Shah, B. S. Kulkarni, G. R. Thawait, K. V. R. Anjaneyulu, Jagannath Rai and Dr. Sandipan Chaudhuri.

The meeting began with a prayer by Mr. K. Aswathappa.

It was noted with regret that some of the Managing Committee Members continued to absent themselves for Committee Meetings without formal leave of absence. Every member was expected to intimate before hand whether he was attending the meeting or not.

The following were selected as Chapter Chairmen: Mr. L. D. Madan-Editor, *Babaji* Delhi; Mr. G. R. Thawait-Raipur; Mr. B. N. Reddy-Hyderabad and Mr. Jagannath Rai-Bangalore North.

The syllabus given by DR. B. V. RAMAN was approved and it was resolved to conduct examinations according to it. The syllabus Committee was dissolved. It was resolved to print and circulate the syllabus to all the Chapters.

It was resolved that those wishing to appear for the examination should be Associate members of I.C.A.S., the minimum educational qualification required being Matriculation or its equivalent.

Mr. L. D. Madan's suggestion that the Chapter Chairmen should generate their own funds for the expenditure of the concerned Chapters was unanimously accepted. The new Membership-cum-Identification Card was approved.

The accounts for the period ending 15–8–1986 were submitted and accepted.

It was resolved to form a Central Academic Council with DR. B. V. RAMAN as Chairman and with 4 council members whom he would suggest.

Mr. L. D. Madan's offer to host the fifth Managing Committee Meeting at Delhi during November 1986 was approved. Mr. R. K. Narayan's offer to host the sixth meeting at Patna was also under consideration.

Messrs. P. V. R. Sarma, N. Ramachandra Rao, B. N. Reddy, S. Chitti Babu, Yogiraj Gurwara, L. D. Madan, N. L. Chotalia, C. M. Kalamkar, G. R. Thawait and A. V. Sundaram attended the meeting as observers.

Mr. S. K. Kelkar was thanked for his hospitality.

Astrology & Cancer

Before the Managing Committee Meeting commenced, Dr.(Mrs.) Leena Mohadikar, initiating a discussion on Cancer, said that in the initial stages it was very difficult to detect cancer and astrology could sugest possible planetary combinations that would cause the disease. The abnormal and uncontrollable cancer growths in tissues and fibres were attributed by Mr. Subhas Dongre to the position of the planet Jupiter.

Mr. Surendra Pai attributed abnormal growths and lumps not only to Jupiter but also to the eccentricity of Uranus and malefics Mars and Rahu Dasas.

Mr. Yograj Gurwara of the IPCA chemicals and cosmetics asserted that Jupiter and Uranus had astrologically no role to play in the occurence of growths or cancer. He felt that the planets in the horoscope like Rahu, Saturn and Mars and other malefic influences were possibly responsible for cancer.

Dr. Sandipan Chaudhari and Mr. Pardeshi rejected the Jupiter involvement and said that Rahu and Saturn, Ketu and Mars were responsible for cancer.

Mr. L. D. Madan, Editor, *Babaji* emphasised how Rahu, Ketu and Mars were primarily responsible for causing this dreaded disease.

Mr. S. K. Kelkar, Vice-President of the Council explained that the horoscope as a whole had to be studied carefully in order to assess whether a native was susceptible to any kind of infection. All kinds of infections could be judged from the extra saturnine planets and Cancer, Scorpio and Pisces. However the last quarter of Aslesha, Jyeshta and Revati were most significant in this respect.

Summing up the discussions, DR. B. V. RAMAN, Editor, THE ASTROLOGICAL MAGAZINE said that both psycho-somatic and physical factors could cause cancer. He did not subscribe to the Jupiter- Venus contribution. While Saturn, Mars, Rahu and Ketu had their own roles to play, DR. RAMAN said, the horoscope as a whole should be considered before pronouncing judgement. DR. RAMAN felt that moderation in life and practise of yoga could enable one to overcome the disease.

Felicitation Function

The same evening, at I.M.A. Hall, Pune, DR. RAMAN was felicitated by a number of astrological savants and associations under the Chairmanship of Mr. Kakasaheb Avachat, a veteran astrologer of Pune, and was presented with a shawl and a silver photo of Lord Ganesha.

The function commenced with vedic recitation and lighting of *Jyoti* by DR. B. V. RAMAN.

Mr. S. K. Kelkar, Vice President of ICAS and a well-known astrologer of Pune recollected DR. RAMAN's visit to Pune twenty five years ago during the tri-centeneary function of a lecture series arranged by Graha Nakshtra Phaladesh Sanshodhan Mandal, Pune. He confessed frankly that he was benefited by DR. RAMAN's advice and suggestions given to him in the early years of his career in astrology.

Appreciative references were made to DR. RAMAN's work in the field of astrology by Mr. B. N. Reddy, well-known Architect and Engineer of Hyderabad, Mr. Subhas Dongre and Mr. S. N. Rajan of Kolhapur.

Messrs. Mukund Gorhe, Editor of *Lalat Rekha*; Manjul, Executive Editor of *Jyotish Samachar*, Pune, Chandrakant

Dr. B. V. Raman with Sri N. T. Rama Rao, Chief Minister, Andhrapradesh

At the Air-port: **Left to Right:** Mrs Nalini Kelkar, Mr. S. K. Kelkar, Mr. L. D. Madan, Dr. B. V. Raman, Mr. K. Aswathappa, Mr. K. G. Kulkarni, Prof. Bhide, a Police Officer, Mrs. Jyotsna Dongre and Mr. Suhas Dongre.

KELKAR'S ASTROLOGICAL FOUNDATION

Inaugurating "Kelkar Astrological Foundation"

GRAHANKIT
INDIAN COUNCIL OF
STROLOGICAL SCIEN

Release of "Grahankit".

Left to Right: Mr. Chandrakant Shewale, Editor "Grahankit", Mrs Dongre, Mr. S. K. Kelkar, Dr. B. V. Raman and Mr. Kaka Saheb Avachat

Shewale, Editor of *Grahankit*; Nadgauda of *Jyotish Vighyan Mandal*, G. M. Mule of *Jyotish Charcha Mandal*; Bhalchandra of Jyotir Vidyalay; S. N. Rajan of Kolhapur, Jyotish Sastra Mandal, Belgaum and a number of others garlanded Dr. Raman.

Dr. Raman released a special issue of *Grahankit* devoted to mundane astrology. Its editor Mr. Chandrakant Shewale gratefully recalled that the first issue had been blessed by Dr. Raman and it was a happy coincidence that the special issue on mundane astrology was also being released by him.

Mr. S. K. Kelkar who has been actively working for the cause of astrology was also felicitated and presented with a shawl.

Mr. Kaka Saheb Avachat was also honoured on the occasion.

Earlier, after the welcome address, Mr. K. Aswathappa, Secretary, Indian Council of Astrological Sciences, explained the objects of the Council and invited the members of the audience to extend their co-operation in building up the Council as an all-India representative of astrological thought.

Dr. Raman also formally inagurated "Kelkar Astrological Foundation for Mundane Astrology".

In his hour long lecture Dr. Raman high-lighted the importance of astrology as a national science of great social importance and explained how astrology could supplement meteorology, medicine, psychology, earth-sciences etc, besides being useful to individuals.

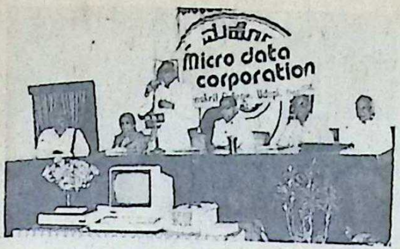
A vote of thanks was proposed by Mr. Vijay Kelkar.

On 31st August Dr. Raman was received at the Pune airport by Mr. and Mrs. S. K. Kelkar, Mr. K. Aswathappa, Mr. L. D. Madan, Mr. and Mrs. Suhas Dongre and Prof. Bhide; Dr. Raman had been lodged in the guest house of Mr. B. V. Rao an industrialist who spared no pains to make Dr. Raman's stay comfortable.

Astrological Computer Software

"By and large India today continues to be intellectually a vassal. Any idea that is Indian merits recognition here only if approved by western thought. Calling astrology a superstition is a case in point. Astrology has a truly scientific basis which cannot be refuted by facts", averred Dr. B. V. Raman, Editor, The Astrological Magazine on 7.9.1986 at the Satyamurthy Hall, Udupi.

Dr. Raman was inagurating the function of releasing of the Astrological Computer Software developed by a dynamic local engineer Mr. Gujjadi Ramadas Nayaka for the Udupi- based *Micro-Data Corporation*. Explaining the scientific basis of astrology, Dr. Raman said Astrology was not superstition.



L. to R: Mr. Narasimha Nayaka, Mrs. Rajeswari Raman, Dr. B. V. Raman, Mr. T. Ramesh, U. Pai, Prof. B. V. Krishna Murthy and Mr. K. Lakshminarayana Madhyasta.

Those who called it superstition were ignorant of the subject; or they were pseudo-scientists or pseudo-rationalists. Astrology was being used by nearly 80 per cent of the Indian people not only for knowing their future but also for agricultural, medical and psychological purposes.

Referring to the tall claims of weather forecasters and their disappointing performance, DR. RAMAN wanted to *know why when crores of rupees were being wasted on this twaddle called meteorology, not even a lakh of rupees was expended on research in astrology*.

DR. RAMAN also disclosed that to regulate astrological practice and to organise astrological study and research, and to register the qualified astrologers, the Indian Council of Astrological Sciences had been established. He wanted that all astrologers, professional and amateur, astrological savants and those interested in astrology should join the Council.

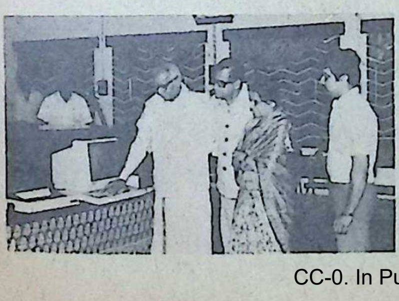
DR. RAMAN congratulated Mr. Ramadasa Nayaka for designing the computer soft-ware which enabled one to make short work of time-consuming laborious astrological calculations, at the same time ensuring their accuracy.

Mr. T. Ramesh U. Pai, Registrar of the Academy of Education, Manipal, presiding on the occassion stressed the importance of astrology in providing guidance in planning the future. Narrating his own personal experiences he said that astrology had benefited him a lot and he felt that others could also be benefited.

Prof. B. V. Krishnamurty, Ex-Principal. S.D.M. College of Engineering and Technology, and Mr. K. Lakshminarayana Madhyasta, a senior astrologer of Udupi, were the chief-guests.

Mr. Prabhakar Nayaka welcomed the dignitories and the guests. A vote of thanks was proposed by Mr. Ramadasa Nayaka.

Earlier DR. RAMAN addressed a well attended press conference and answered questions ranging from relevance of astrology to the integrity of the country, Punjab affairs etc.



Dr. B. V. Raman operating the computer. Right to Left: Mr. Gujjadi Ramadasa Nayaka, Mrs. Rajeswari Raman and Mr. Ramesh Pai. Behind the computer stands Mr. Prabhakara Nayaka.

Dr. and Mrs. Rajeswari Raman called on His Holiness Sri Swamijee of Bhandarakeri, Udupi. The Swamijee honoured DR. RAMAN by presenting him with a silk *angavastra* and Tulasi *japamala*. The Ramans also visited Sri Krishna Temple.

Thanks are due to Mr. A. Raghavendra Rao, President, Kanara Chamber of Commerce and Industry, Mangalore and Mr. Nayak, Industrialist, Mangalore for making the visit of the Ramans purposeful and enjoyable.

Workshop on Ashtakavarga

A three-day workshop on Ashtakavarga was conducted under the auspices of Modern Astro Studios, Bangalore, from 30th August to 1st September 1986 at the Scientech Association Lecture Hall, I.T.I., Bangalore.

The workshop was inagurated by Mrs. Gayatri Devi Vasudev, Associate Editor of THE ASTROLOGICAL MAGAZINE, Bangalore. It was directed by Mr. C. S. Patel and assisted by Mr. S. K. Dalal, both of Bombay. Earlier in his welcome speech Dr. T. S. Vasan, Director of the Institute, stressed the importance of conducting such workshops.

In her inaugural address, Mrs. Gayatri Devi Vasudev said that Ashtakavarga System was a unique feature of Hindu Astrology and that no other country in the world could boast of so many different predictive techniques as ancient India.

She said that for making predictions it was necessary to have a good grounding in the fundamental principles of astrology. The numerical element was practically lacking in judging according to *Bhava vichara*. This numerical element, she explained, was the differentiating factor in the Ashtakavarga System. This system allowed a lot of scope for research. Although it was the Rasi chart that counted, the Ashtakavarga chart could also be tried on Shodasavarga charts.

Concluding, she observed: "A close study of this system makes one wonder if it is not basically an extension of the *gochara* method. Such a fascinating system holds endless potential for experimenting for any research minded astrologer".

A few guest speakers also addressed the students, numbering nearly a hundred.

Mr. K. V. Narayan, President, Bangalore Astrological Association said that the Ashtakavarga System should not be neglected in making predictions. Mr. N. N. Sastry of Kalpatharu Institute for Scientific Studies in Astrology presented a paper on the subject. Mr. Nagabhushan Rao gave case histories wherein Ashtakavarga principles had been proved beyond doubt. Mr. T. S. Ganapati, Astrologer, spoke on the implications of the system in judging Bhava Phalas.

Mr. K. Nagaraja Rao, Astrology Faculty Director, Saraswatha Maha Viswa Vidyalaya, stressed the need for learning the secrets of this branch of Astrology.

Mr. C. S. Patel spoke on how he was drawn to Astrology and towards the Ashtakavarga system, in particular. He explained in detail all the techniques from the fundamentals to the very advanced Sodhanas, Dwadasa Bhava Phala Nirnaya, combined Ashtakavarga bindu evaluation of husband and wife, compatability of partners, Dasa-Bhukti interpretation and assessment of the effects of *sade-sathi* on the basis of

Ashtakavarga etc. In the concluding sessions Mr. Patel dealt with certain important techniques drawn from *Nadis* and based on Navamsa.

Mr. Patel was conferred the title of "Jyotish Ashtakavarga Bhushana" at the concluding session of the workshop.

All the participants were awarded certificates. Mr. Thirumala Rao proposed a vote of thanks. Mr. H. S. Viswanatha took care of the catering arangements on all the 3 days.

New Regional Office

Motilal Banarasidas, a leading Delhi-based publishing house of Indological Books, opened its regional office at Madras on July 16, 1986. This publishing house has been catering to nearly 20 Universities, a number of Indological and Cultural Institutions and libraries in South India. Dr. Mohan Raj, Chief Librarian of the Madras University, presided over the function.

Various prominent writers, publishers, book sellers and traditional scholars participated in the inaugural function.

Mr. J. P. Jain. Partner, MLBD thanked the speakers, guests and citizens of Madras for extending the firm a gracious welcome to the city.

Varahamihira Day

Seth Sagarmal Chunilal Charity Trust, Trivellore, conducted an Astrological Conference under the auspices of the Institute of Astrological Studies, Madras at Lakshmi Talkies, Trivellore on 21.9.1986.

Prof. K. Parthasarathy, inaugurated the Conference. He outlined the importance of astrology and the guidance it provided people. Mr. M. Sunderrajan, President, Institute of Astrological Studies, chaired the morning session. Mr. A. Narayanaswamy Mudaliar, veteran astrologer and Tamil Vidwan was the Chief Guest. He spoke on the fundamental aspects of astrology.

The afternoon session was presided by Prof. Seshadrinathan. Mr. Venniradai Murthy, highlighted the importance of Astrology. Mr. N. V. Raghavachari presented a paper on "The Gunas of the Planets". Mr. K. V. R. Anjaneyalu from Vizakapatnam spoke on the nodes of the planets. Dr. T. S. Vasan and Mr. K. Nagaraj Rao spoke on palmistry.

Mr. Arasu, outlined the process of marriage selectivity. Mr. B. J. Rao of Chittoor spoke on the salient principles of Numerology. Prof. L. V. S. Mani stressed the need for the correctness of *panchangas*. Mr. C. A. Padmanabhan confined his speech to Varahamihira and his contribution to astrology. Mr. A. V. Sundaram spoke on the need for research to bring astrology on par with science.

Prof. Seshadrinathan, in his concluding remarks emphasised the role of a Guru or Perceptor as well as hard worker and study to acquire knowledge.

Mr. Rangarajan proposed a vote of thanks.

Astrological Seminar in Calcutta

The sixth academic seminar on "Astrology and Indian Culture" will be held on Sunday, the 7th December 1986 in Calcutta, under the auspices of the International Institute of Astrological Research and Indian Culture.

For details, write to Dr. Sandipan Chaudhuri, Hony. Director, 11ARIC, 188/78 Prince Anwar Shah Road, Calcutta-700 045, INDIA, Phone: 41-0940 & 42-3629.

Earologist

Mr. Jiban Kumar Karmarkar, an earologist of Calcutta, attended the Convention of American Federation of Astrologers, held in Los Angeles, USA from 15th July, 1986 to 20th July, 1986. He spoke on the fundamentals of Earology and on detection of cancer disease on the basis of Earology.

Dr. N. Devanathan

Dr. N. Devanathan Ph.D., Former Adviser to the Chief Minister of Andhra Pradesh, who has reviewed the book 'Legal and Constitutional History of India' by Justice Mr. M. Rama Jois (*A.M.* Aug. 1986) is the author of 'Points to Ponder–Some Constitutional Issues'. A scholar in philosophy, Dr. Devanathan engages himself in propagating and promoting the cause of Indian culture and philosophy. *Address*: 10, Dr. Rangachari Road, Mylapore, Madras-600 004. Tel: 71642 & 77292.

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30. *Tues.*—Chaturdasi (14th tithi) till 12h. 35m., then Amavasya (new Moon). Jyeshta upto 6h. 14m., then Moola till 27h. 06m., afterwards Poorvashada. Marana Yoga till 6h. 14m., then Amruta Yoga. After 12h. 35m., good for borrowing, for testing instruments.

31. *Wed.*—Amavasya (new Moon) upto 8h. 40m., then Prathama (1st tithi) till 28h. 46m., afterwards Dvitiya (2nd tithi). Poorvashada 23h. 55m., then Uttarashada. Siddha Yoga whole day. Good for borrowing, for patients to take first bath after recovery from recent illness, for deepening wells, for testing intruments.

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Edited by Dr. B. V. RAMAN and Published by NIRANJAN BABU on behalf of Raman Publications' "Sri Rajeswari
Seshadripuram, Bangalore-560 020.
Typeset and printed at Phoenix Printing Company Pvt Ltd, Attibele Indl Area, Bangalore 562 107.

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Compiled
1999-2000